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## Notes.

## THE BONASUS, THE BISON, AND THE BUBALUS.

Herodotus, in the passage in which he describes the camels of Xerxes as attacked by lions on their march across the upper part of the Chalcidic peninsula, through the Pæonian and Crestonian territories, mentions incidentally that there were, in his own time, wild oxen in this region, whose horns, of immense size, were imported into Greece (vii. 126.; see "N. & Q.," 2<sup>nd</sup> S. viii. 81.).

Aristotle adverts to the bonasus in several passages of his works on natural history; and in one he gives a detailed description of the animal (*Hist. An.*, ii. 1. and 16.; ix. 45.; *De Part. An.*, iii. 2.). The following is a summary of his account:—The bonasus, in appearance, size, and voice, resembles an ox. It has a mane; its colour is tawny; and it is hunted for the sake of its flesh, which is eatable. Its horns are curved, and turned towards one another, so as to be useless for attack. Their length is somewhat more than a *σπιθαμή*, or palm (= 9 inches); their thickness is such that each contains nearly half a choos (= nearly 3 pints), and their colour is a shining black. It is a native of Pæonia, and is found on Mount Messapius, which forms the boundary of Pæonia and Mædica. The Pæonians call it by the name of *monapus*. (*H. A.*, ix. 45.; compare Camus, *Notes*, vol. ii. p. 135.)

The preceding account of Aristotle is repeated in an abridged form in Pseud-Aristot. *de Mirab.* 1., where the name of the mountain is corrupted into "Ἡσάωνος, that of the animal into βόλωνος, and the Pæonian name into μόνάπος; and in Antig. Caryst., *Hist. Mir.*, 53., where the name of the mountain is corrupted into Μάρσωνος, and the Pæonian name of the animal into μόνωτος. There is a short notice of the same animal in Zelian, *Nat. An.*, vii. 3., where its Pæonian name is said to be μόνωψ. The account of Aristotle is briefly reproduced by Pliny, *N. H.*, viii. 16.

Messapius is known as the name of a mountain in Bæotia (*Æsch. Ag.*, 284.; *Strab.* ix. 2. § 13.), and as the ethnic appellative of tribes in Locris and Iapygia (*Thuc.*, iii. 101.); but the mountain of that name on the borders of Pæonia is only mentioned in the passage of Aristotle just cited. Pæonia is the country lying between Macedonia and the territory inhabited by the Thracian tribe of the Mædi. (See Dr. Smith's *Dict. of Anc. Geogr.*, art. MÆDI.)

Pausanias, writing about 170 A.D., and therefore at an interval of about 500 years from Aristotle, states that he had seen Pæonian bulls in the Roman amphitheatre, which he describes as shaggy over the whole body, but particularly on the breast and neck (ix. 21. 2.). He likewise records a brazen head of a bison, or Pæonian bull, dedicated at Delphi by Dropion, son of Deon, king of Pæonia; and he proceeds to give a detailed account of the manner in which these savage animals were hunted. He speaks of them as an extant species, and says that they are the most difficult of all animals to take alive (x. 13.).

Oppian, the author of the *Cynegetica*, a poem composed about 200 A.D., describes the bison (*βίσων*), and states that its name was derived from its being an inhabitant of *Bistonian* Thrace. It has (he says) a tawny mane, like a lion. Its horns are pointed, and turned upwards, not outwards; hence it throws men and animals upright into the air. The tongue of the bison is narrow and rough, and with it he licks off the flesh of his prey (*Cyn.*, ii. 159—175.).

Athenæus, xi. c. 51., illustrates at length the ancient custom of drinking from horns; and he cites Theopompus as stating, in the 2nd book of his *Philippica*, that the kings of Pæonia, in whose dominions there were oxen with horns so large as to hold 3 and 4 choes (9 and 12 quarts), used them as drinking cups, with silver and gold rims round the mouth.

An epigram in the Anthology, attributed to the poet Antipater (who lived about 100 B.C.), describes the head of a wild bull, dedicated by Philip of Macedon, which he had killed in the chase, upon the ridges of Orbelus. This mountain was situated on the Pæonian frontier of his kingdom (*Anth. Pal.*, vi. 115.). An extant epigram of

Addæus the Macedonian, who was contemporary with Alexander the Great, likewise celebrates the feat of Peucestes, in killing a wild bull in the defiles of the Pæonian mountain of Doberus; the horns of which he converted into drinking cups, as a memorial of his prowess (*Anth. Pal.*, ix. 300.). It is remarkable, that this epigram in the Vatican MS. is inscribed, 'Αδαίου εἰς Πευκέστην τὸν καλούμενον ζόμβρον λοχεύσαντα: for ζόμβρος is evidently the same word as *zubr*, which, according to Schneider, *Ecl. Phys.*, vol. ii. p. 25. (Jena, 1801), was anciently *zombr* or *zimbr*, the native Polish name of the Aurochs, to which reference will be presently made.

The Pæonian bull of Herodotus and Theopompus, the Pæonian bonasus of Aristotle, the Pæonian bison of Pausanias, and the Thracian bison of Oppian, are evidently the same animal. Wild oxen, of great ferocity, are mentioned by Varro as abundant in Dardania, Media, and Thrace at his own time (*R. R.* ii. 1. 5.).

Besides the Pæonian bonasus or bison, other races of oxen are mentioned in antiquity as distinguished by the size of their horns. Thus Ælian (*Nat. An.* iii. 34.) states that the horn of an Indian ox, containing three amphoræ, was brought to Ptolemy the Second. (A Greek amphora = 8 gallons 7 pints.) Pliny (viii. 70.) says that the horns of Indian oxen are four feet in width. The same writer reports that the northern barbarians were accustomed to drink out of the horns of the urus; two of which contained a Roman urna (= 2 gallons 7½ pints). Some horns of a Sabine ox, of great size, were preserved in the vestibule of the temple of Diana on the Aventine at Rome, and were illustrated by a sacred legend. (Livy, i. 45.; Val. Max. vii. 3. 1.; Victor, *de Vir.* iii. 7.; Plut. *Quest. Rom.* 4.) The Molossian oxen had very large horns, the shape of which was described by the historian Theopompus. (*Athen.* xi. p. 468. D.) Buffon remarks that some of the species of ox have horns of great size: there was one (he says) in the Cabinet du Roi, 3½ feet in length, and 7 inches in diameter at the base; he adds that several travellers declare themselves to have seen horns which contained 15 and even 20 pints of fluid. (*Quad.* tom. v. p. 75.)

An account of a carnivorous race of wild oxen in Æthiopia is given in Agatharchides, *de Mari Rubro*, c. 76. with C. Müller's note; Diod. iii. 35.; Strab. xvi. 4. 16.; Ælian, *Nat. An.* xvii. 45.; Plin. *N. H.* viii. 30. Most of the details are fabulous. It may be observed that Oppian, in the passage above cited, describes the Pæonian bison as a carnivorous animal.

According to Cæsar, three wild animals were found in the Hercynian forest. 1. An ox having on its forehead one horn with antlers. 2. The alces. 3. The urus, a large ox with a horn of

great size, which was used as a drinking horn. (*B. G.* vi. 26—8.)

Macrobius, *Sat.* vi. 4. s. 23., commenting on Virg. *Georg.* ii. 474., "Silvestres uri," says:—"Uri Gallica vox est, quæ feri boves significantur."

In the tragedy of Seneca, Hippolytus thus addresses Diana:—

"Tibi dant variæ pectora tigres,  
Tibi villosi terga bisontes,  
Latisque feri cornibus uri."—*Hipp.* 63—5.

Pliny (viii. 15.) distinguishes the bison jubatus from the urus, and makes them both natives of Germany. He considers them as animals unknown to the Greeks, and therefore as different from the Pæonian ox, the description of which he copies from Aristotle; for in another passage he states that the Greeks had never ascertained the medicinal properties of the urus and the bison, although the forests of India abounded with wild oxen (xxviii. 45.).

According to Solinus, .c. 20., in the Hercynian forest, and in all the north of Europe, the bison abounded; a wild ox with a shaggy mane, swifter than a bull, and incapable of domestication. He likewise states that the horns of the urus were of such a magnitude, as to be used for drinking vessels at the tables of kings.

The bison was one of the animals brought to Rome for the combats or *hunts* in the circus. Thus Martial describing the prowess of a certain Carpophorus, in fighting with wild animals in the Roman amphitheatre, says: "Illi cessit atrox bubalus atque bison." (*Spect.* 23.) Again, in speaking of the games of the circus, he says:—

"Turpes esseda quod trahunt bisontes."—i. 105.

Lastly, in his enumeration of a number of things which are not so worn as the old clothes of Hedyllus, he includes—

"Rasum caveâ latus bisontis."—ix. 58.

—an allusion to the cage in which the animal was kept at Rome. Compare Horat. *Art. Poet.*, *ad fin.*: "Velut ursus objectos cavere valuit si frangere clathros." Dio Cassius (lxxvi. 1.) describes a great celebration of games in the time of Severus (202 A.D.), at which 700 animals were let loose and slain in the amphitheatre, namely, bears, lions and lionesses, leopards, ostriches, wild asses, and bisons. "The latter," says Dio, "is a species of oxen, savage both in its race and its appearance" (βαρβαρικὸν τὸ γένος καὶ τὴν ὄψιν).

The bubalus is coupled by Martial with the bison; he mentions them both as animals killed in the games of the circus. Pliny (viii. 15.) states that the bubalus was in his time commonly confounded with the urus; whereas the former was properly an African animal, resembling both the ox and the deer. Herodotus (iv. 192.) and Polybius (xii. 3.) mention the bubalus as an African

animal, and the latter speaks of its beauty. Strabo (xvii. 3. s. 4.) makes it a native of Mauritania, and couples it with the dorcas. According to Oppian, the bubalus is a stag, less than the euryceros, but greater than the dorcas. Cyneg. ii. 300-314. (The platyceros of Pliny, xi. 45., is a stag.) Ammianus Marcellinus (xvii. 15. s. 14.) says that *capreoli* and *bubali* are found in the arid plains of Egypt. Philostratus (*Vit. Apollon.* vi. 24.) describes βουπάρου and βοῦτραγού in Æthiopia. "The latter (he remarks) partake of the natures of the ox and the stag." It is recorded by Dio that C. Fufetius Fango, a commander sent by Caesar to Africa, having retired into the mountains after a defeat, was alarmed at night by a herd of bubali which ran across his encampment, and which he mistook for the enemy's horse, and that he killed himself in consequence (xlviii. 23.; compare Appian, *B. C.* v. 26.).

Gesner and Buffon conceive the bonasus of Aristotle to be the European bison or aurochs. Cuvier (notes to the French translation of Pliny, tom. vi. 416.), identifies the bonasus of Aristotle with the aurochs, and accounts for the curvature of the horns in the bonasus by supposing that it was an accidental peculiarity of the individual described by Aristotle. The author of the art. *Bison* in the *Penny Cyclopædia* likewise identifies the bonasus of Aristotle with the aurochs. But Camus (*Notes sur l'Hist. d'An. d'Arist.*, p. 138.) thinks that the European bison and the ancient bonasus were distinct species of wild oxen, which is likewise the conclusion of Beckmann in his excellent note, *Aristot. Mir.* p. 11.

An account of the fossil oxen, and of their remains, is given by Pictet in his *Traité de Paléontologie* (ed. 2.), tom. i. p. 363-6. Pictet (p. 364.) considers the urus as an extinct species. The fossil oxen of the British isles are described in Professor Owen's *Hist. of Brit. Foss. Mamm.*, p. 491-515.

A peculiar race of wild oxen, having an affinity to the extinct species, is still extant in the forest of Bialavieja, which is situated in the government of Grodno in Lithuania, at no great distance from the confines of Prussia and Russia, and which covers an area of twenty-nine square German miles of fifteen to a degree. These oxen, known in Germany by the appellation of aurochs, bear the native Polish name of *Zubr*. Their number in 1828 was estimated to be between 700 and 900. The aurochs or European bison is described as being of great weight and of enormous strength, but as a slow mover: it is stated that he can master three wolves. He has large horns, and a long shaggy mane. The existing species has always been confined to Lithuania, and probably to the forest of Bialavieja; where it has been preserved, in consequence of this district having been kept untouched, as a hunting ground for the

kings of Poland. A full and authentic account of the aurochs, and of the forest which it inhabits, is given in the elaborate work of Sir Roderick Murchison, M. de Verneuil, and Count Alexander von Keyserling, *On the Geology of Russia in Europe* (1845, 4to.), vol. i. pp. 503. 638. Two young animals of this species, a male and a female, were, in consequence of the application of Sir Roderick Murchison, presented by the Emperor Nicholas to the Zoological Society of London: but unfortunately they died in a short time. Professor Owen has informed me that he dissected the young male, but found its anatomy so closely agreeing with the description by Bojanus in the *Nova Acta Acad. Natur. Curios.*, 4to. tom. xiii., as not to require recording in the Proceedings of the Zoological Society. Many preparations of the bones and viscera were made for the Museum of the College of Surgeons, one of which shows the difference in the number of ribs between the European and American bisons, the former (or aurochs) having fourteen and the latter fifteen pairs. For a copious history of the wild oxen of Europe, see Griffith's *Cuvier*, vol. iv. pp. 411-8., 4to.

The Pæonian bonasus, or bison, appears to have been a species of wild ox, cognate, but not identical, with the aurochs. The ancient bonasus, like the modern aurochs, was confined to a single and limited tract of Europe; but since, unlike its modern congener, it was not preserved in a royal forest, it became extinct. The aurochs would long ago have met the same fate, if its race had not been perpetuated by the accidental protection which it has received from the kings of Poland and the emperors of Russia. The unwieldy size of the aurochs, and its slowness of movement, would, notwithstanding its enormous strength, have soon made it the prey of men, if it had not been intentionally preserved from destruction; and its savage nature would have prevented it from being perpetuated in a state of domestication. It may be remarked that the horns of the bonasus, as described by Aristotle, resemble in shape the horns of the Indian buffalo.

The ancient bubalus appears originally to have been a species of antelope, found in Northern Africa (*Antilope bubalus* of Pallas). It is called *Behr-el-wash*, or wild ox, by the Arabs: in size it is equal to the largest stags (*Penny Cycl.*, art. ANTELOPE, No. 61., vol. ii. p. 90.). A full account of the *bubale* is given by Buffon, *Quadr.*, (tom. v. p. 309.; tom. x. p. 180.): he identifies it with the same species of North African antelope or gazelle, to which he gives the appellation of *vache de Barbarie*. The same view is taken by Camus, *Notes sur l'Hist. d'An. d'Aristote*, p. 146. Bochart (*Hierozyicon*, ii. 28.; iii. 22.) likewise considers the bubalus as a species of stag. The herd of animals which ran across the encamp-

ment of Fango at night, and which he mistook for the enemy's horse, were doubtless a herd of this species of antelopes, and not of buffaloes, as the word *βουβάλλιδες* in Dio is erroneously rendered in Smith's *Biogr. Dict.*, art. FANGO.

The transfer of the name *bubalus* from an antelope to a wild ox, which had become common in the time of Pliny, and was the established use in later times, doubtless originated in the supposed derivation from *βους* or *bos*. This etymon is given by Isidore Origin. (xii. 1.), though he designates the *bubalus* as an animal found in Africa, which cannot be tamed. When Martial speaks of the *bubalus* and *bison* being killed in the Roman circus, he refers to wild oxen; it is certain that wild animals of this genus were transported alive to Italy, and slain in the combats of the amphitheatre. Pausanias states that the Pæonian bulls had been exhibited in his time at Rome; bison are expressly mentioned by Dio as included in the great spectacle of Severus; and Martial even speaks of bison being harnessed to Celtic cars on a similar occasion.

Agathias states that when Theodebert, king of the Franks, was hunting in his dominions (in some German or Belgian forest) in 552 A.D. he met with his death in the following manner:—

"While he was on his way to the chase, he was encountered by a bull, of great size and extended horns; not of the tame kind, which has been broken to the plough, but an inhabitant of the woods and mountains, accustomed to attack everything which it meets. These wild oxen are, I believe, called *bubali*; and they abound in this region: for the valleys are covered with trees, the mountains are in a state of wildness, and the climate is cold; circumstances in which this animal delights. Theodebert, seeing one of these bulls rushing upon him from a thicket, stood to receive the onset with his lance; but the bull missed his aim, and was carried against a tree, the force of the blow overthrew the tree, and Theodebert was killed by the fall of one of the branches." (i. 4.; compare Gibbon, c. 41. vol. v. p. 206.)

Gregory of Tours likewise records an event which grew out of the anger of King Guntram at a *bubalus* having been killed without his permission in a royal forest in the Vosges in 590 A.D. (x. 10.; *Dom Bouquet*, vol. ii. p. 369.). In the sixth century, therefore, wild oxen were preserved in forests for the hunting of the Frankish kings. An adventure of Charlemagne near Aix-la-Chapelle is described by the Monachus Sangallensis (ii. c. 11. in Pertz, *Mon. Germ. Ant.* vol. ii. p. 751.), who says that he was in the habit of going into the forest to hunt the bison or the urus; and that on one occasion his boot was torn in an encounter with a wild bull.

The law of the Alamanni inflicts a penalty on any person who kills a bison or a *bubalus*. "Si quis bisontem, bubalum, vel cervum prugit (?), furaverit aut occiderit, xii. sol. componat." (*Lex Alamann.* tit. 99. § 1.) A similar provision occurs in the Law of the Bavarians: "De his canibus

qui urus vel bubalos, id est, majores feras, quod *svartzwilt* dicimus, persequuntur, si de his occiderit, cum simili et vii. solid. componat." (*Lex Bajuvar.* tit. 19. s. 7.)

The *Nibelungen Lied*, a poem of the 13th century, likewise commemorates the hunting of the bison. Thus it is said of Gunther and Hagen:—

"Mit ihren scharfen Spieren sie wollten jagen Schwein.  
Bären und Wisende: was mochte Kühneres gesein?"  
V. 3671. ed. v. der Hagen.

Again, in another place:—

"Darnach schlug er schiere ein 'n Wisent und ein 'n  
Elk,  
Starke Ure viere und einen grimmen Schelk."  
V. 3753—4.

In which passage *Schellk* appears to denote a red deer.

A "wisentshorn" is mentioned v. 8018. Von der Hagen, in the *Glossary*, derives *wisent* from *bisen*, *bissen*, to rage; but the word is manifestly a corruption of *bison*.

Paulus Diaconus, indeed, states that *bubali* were first introduced into Italy in 596 A.D., and caused great astonishment to the inhabitants. "Tunc primum caballi sylvatici et bubali in Italiam delati, Italiae populis miracula fuerunt." (iv. 1. in Murat. *Script. Rer. It.* vol. i. p. 457.) The *bubalus* here signified appears, however, to be the buffalo, which still exists, in a state of domestication, in different parts of Italy, but particularly in the Roman Campagna and the Pontine Marshes, where these animals have long been preserved by the government of the Popes. See Buffon, *Quadr.* tom. v. p. 52. and the valuable communication of Monsignor Caetani (whose family had long reared the buffalo in the Pontine district), inserted by Buffon in tom. x. p. 67. Buffon remarks that the buffalo was unknown in ancient Italy, and that the animal introduced in the sixth century was of the Indian or African breed.

The word *bubalus*, as appears from passages cited by Ducange in v., also occurs in mediæval writers under the forms *busulus* and *buslus*; and hence have been derived the Italian *bufalo* or *busolo*, and the French *buffle*. This origin of the modern Romance forms is pointed out by Monsignor Caetani in Buffon, who, in illustration of the conversion of *b* into *f*, compares the Italian *bifolco* from the Latin *bubulcus*.

Instead of the Italian word *buffalo*, which is now employed by naturalists, our ancestors used the word *buff*, from the French *buffle*, to designate the animal. They likewise used *buff-skin* and *buff-leather*, for the skin and leather of the buffalo. See the *Etymologica* of Junius and Skinner, Cotgrave's *French Dictionary*, Todd and Richardson in v. Johnson, in his Dictionary, has the following explanation:—

"Buff. n. s. a sort of leather prepared from the skin of the buffalo; used for waistbelts, pouches, and military accoutrements. 2. The skins of elks and oxen dressed in

oil, and prepared after the same manner as that of the buffalo. 3. A military coat made of thick leather, so that a blow cannot easily pierce it."

The word *buffle* bears the same meaning in French: "Buffle se dit aussi d'un cuir de buffle ou autres animaux, préparé et accommodé pour porter à la guerre comme une espèce de juste-au-corps." (*Dict. de l'Acad.*) The word "bûffe, buffle, buffet, coup de poing, soufflet," is, according to Barbazan, cited by Roquefort in v., derived from *buffle*, because thick gloves (still called *buffle*) were made of the hide of the buffalo.

Monsignor Caetani, in Buffon, tom. x. p. 81., states that the skin of the Italian buffalo is used for the traces of ploughs, and for the coverings of boxes and trunks; and that it is not employed, like that of the ox, for making the soles of shoes, because it is too heavy, and admits the water.

The expression "to stand buff," for "to stand firm," which occurs in Hudibras's epitaph:—

"And for the good old cause stood buff,  
'Gainst many a bitter kick and cuff,

alludes to the thick leather jerkin which served as a defence. As the leather used for this jerkin was of a tawny hue, the word *buff* came to denote a colour ("buff-coloured"); hence it acquired as an adjective the sense which it now commonly bears in English, and which is peculiar to our language. This acceptance of the word is however of no great antiquity; the earliest writer from whom it is cited is Goldsmith; and it is not even mentioned in Johnson's *Dictionary*. We may, therefore, conclude that the phrase "blue and buff," for the colours of the Whig party, does not ascend beyond the middle of the last century.

G. C. LEWIS.

#### THE BEFFANA,

##### *An Italian Twelfth Night Custom.*

The Beffana is said to have been an old woman, who was busily employed in cleaning the house when the three kings were journeying to carry the treasures to be offered to the infant Saviour. On being called to see them pass by, she said she could not just then, as she was so busy sweeping the house, but she would be sure to see them as they went back. The kings however, as is well known, returned to their own country by another way; so the old woman is supposed to be ever since in a perpetual state of looking out for their coming, something after the manner of the legend of the wandering Jew. She is said to take great interest in the welfare of young children, and particularly of their good behaviour. Through most parts of Italy on the twelfth night the children are put to bed earlier than usual, and a stocking taken from each and put before the fire. In a short time there is a cry, "Ecco la Beffana!" and the children hurry out of bed, and rush to

the chimney; when lo! in the stocking of each is a present, supposed to have been left by the Beffana, and proportioned in its value to the behaviour of the child during the past year. If any one has been unusually rebellious and incorrigible, behold! the stocking is full of ashes. This degrading and disappointing circumstance is generally greeted by a torrent of tears, and the little rebel is then told, if he or she will promise most faithfully to be better behaved for the future, the stocking shall be replaced, and perhaps the Beffana may rely on the promises of amendment, and leave some little present as she comes back. Accordingly the child is put to bed again, and in a short time the cry is again raised, "Here's the Beffana," and the child jumps up, runs to the stocking, and finds some little toy there, which of course the parents have placed there in the interim. Any misbehaviour during the following year is met with, "Oh! you naughty child, what did you promise on Epiphany? No more presents will you get from the Beffana."

On the preceding night a sort of fair is held, consisting of the toys so to be presented, which is crowded to excess. On one occasion when I witnessed it at Rome, the soldiers were sent for to clear the way, as the people got so closely packed there was no means of getting about. The interest excited could scarcely be believed in England.

The name Beffana is probably a corruption of Epiphania.

A. ASHPITEL.

Poets' Corner.

#### THE ALDINE ARATUS.

In the Catalogue of the portion of the Libri library sold by Messrs. Leigh Sothorby and Wilkinson in August, the Lot 138. stands thus:—

"138. ARATI Solensis Phenomena, cum Commentariis, Græce. Accedit Procli Diadochi Sphæra Thoma Linacro Britanno Interprete ad Arcturum Cornubia Valliaque Illustrissimum Principem.

"FIRST EDITION, LARGE PAPER, VERY RARE, unknown to Renouard, folio (Venetiis apud Aldum, 1499).

"This is a portion of the Aldine Edition of the *Astronomi Veteres* taken off separately, probably for the use of Aldus himself, as there are several marginal notes in his AUTOGRAPH. No copy of the complete work on large paper is known. Prefixed to the translation of Proclus are the Dedication to Alberto Pio Prince of Carpi, the letter of the celebrated William Groeyn to Aldus, dated London, VI Cal. Sept. and the Dedication of Linacre to the Prince of Wales."

I have long been somewhat incredulous about "Very rare" books, and my scepticism has not been diminished by finding that (so far as I can judge from a cursory comparison) a volume which has been on my shelf some forty years just answered this description. Not being acquainted with the handwriting of Aldus, I cannot tell whether the Greek MS. notes in the margin of my

copy are his autographs; but I see nothing in their character or ink which should lead one to doubt that they may be. It occurred to me that if there were two copies thus annotated or corrected, there would probably be more; and I should be obliged to any readers of "N. & Q." who have access to the catalogues of large collections, if they would give me information; and also if they would tell me what Lot 138. of the first day's sale at the Libri sale sold for.

Having this occasion to mention my copy, may I be allowed to state, very briefly, one or two particulars respecting it which are not entirely without interest, and may perhaps elicit some farther Notes and Queries?

(1.) About the middle of the book, at the beginning of the sheet N of the Greek text, on a page most of which is blank, there is written

*"Domino Edouardo Wotono hunc librū donec  
dedit Joannes Foxus. 1529."*

A more recent hand (probably a good way on in the succeeding century) has written on the side of this inscription—

*"He made the booke of martyres;"*

and underneath the name of Fox has added "Magdalenensis."

(2.) On what was a blank page at the end of the book, there is what I suppose to be an elaborate horoscope, of which I do not understand much more than what follows:—

*"Elnerie nobilissima  
filiae Comitiss Wygor  
niæ præclarissimi  
genitura. An. D. 1527  
die Aprilis 28. hora fere  
vndecima ante meri-  
die."*

(3.) The book having been rebound, and the fly-leaf having parted from the board, some more modern hand (but still of the seventeenth century) has written on it a copy of political verses, eighteen in number, which may perhaps be known to those who are better acquainted with the poetry of the period. They begin:—

*"Come imp roiall come away  
Into black night we'll turne bright day."*

I must not, however, trespass too much on your columns, and will at present only add, that the title-page of the volume is marked with the H. M. familiar to book collectors. If this should meet the eye of any such who has a priced catalogue of Mr. Meen's books, I should be glad to know what the Aratus sold for.

S. R. MAITLAND.

Gloucester.

#### BANKRUPTS DURING THE REIGN OF ELIZABETH.

At a time when the law of bankruptcy is about to be revised, it may not be uninteresting to the

readers of "N. & Q." to look back at a list of persons whose failures in trade seem to have given alarm to the country; and it may be presumed from its date, the 17th of Elizabeth, to have been the moving cause of the revise taking place of the bankruptcy law as it had existed from its first institution in the 34th of Henry VIII.:—

*List of Bankrupts, as preserved in the Lansdowne MS., vol. xiii. art. 13. of the Thirteenth Year of Queen Elizabeth; specifying the several Places throughout the Kingdom where the Bankrupt failed, and in most instances the amount for which he became registered as a Bankrupt.*

*"London. George Harmer, grocer, bankrupt for 1000l.  
London. William Cowper, vyntner, for 200 marks.  
Newe Sarum. John Cannon, chapman, for 300l.  
London. John Blackman, grocer, for 600l.  
London. Wilfride Lawtie, seryviner, for 300l.  
Somerset. Henry Grenefall, of Ilmynster, for 300l.  
London. Richard Lethiers, dyer, for 1000 marks.  
Norff. John Keyrk, tanner, for 300l.  
Devon. Roger Androwe, for 120l.  
London. Gesserey Goffe, draper, for 600l.  
London. Peter Vegleman, for 2000l.  
London. William Longe, for 2000l.  
Yorke. John Johnson, merchant, for 300l.  
Norff. Richard Skarle, chapman, for 600l.  
Southwarke. Danne Weston, for 400l.  
Brystowe. George Higgyas, merchant, for 1000l.  
Carmarthen. William Lloyd, chapman, for 100l.  
Shrewsbury. Roger Benyngton, draper, for 400l.  
Civitat. Sar. George Snelgar, tanner, for . . .  
London. Robert Turner, for 300l.  
London. James Stocke, goldsmyth, for 300l.  
London. Raffe Burton, clothier, for 105l.  
London. Thomas Parker and William Parker, for 300l.  
London. Richard Sharpe, mercer, for 1000l.  
Cornewall. Nicholas Morcombe, merchant, for 100l.  
London. Anthony Tucke, for 2000l.  
Hallyfax. Wyllyam Cater, clothier, for 1000l.  
Bark. Bryan Chamberlan, for 6000l.  
Devon. Pawle Yarde for 100l.  
Forkeshire. William Carter, clothier, for 600l.  
London. Thomas Staynton, mercer, for 3000l.  
London. William Bodye, merchant, for 400l.  
London. Charles Hobson, chaundeler, for 500l.  
Coventry. Walter Pyper, alias Stone, clothier, for 300l.  
London. Fawke Salter, for 800l.  
Surr. William Childe, for 400l.  
Deron. John Tucker, merchant, for 400l.  
Safforne Wallden. William Clarke, tanner, for 400l.  
London. Ellys Hamer, mercer, for 500l.  
Exeter. Anthony Halstaffe, merchant, for 400l."*

HENRY ELLIS.

#### THE KING'S SCUTCHEON.

I copy the following from a deposition in the Domestic Papers of the State Paper Office, under the date of 1620, June 17. The whole paper contains an account of a squabble at an inn in Norwich, in which William Paslew, one of the messengers in ordinary of the King's chamber, was seriously hurt. Paslew was staying at the inn upon Council business, when, at about eleven o'clock at night, the inmates were aroused by "a great extraordinary knocking" at the gate. Paslew had just before accompanied some persons



who had called upon him to the inn yard, and having wished them goodnight, had stepped into the kitchen to have a gossip with the landlady. Attracted by the uproar at the gate, he again went out into the yard; and just at that moment, the chamberlain of the inn opened the gate and admitted a *magnate* of that country, Mr. Augustine Sotherton, accompanied by one Mr. Mileham. The extract to which I now wish to draw attention will tell the remainder of the story:—

“When the said Mr. Sotherton and Mr. Mileham were come into the yard,\* and the said Paslew, seeing and knowing them, did friendly salute them, asking them if they pleased to drink a cup of wine, which the said Paslew called for, and courteously put off his hat, and stood still bare, and drunk to him, the said Mr. Sotherton, and told him that he knew well his father, saying that he was an honest gentleman and a merchant; whereupon the said Mr. Sotherton *bodd* the said Paslew *leave* prating of his father; unto which the said Paslew answering, said, ‘I say nothing but well of your father.’ ‘No,’ said Mr. Sotherton, ‘you are a prating knave.’ ‘No,’ said Paslew, ‘I am no knave, I am the King’s servant;’ and *therewith shewed him his Majesty’s Scutcheon, hanging there upon the breast of the said Paslew.* Unto which the said Mr. Sotherton said: ‘Are you the King’s man? No! you are a counterfeit, and a cheating knave.’ Unto which Paslew replied, and said: ‘A better man than you would not have said so. If your father had been alive, he would not have said so.’ With that the said Mr. Sotherton drew out his *Stillato*, and struck the said Paslew there with upon the head, being still bare-headed, and broke his head, so that the blood ran down about his face to the quantity of a pint at least, and so continued bleeding as that they had much ado to stanch it.”

Another witness describes the wound given to Paslew as “a cut, of the length of an inch and a half at the least, down to the skull.”

The circumstance of an English gentleman of the reign of James I. wearing, and using, his *siletto* is one worthy of notice; but I specially wish to ask your correspondents whether they can refer me to any example, either in reality or in engraving, of the kind of badge which is here termed “the King’s Scutcheon” (*scutchin* in the original), and is described as if hung round the neck of Paslew.

JOHN BRUCE.

#### ALEXANDER OF ABONOTEICHOS AND JOSEPH SMITH.

No one can read the graphic account which Lucian gives of his contemporary the oracle-monger Alexander, — a little pamphlet in which the author’s keen sense and inborn hatred of charlatans are seen to the best advantage, — without being struck by the marked resemblance which the history bears to that of the founder of Mormonism.

Thus in chapter ten we are told that Alexander commenced his career by discovering *brazen plates* in the temple of Apollo at Chalcedon, which promised the speedy advent of Æsculapius and his father Apollo. Again, by appealing to ancient le-

gends and by winning the support of existing oracles, Alexander produced much the same effect upon his Paphlagonian neighbours as Smith and his successors have done among our Bible-reading populations, by promising a city of the blessed in the West, and by a caricature of Old Testament institutions. In chapter forty-two we find husbands ready to surrender their wives to be “sealed” to the prophet, and, if he did but deign to cast his eye upon them, rejoicing as though the happiness of the house were thenceforth secure. Alexander’s jealousy of “the Atheists” (*i. e.* Christians and Epicureans) has its parallel in the Mormon treatment of “Gentiles,” which, however, it must be confessed, is but a natural result of the cruel persecutions which broke up the settlement at Nauvoo. The claim to the gifts of healing, of tongues, and of revelations, is also common to the two impostors, and in the followers of both we see the same implicit obedience, even in matters which would seem least of all to admit of external interference, the same surrender of fortune, and often of an unspotted reputation, to a delusion openly denounced by intelligent bystanders. Would that we could add that the ends of the two were the same; would that Smith, like Alexander, had been suffered to die in peace, and that his blood had not been shed to become the seed of a spurious church!

To complete the parallel it need only be added that the chief followers of Alexander the impostor and of Smith disputed the succession to their masters’ inheritance of successful lying much as the captains of Alexander of Macedon fought for the dominion of the world. J. E. B. MAYOR.

St. John’s College, Cambridge.

#### PEELE’S “EDWARD I.”

There are two passages in this play which show in a remarkable manner how most glaring typographical errors may escape the notice or baffle the sagacity of even the most acute critics. It is well known that this play has been edited by Mr. Dyce, and criticised by Mr. Mitford, and yet the passages in question are unnoticed or unexplained.

In p. 91. (Dyce’s 2nd edit.) the Novice says to the Friar, who had desired him to hie to the town and return “with cakes and muscadine and other unkets good and fine:”—

“Now, master, as I am true wag,  
I will be neither late nor lag,  
But go and come with gossip’s cheer,  
Ere Gib our cat can lick her ear.  
For long ago I learned in school  
That lovers’ desire and pleasures cool.  
Saint Ceres’ sweets and Bacchus’ vine,  
Now, master, for the cakes and wine.”

It is so printed and pointed by Mr. Dyce, and



neither he nor Mr. Mitford makes any remark on it; and yet surely the four last lines are at least very like nonsense. Now I think it is easy to make good sense of them by supposing them to be a paraphrase of the Terentian *Sine Cerere et Libero friget Venus* which the Novice had "learned in school." I would amend them thus:—

"For long ago I learned in school  
That Love's desire and pleasures cool  
Sans Ceres' wheat and Bacchus' vine.  
Now, master, for the cakes and wine."

At p. 104. we read:—

"But specially we thank you, gentle lords,  
That you so well have governed your griefs  
As, being grown unto a general jar,  
You thuse King Edward, by your messengers,  
To calm, to qualify, and to compound:  
Thank Britain's strife of Scotland's climbing peers."

On this last line Mr. Dyce says, "There is some mistake here." Mr. Mitford is silent. Would it not be sound criticism to read the last two lines as follows?—

"To calm, to qualify, and to compound  
Th' ambitious strife of Scotland's climbing peers."

By the way, *Guenthian*, the name of the Friar's mistress, is the Welsh female name *Gwenllian*, and it is properly accented. THOS. KEIGHTLEY.

### Minor Notes.

SIR ISAAC NEWTON ON THE LONGITUDE.—In a MS. Diary of Sir John Philipps, the fourth baronet of Picton Castle (ob. 1736), I find the following interesting entry:—

"Jan. 9, 1724, I waited upon Sr Is. Newton with Mr Semler's book concerning y<sup>e</sup> Longitude. He said there was no other way of finding the Longitude at sea, than by improving y<sup>e</sup> method whereby it is found by land, i. e. by y<sup>e</sup> eclipses of the moon, and y<sup>e</sup> inmost satellites of Jupiter; that the unequal structure of y<sup>e</sup> earth with regard to y<sup>e</sup> magnetical veins contain'd therein was y<sup>e</sup> occasion of y<sup>e</sup> inequality of y<sup>e</sup> dipping needle; that clock-work was rather keeping y<sup>e</sup> longitude than finding it, and that he believed no clock cou'd be so justly made and regularly ordered as to keep y<sup>e</sup> ship's way for any considerable royaume without y<sup>e</sup> loss of many leagues. That 'twou'd be very difficult to measure the way of y<sup>e</sup> sea by any other method than what is used at present, because y<sup>e</sup> ship will carry the surface of y<sup>e</sup> water along with it."

What would Sir Isaac have said could he have beheld the marvellous perfection to which the construction of the marine chronometer has been brought in the present day?

JOHN PAVIN PHILLIPS.

Haverford west.

RELICS OF ARCHBISHOP LEIGHTON.—Extract of a letter from Mr. Leighton Dennett, Woodman-cote Place, October 16, 1859, to James Reid, Esq., Wellfield, near Glasgow:—

"With regard to Archbishop Leighton I am afraid I shall not be able to furnish you with much information,

more than is generally known to everybody who has read his works. I believe you are aware that my father holds a little farm at Horsted Keynes that was Archbishop Leighton's, which is in his possession, on account of his being the nearest living heir. He has also his coat of arms engraved on a silver seal attached to a piece of the watch chain that Archbishop Leighton wore, which is steel, the impression of which I enclose. We have also a copper-plate of his likeness, from which at different times there has been a great many struck off, and the plate is now much worn. It is about the size of a quarto volume, and from its general appearance one would be inclined to think it must have been the frontispiece of some work, although it is not the same as we generally see bound up with Leighton's works, but certainly the features in both are similar—the inscription on the plate is as follows, Robertus Leightonus S.S. Th professor Primarius et Academicæ Edinburgæ Præfectus, Aetatis 46."

The impression of the seal above referred to is enclosed: would the Editor be pleased to describe it to his readers.

G. N.

[The seal bears the arms of Leighton, a lion salient, and the crest a lion's head erased. It is not an archiepiscopal seal, but was probably the seal of Leighton when a young man, as the helmet is that of an esquire. The helmet and lambrequin show it to be a seal as early as Charles I. or earlier; the colours are consequently not marked. According to Nisbet the arms of Leighton are argent, a lion salient gules.—ED. "N. & Q."]

LONGEVITY OF CLERICAL INCUMBENTS.—A Note in "N. & Q." (2nd S. viii. 53.) on this subject reminds me that when sixty years of age in 1848 I had occasion for a certificate of my baptism, and on proceeding to my native town, Ingatestone, co. Essex, after a lapse of half a century, I found the same rector living, the Rev. John Lewis, who was so at the period of my birth and baptism, and had the custody of the old Registers, there being no register of births in those days. The old gentleman was still hearty at the age of eighty-six, and recollected me and my parents, and himself handed me the required document. He survived only a few months from that time.

JNO. BANISTER.

Charter-house, London.

CARTHAGINIAN BUILDING MATERIALS.—Brixey's private hotel at Landport, near the railway station, has been partly built with the materials of a house in Portsmouth recently pulled down to form a site for the new barracks. One of the chimney-pieces has been transferred to the coffee-room. It is a fine specimen of marble-work, and evidently had been constructed by a connoisseur and traveller (Qy. who?). The frieze is of Egyptian green marble in a bordure or moulded band of white alabaster. Deeply engraved in well-formed Roman capitals is—

BASILICA PTOLOEMÆ ALEXANDRIA. MAR. 21. 1801."

On the north jamb immediately under the necking and a patera is cut "CARTHAGE," and on the south side in a corresponding situation "D. B. C. 146."

This Carthaginian marble is very beautiful; it has dark red veins on a light brown. A. J. DUNKIN.

**SWIFT'S COTTAGE AT MOOR PARK.** — A short time ago, being at Waverley Abbey, I was invited to see a cottage which was said to have been inhabited by Swift. It is a very small low building, at the end of Moor Park (which, as is well known, was formerly the seat of Sir William Temple), and appears to have been the house of some of the labourers. Over the door of one of the rooms the following lines are painted: —

"Plerumque gratæ divitibus vices;  
Mundæque parvo sub lare pauperum  
Cenæ, sine aulais et ostro,  
Sollicitam explicuere frontem."

These lines, which you will remember are from Horace, *Carm.* iii. 29., seem ill to accord with that spirit which never was at ease but among coronets and mitres. They are said to have been placed there by Swift's order; but if so, the inscription must have been renewed, for, from the appearance of the paint, it can scarcely be twenty years old. Sir William Temple died 1699, and Swift, as it appears from a letter to Stella, Sept. 1710, was afterwards on bad terms with the family. From its appearance it seems difficult to believe that he ever inhabited the cottage; though such is the tradition. Can any reader of "N. & Q." give any farther information on the subject? A. A.

Poets' Corner.

### Queries.

REV. THOMAS BAYES, ETC.

Before I make my Query let me second the proposal made in p. 456. preceding, that decision should not be announced on subjects which cannot be discussed. It is not to the credit of our age that abstinence on this point is necessary for peace: but it cannot be denied that on all subjects on which men think warmly it is openly avowed, by four persons out of five at least, that opinions contrary to their own are *offensive*. A century and a half ago opinions might be openly stated, and *opinions about opinions* as openly: we have rescinded the second permission, and are therefore obliged to rescind the first. We are a tender and ticklish race. I forget what *illidnth* of an inch Newton found for the thickness — or rather thinness — of a soapbubble; but the skin of an educated man will beat it in time, if we go on as now.

Unquestionably no banner of any side in religious or political controversy has ever been displayed in "N. & Q." Whether this be due to the discretion of contributors or to the suppression of the editor is among the secrets of the editor's desk; and had better remain so. But there is a diminutive of the banner called a *banderol* or

*bannerol*, of which I believe each knight had one for himself: and this is sometimes half unfurled; and more frequently of late than in former years. In the very admonition which I now second there is a division of the members of one church into "High Churchmen and Puritans," which is very like a *banderol*: though perhaps all that is meant is, as in Swift's celebrated case, that the piebald horses of all degrees of mixture shall by common intendment be included under black and white horses.

There are many ingenious ways of unfurling the *banderol*. A person may contrive to let us know that he thinks &c. is &c. and not &c. by his mode of informing us that "the pages of 'N. & Q.' are not the place to discuss whether &c. be &c. or &c." Again, there are clever modes of eliminating all but the opinion which is to be insinuated. "Grandmamma," said the little boy, "I wish one of us three was hanged; I don't mean pussy; and I don't mean myself." This little boy, now grown up, has written several articles in "N. & Q.," and some of no mean merit: and he writes under more than one signature.

Your journal is a kind of public pic-nic, at which each person is expected to present his dish quite plain, without any condiment except salt. There are difficulties about any other arrangement. "Ah!" said an epicure at a public table, "Peas! the first this season! Capital!" — shaking pepper over them all the time. His opposite neighbour thereupon scattered the contents of a little box over the dish, quietly observing, "Sir! you like pepper; I like snuff." *Nec lex justior ulla.*

I was led to these reflexions by a Query which I have to make, in which, by very little management, I might have shaken the flag of heresy in the faces of the orthodox of all varieties. In the last century there were three Unitarian divines, each of whom has established himself firmly among the foremost promoters of a branch of science. Of Dr. Price and Dr. Priestley, in their connexion with the sciences of life contingencies and chemistry, there is no occasion to speak: their results are well known, and their biographies are sufficiently accessible. The third is Thomas Bayes, minister at Tunbridge Wells, where he died in 1761. Whiston belongs to an older period, though he must have been long the contemporary of Bayes: and so does Humphrey Ditton. It might be made a query which wrote *most*, Whiston or Priestley. I see Priestley's writings set down as making seventy octavo volumes; and the Whiston list was too long for the *Biographia Britannica*! Could any good references be given for complete lists of the writings of both?

To return to Bayes. I want to find out more about him: and therefore state all I know. He first turns up, in 1736, as one of the writers in the

celebrated Berkleian controversy about the principles of fluxions: —

"An introduction to the Doctrine of Fluxions, and defence of the mathematicians against the objections of the author of the Analyst, so far as they are designed to affect their general methods of reasoning. London: Printed for J. Noon . . . 1736, 8vo."

This very acute tract is anonymous, but it was always attributed to Bayes by the contemporaries who write in the names of authors; as I have seen in various copies: and it bears his name in other places.

Whiston, in his Autobiography (p. 425., 2nd ed.), mentions a conversation he had at Tunbridge Wells with Bayes in 1746. He calls Bayes the successor of Humphrey Ditton, who it thus appears was also Unitarian.

But the work on which the fame of Bayes will rest is his paper in the Philosophical Transactions for 1763, and the supplement in the volume for 1764. These papers were communicated after Bayes's death by Mr. Richard (afterwards Dr.) Price. They are the mathematical foundation of that branch of the theory of probabilities in which the probabilities of the future are matter of calculation from the events of the past. Bayes shows a very superior mathematical power: and Laplace, who makes but slight mention of him, is very much indebted to him. More justice has been done by Dr. C. Gouraud, in his short *Histoire du Calcul des Probabilités*, Paris, 1848, 8vo.

"Bayes, géomètre anglais, d'une grande pénétration d'esprit, déterminait directement la probabilité que les possibilités indiquées par les expériences déjà faites sont comprises dans des limites données, et fournit ainsi la première idée d'une théorie encore inconnue, la théorie de la probabilité des causes et de leur action future conclue de la simple observation des événements passés."

Bayes gave more than the *première idée*: he worked out a method for solving problems involving large numbers of cases: not so easily used as Laplace's method *helped by tables*, but far more easy than could have been expected. Accordingly, Bayes is one of the chief leaders in the mathematical theory of probabilities. What he did was of small extent, judged by paper and print, but of fundamental importance and wide consequence: he is of the calibre of De Moivre and Laplace in his power over the subject. He chose to keep his researches to himself, and they would probably have been lost but for Dr. Price: of whom I may add that he appears as a far more powerful mathematician in his explanations and comments upon Bayes than in any part of his own writings on his own subjects.

I have ascertained that there is no chance of any of Dr. Price's papers being in existence, at least of those which have any reference to the time at which Bayes was alive. A. DE MORGAN.

## THE THROW FOR LIFE OR DEATH.

I want an authority for the following, recorded in the *Familie Magazijn* for 1859, p. 271.: —

"As King William III. of England, the Stadtholder of the Netherlands, was besieging Namur in 1695, sundry soldiers from his army suffered themselves to be seduced by the want which reigned in the camp to go a marauding, though such a transgression of the martial law had been forbidden on pain of death. Most of these marauders were caught by the country people and killed: only two of them were able again to reach the camp unscathed. In the mean while, however, their absence had been noticed, and without delay they were sentenced to death. Already the following morning it had to be executed by hanging.

"The morning had dawned, and the necessary preparations were being made to follow up the verdict. The general-in-chief, however, to whom both the condemned were known as brave soldiers, wanted to save one of them, and thus commuted their yesterday's judgment in so far, that they should have to throw at dice for their life.

"In former times it often was the custom, in the application of military punishments, when the judge did not desire to bring the law home upon all the delinquents, to let it be decided by lot, who should be free and who should suffer. And so it also happened in this case, that both the marauders were led to a drum, in order thereupon to cast the decisive throw. A few hundred paces farther the fatal pole already stood erect, and its aspect rendered the scene, so awful in itself, still more impressive. Full of anxious expectation, a group of officers, the regimental chaplain, and the executioner, silently and with an earnest mien surrounded the poor fellows. With a shaking hand one of the condemned now took up the dice, which were offered to him. He threw . . . two sixes! But, as soon as he noticed what he had cast, he wrung his hands in despair and gave himself up as lost. Who, however, will picture his delight, when, in the next moment, he saw that his fellow also had thrown . . . two sixes!

"The commanding officers were not a little stricken with this strange occurrence, and stared at each other in mute astonishment. They were nearly at a loss how to act. But the orders which had been given to them were too precise, that they should have dared to deviate from them: so they commanded both the men to throw again. This was done: the dice were cast, and indescribable was the universal amazement, when in the throws of both there upturned . . . two fives! Loudly the spectators now called out, that both should be pardoned. The case, indeed, was extraordinary, and the officers thus resolved to ask for new directions in such an out-of-the-way predicament, and momentarily to put off the execution.

"To get further orders, they accordingly applied to the court martial, which they still found assembled. Long was the discussion, but at last the disheartening reply was given, that new dice had to be tendered to the delinquents, and that again they had to try their lot. Once more both of them cast, and, lo . . . each had thrown two fours!

" 'This is the finger of God!' said all present.

"The officers, now quite upset, again laid down the strangeness of the case before the still deliberating court martial. This time, even over the members of that court, there crept a shudder. They began to distrust the justice of their sentence, and resolved to make the decision of the dilemma, whether or not the judgment should be executed, depend on the general-in-chief, whose arrival they every moment expected.

"The Prince of Vaudemont came. Immediately he was informed of the singular fact, and, in order better to appreciate the case, he made both the Englishmen appear before him. Now, they had to tell him all the circumstances of their clandestine desertion of the camp and everything besides, that had occurred to them. The prince listened attentively, and when they had spoken, his mouth uttered to the poor culprits the word of 'Pardon.' 'It is impossible,' quoth he, 'in such an uncommon case, not to obey the voice of divine Providence.'"

J. H. VAN LENNÉP.

Zeyst, near Utrecht, Dec. 17, '59.

**AN EXCELLENT EXAMPLE: PORTRAIT OF RICHARD II.**—William Lambarde, Esq., Keeper of the Records in the Tower, wrote a "Pandectæ of all the Rolls, Bundles, &c., in the Tower of London," whereof Queen Elizabeth had given to him in charge, 21 Jan. 1600-1. He records the following speech from her:—

'Her Majestie chearefully received the same into her Hands, saynge you intended to present this Booke unto mee by the Countie of Warwicke; but I will none of that, for if any subject of myne doe mee a service, I will thankfully accept it from his owne hands. Then openinge the Booke, sayes, you shall see I can read," &c.

The Queen "demanded whither I hadd seene any true Picture or lively Representation of his Countenance or Person. To which Lambarde replied, 'None but such as be in comon Hands.' And Her Majesty continued,

The Lord Lumly, a lover of Antiquities, discovered it fastened on the backside of a doore of a back Roome wich hee presented unto mee, praynge with my Good Leave that I might putt itt in Order with my Auncestors and Successors. I will commaund Tho. Kneavett, Keeper of my House and Gallery at Westminster, to shew it unto thee."

Is this portrait extant?

"Being called away to prayer, shee putt the Booke in her Bosome, having forbidden mee, from the first to the last, to fall uppon my knee before her, concluding, 'Farewell, Good and honest Lambarde.'—1601, 4th August."

W. P.

**PEPPERCOMB.**—I shall feel obliged to any one who will enlighten me as to the origin of the name of Peppercomb, a pretty little comb opening on the Bristol Channel halfway between Bideford and Clovelly.

The only other instances I know of the word Pepper appearing in names of places are Pepper-Hill, near Launceston, Cornwall, and Pepper-Harrow, near Godalming, Surrey, and in both these cases also I am ignorant of the cause of the nomenclature.

N. S. L.

**OLIVER GOLDSMITH.**—His room or garret in Trinity College, Dublin, was held in veneration by the students; and a piece of glass on which he had written his autograph was handed down from tenant to tenant as a sacred relic. It is now no longer there! What became of it?

GEORGE LLOYD.

**MEMORIAL OF A WITCH.**—In Lord Rollo's Park, Duncomb, Perthshire, is a stone cross bearing this inscription:—

"Maggy Walls burnt here as a witch, 1657."

Will any of your numerous readers state if they know of any other memorial to an unfortunate witch?

CHATTODUNUS.

**YOFTREGERE.**—In Alton church (Hants) is the following inscription, which, as nearly as I could do so, is copied *verbatim et literatim*:—

"Xofr Walaston grome of y<sup>e</sup> chambers & on of y<sup>e</sup> yoft-regere unto Hen. viii. Ed. vi. Philip & Marye & Elizth."

I suppose this awkward-looking word to be as-tringer, or one of the description of falconers, given by many old authors. Juliana Berners (ed. Wynkyn de Worde, 1496, b. iij recto) says, "Ye shall understonde that they ben callyd Ostregeres that kepe goshawkes or tercelles;" and Cowell (*Law Dict.*) says "Ostringers, falconers, properly that keeps a goshawke."

Can any of your readers give more information on the subject, and does it throw light on the disputed passage in *All's Well that Ends Well*—'enter a gentle Astringer?'

A. A.

Poets' Corner.

**CRISPIN TUCKER.**—Where can I meet with any account of this worthy, said to have been a poetaster and bookseller on old London Bridge somewhere about the beginning of the last century. Are any broadsides, poems, or books written or published by him still to be met with? C. T.

**THE FOUR FOOLS OF THE MUMBLES.**—In *The Daily Telegraph* of Dec. 6th was a capital leader on the "Four Merchants of Liverpool," in the course of which the writer mentioned that:—

"An old Welsh story, entitled the 'Four Fools of the Mumbles,' relates how certain Cambrians proved themselves the supreme Idiots of the Universe."

Where is the story of the Four Fools of the Mumbles to be found?

AMBROSE MERTON.

**CLEANING A WATCH ON THE SUMMIT OF SALISBURY SPIRE.**—The papers from time to time note the circumstance that some daring person has climbed this spire to oil the weathercock. This is a dangerous feat, as the top of the spire is 404 feet from the ground. It is ascended by ladders for about three-fourths of its height, which are fixed inside the spire. A small door then opens, and the adventurer has to climb the rest of the way by a series of irons, something like the handles of flat irons, which are fixed in the stone work, and by which he is able to make his way to the top to complete his dizzy work. About forty years ago, I am told, some persons were assembled at the "Pheasant" in Salisbury, and were talking about this feat, when a watchmaker, of the name of Arnold, who was present,

offered for a small wager to ascend the spire; to take with him his tools and a watch; to take the watch to pieces on the very top of the spire; to clean it properly, and bring it down in less than an hour. He accordingly climbed the spire, fixed his back against the stem of the weather-cock, completed his task, and descended within the given time. This is so curious a circumstance in the annals of horology, I should be glad of the exact date, if any readers of "N. & Q." could furnish it.

A. A.

Poets' Corner.

ACCIDENT ON THE MEDWAY.—A correspondent in the *Maidstone Journal* (Dec. 24, 1859) in describing an ancient cannon lately found in the river at Gillingham Reach, says that whilst making inquiries respecting the discovery, he was informed of a singular occurrence which is related to have happened some sixty or seventy years since, and which is believed to be unnoticed in any of the Kentish annals:—

"At the period in question, the captain of a ship of war lying in the Medway, at no great distance from the Gun Wharf, gave a ball on board, and whilst the festivities were at the highest, the vessel suddenly sank, and but few escaped a watery grave. Our informant said he had heard his grandmother frequently relate the anecdote, and her vivid recollection of seeing the ladies and officers brought out of the river in full dress and laid upon the Gun Wharf."

Can any of the readers of "N. & Q." furnish any information respecting this catastrophe?

ALFRED J. DUNKIN.

Dartford.

TEMPLE BAR QUERIES.—If any of your correspondents could give me any information concerning the early history of Temple Bar, I should feel greatly obliged, especially with reference to the following points of inquiry. Who built the present Bar? The City or the Government?—Was the former Temple Bar of wood or of stone? If the latter, when was it built?—When were the rails and posts removed, and the first bar erected across the street?—Was that bar removed in James I.'s reign?—Have there been three bars? Answers to any of these Queries would greatly oblige me, or any communications privately addressed.

J. A. G. GUTCH.

52, Upper Charlotte Street,  
Fitzroy Square.

TRANSLATIONS MENTIONED BY MOORE.—In reading, lately, Moore's *Memoirs and Journal*, I found in the latter, under date 2nd Sept. 1818, mention made of "a collection of translations from Meleager, sent to me with a Dedication to myself, written by a Mr. Barnard, a clergyman of Cave Castle, I think, Yorkshire. They are done with much elegance. I had his MS. to look over." Can you or any of your readers state whether such a work was ever published, and when and

where? and if a copy of the book is now procurable, at what price, and from whom?

I would ask the same questions as to another passage in the same *Journal*, under date 22nd Aug. 1826, wherein the poet acknowledges receipt of "a letter from a Mr. Smith sending me a work (*Translations from the Greek*) by Leopold Joss." What was the title of this work, by whom published, and where now to be got? SENEX.

BISHOP PREACHING TO APRIL FOOLS.—Full fifty years ago, before you had taught us to make a note, I had an old story book, square, and with many woodcuts. One story was: "How a German Bishop, after the manner of Howlglass, did preach to a Congregation of April Fools." The bishop was represented with a crozier in his hand, and a sword by his side. Can any reader of "N. & Q." oblige me with the story, which I have completely forgotten, as well as the name of the book?

P. J. T.

THE YEA-AND-NAY ACADEMY OF COMPLIMENTS.—Lately I picked up at the stall of a "flying stationer" an imperfect copy of a book, which has verified the saying, "A groat's worth of wit for a penny." The running title of it is, "The Yea-and-Nay Academy of Compliments." It appears to me a cleverly written performance, and curiosity induces me to inquire of the Editor of "N. & Q." who was its author?

From numerous local references, it looks to be the production of a London scribe. Its entire object is to *show up* through a variety of phases of character the Friends or Quakers, named the "Bull-and-Mouth people," and who seem to have been under considerable obloquy and persecution for their principles.

A jocular anecdote, related at p. 28. of "Friend B. a Quakering vintner," who had sold some wine to the king—a "prince of very excellent humour"—but which wine Friend would not deliver till he had obtained an interview with the king as to its payment, makes me think that the allusion is to the "merry monarch," and that the book may date some time in the reign of Charles the Second.

G. N.

BALLAD OF THE GUNPOWDER TREASON.—Can any of your correspondents supply a copy of the real original ballad of the gunpowder treason? Every one almost can give you a couplet or so, and there it stops. Few would imagine how very difficult it is to obtain the entire ballad as sung on the 5th of Nov. a century ago.

M. H.

DISPOSSESSED PRIORS AND PRIORESSES.—Have any biographies at any time been published of the priors and prioresses who were deprived of their monasteries by Henry VIII.? I wish to ascertain the subsequent fate of Agnes Sitherland, who was the last prioress of the Nunnery of Grace-Dieu at Ashby-de-la-Zouch, and surrendered it

on the 27th of October, 1539. According to Nichols, in his *History of Leicestershire*, she received sixty shillings reward, and a pension, the amount of which, however, he does not mention. Has not some pious Catholic recorded the sufferings and deaths of these persons? T. E. S.

**SUPERVISOR.**—In the reign of Queen Elizabeth, and earlier periods, I find many references to the supervisors of the counties of England, and also the supervisors of North Wales and of South Wales. Where can I learn what were the duties of this officer, who appears to have received a fee from the crown? I do not think he acted as "surveyor," in the present meaning of that word; but I imagine that he was more of a local receiver of rents for the crown. I shall be glad to have a certified explanation of the duties of the officer.

W. P.

**AMERICA KNOWN TO THE CHINESE.**—In an Indian paper some time ago appeared a letter from a correspondent in China, in which it was asserted that a Chinese book had been discovered, containing an account of a voyage to Mexico in the fourth century of the Christian Era. Has anything been heard about this at home? EXUL.

Bombay Presidency.

**CRESWELL: SLAVES.**—About five years ago, a paragraph went the round of the papers to the effect that an owner of slaves, named Creswell, had died in America, at New Orleans or St. Louis I think, intestate. This was afterwards followed by another paragraph relating to the sale, &c., of his property. A relation of mine is anxious to learn the title and dates of any newspaper containing them; but references to American papers would be preferable.

S. F. CRESWELL.

Radford, Nottingham.

**AUTHORSHIP.**—Will any reader be so good as to tell me who were the authors of these two books?—

1. "The History of the Church of Great Britain from the Birth of Our Saviour until the Year of Our Lord 1667." London, 1674, 4to." (The Dedication signed "G. G.")

[By George Geeves. *Vide* the Rev. H. F. Lyte's *Sale Catalogue*, Lot 1646; and Straker's last *Catalogue arranged according to Subjects*, no date, art. 6110.]

2. "De Templis: a Treatise of Temples. London, 1638, 12mo." (The Dedication signed "R. T.")

A TEMPLAR.

**HERBERT'S SUNDAY.**—Can any of your correspondents call to mind an old church tune, to which those words of George Herbert may be set, "Oh day, most calm, most bright!" &c. 6, 8, 8, 8, 8, 6?

VRYAN RHAGED.

**THOMAS RANDOLPH.**—Thomas Randolph was Master of the Posts and Chamberlain of the Exchequer to Queen Elizabeth. In *Historical Notes* he is mentioned as Sir Thomas, and is said to have

been four times ambassador to Scotland, and to have died in 1590. He married Mrs. Ursula Coppinger, and had a son Ambrose. His second child Frances married Thomas Fitzgerald, who, with his wife, was buried at Walton-upon-Thames. What were his arms, and was he related to the poet Thomas Randolph, who died in 1634? or to Dr. John Randolph, Bishop of London in 1809? I should be grateful for any farther information relating to him.\*

SHILDON.

**PETRARCH.**—Some months ago I observed an announcement of some new discovered Italian poetry of Petrarch. Has the fact been confirmed, or has anything more transpired as to the supposed discovery of farther poems by the lover of Laura?

VAUCLUSE.

### Queries with Answers.

**A CASE FOR THE SPECTACLES.**—I have lately met with a volume with the following title:—

"A Case for the Spectacles, or a Defence of Via Tuta, the Safe Way, by Sir Humphry Lynde, Knight, in answer to a Book written by J. R. called a *paire of Spectacles*. Together with a treatise Intituled *Stricture in Lyndomastygem* by way of supplement to the Knight's answer, where he left off prevented by death. And a Sermon Preached at his Funerall at Cobham, June 14th, 1636. By Daniel Featley, D.D. London: Printed by M. P. for Robert Milbourne, at the signe of the Unicorn in Fleet Street, neere Fleet Bridge, 1638."

Where can I find any account of this controversy, and any particulars in connexion with Sir Humphry Lynde and Daniel Featley, D.D.? Who was the R. mentioned in the title-page? At p. 17. of the work a "Mr. Lloyd the Romanist" is spoken of in terms that lead one to suppose he was the author of the *Paire of Spectacles*. At p. 18. the same person is called John Floyd, and the name occurs, spelt in this manner, at pp. 116. 127. 142.; p. 145. he is said to be a "Jesuite." Is anything known of this Lloyd or Floyd?

LIBYA.

[On June 27, 1623, a discussion took place at Sir H. Lynde's house on the Romish controversy. Drs. Featley and White on one side, and the Jesuits Fisher and Swete on the other. A report of the debate was published by command of Archbishop Albot, entitled *The Romish Fisher Caught and Held in his Owne Net*; or a True Relation of the Protestant Conference and Popish Difference: a Justification of the one, and Refutation of the other, in matter of Fact and Faith. By Daniel Featley, D.D. 4to. 1624. The names of the persons present at this discussion are given at p. 46. *A Case for the Spectacles*, &c. has been republished by the Reformation Society in Gibson's *Preservative against Popery*, Supplement, vol. v., edited by R. P. Blakeney, M.A.]

"TREPASSER: TO DIE."—I shall feel much obliged to any correspondent of "N. & Q." who will furnish me with the exact value and origin of the

[\* Thomas Randolph is noticed in our last volume, pp. 12. 34.—ED.]

above ancient French word. Is it a single or compound word; and, if the latter, can it be an abbreviation of *oultre-passer*, as if one should say "to pass out of time?" An answer will oblige A. B. R.

[The French etymologists derive *trépasser*, through its corresponding noun *trépas*, death (in old Fr. *trespas*, It. *trapasso*, Romance *traspas*, *trespas*), from L. *trans* and *passus*; and *Ménage* is very decided in maintaining that the Fr. *très* (of disputed origin) is from the L. *trans*. We think, however, that some consideration is certainly due to our correspondent's suggestion that *trépasser* may possibly be an abbreviation of *oultrepasser*, taking *oultre* (formerly *oultre*) as a Fr. modification of the L. *ultra*, and at the same time bearing in mind that we have in It. *oltrappassare*, *oltrépassare*, and in Romance *outrapassar*, *oultrepassar*.]

**LIFE OF LORD CLIVE.**—Who has collected the best account of this extraordinary man? Or must his Life be sought for in the history and the journals of the times in which he lived?

RYAN RHEDG.

[Consult *The Life of Robert Clive*, collected from the Family Papers, communicated by the Earl of Powis, by Major-Gen. Sir John Malcolm, K.C.B., 3 vols: 8vo., 1836. Also "Lord Clive," by the late Lord Macaulay, in *The Traveller's Library*, 1851.]

"A PROPOS DE BOTTES."—Can any one tell me the origin of the phrase *à propos de bottes*?

SELRACH.

[In offering the received explanation of this phrase, it is necessary to premise that on this side of the Channel, we use the expression in a sense somewhat more limited than that attached to it by the French. We say "*à propos de bottes*" (or "*à propos to nothing*"), when a subject is "*brought in neck and shoulders*." But in France they apply the phrase to any thing that is done without motive. "*Il dit des injures à propos de bottes.*" "*Il se fâche à propos de bottes.*" The saying is thus accounted for. A certain Seigneur, having lost an important cause, told the king (François I.) that the court had *un-booted* him (*l'avait débotté*). What he meant to say was, that the court had decided against him (*Il avait été débouté*, cf. med.-Lat. *debotare*). The king laughed, but reformed the practice of pleading in Latin. The gentlemen of the bar, feeling displeased at the change, said that it had been made *à propos de bottes*. Hence the application of the phrase to any thing that is done "*sans motif raisonnable*," or "*hors de propos*." (Cf. *Bescherelle on botte*.) A slightly different explanation, but to the same effect, is given by Carpentier under *debotare*, Du Cange.]

"THE RAGMAN'S ROLL."—What is the origin of this title to the catalogue of names of those Scots who swore fealty to Edward I.?

DORRICKS.

[So many conjectures have been offered respecting the origin of the uncouth appellation, "*Ragman Rolls*," that we must refer our correspondent to the editorial Preface to *Instrumenta Publica sive Processus super Fidelitatibus et Homagiis Scottorum Domino Regi Anglie Factis* A.D. 1291—1296 (Bannatyne Club), 4to. 1834, edited by T. Thomson, as well as to Dr. Jamieson's elaborate illustrations of the meaning of this word in his *Etymological Dictionary*, 4to. 1808. Mr. Thomson says, that "it seems to be abundantly obvious that in diplomatic language the term *Ragman* properly imports an indenture or other legal deed executed under the seals of the parties; and consequently that its application to the Rolls in question

implies that they are the record of the separate *ragmans*, or sealed instruments of homage and fealty, executed by . . . Dr. Jamieson is inclined to suggest by what seems to be the most frequent use of it, implying accusation or crimination. It must, however, be confessed (adds Mr. Thomson) that after all the origin of *Ragman* still remains a problem for future lexicographers."]

**CLAUDE, PICTURES BY.**—According to Smith's *Catalogue of Painters*, Claude's "*Judgment of Paris*" is in the possession of the Duke of Buccleugh. I should be obliged to any reader of "*N. & Q.*" who would inform me in which of his Grace's collections it is contained. Also in what collection is Claude's "*Cephalus and Procris*," which, when engraved by Vivares, was in the possession of Lord Clive?

II. S. ORAM.

[Of "*Cephalus and Procris*" there are two pictures in the National Gallery. Of the "*Judgment of Paris*" there are four; one in the collection of the Duke of Buccleugh, and one formerly in that of the Prince of Peace at Rome.]

### Replies.

WATSON, HORNE, AND JONES.

(2<sup>nd</sup> S. viii. 396.)

It would be satisfactory if MR. GUTCH's Query should draw forth any sermon written by the Rev. George Watson. I never yet met with one, nor can I find mention of his name and works in any Catalogue which I have consulted. Their scarcity will presently be explained. The sermon, of which Mr. JONES speaks in MR. GUTCH's extract, is thus alluded to by Bishop Horne, in his *Commentary on the Nineteenth Psalm*:—

"If the reader shall have received any pleasure from perusing the comment on the foregoing Psalm, he stands indebted to a Discourse entitled '*Christ the Light of the World*,' published in the year 1750, by the late Rev. Mr. George Watson [of University College] for many years the dear companion and kind director of the author's studies; in attending to whose agreeable and instructive conversation he has often passed whole days together, and shall always have reason to number them among the best spent days of his life; whose death he can never think of without lamenting it afresh: and to whose memory he embraces, with pleasure, this opportunity to pay the tribute of a grateful heart."—*Bishop Horne's Works*, vol. ii. p. 119.

The same prelate has appended the following note to his own striking and beautiful sermon, "*The prevailing Intercessor*":—

"The plan and substance of the foregoing Discourse are taken from one published some years ago, by my late learned and valuable friend the Rev. Mr. Watson. But it always seemed to me that he had much abated the force and energy which the composition would otherwise have possessed, by introducing a secondary and subordinate subject. I was therefore tempted to work up his admirable materials afresh."—*Works*, vol. iv. p. 370.

An interesting sketch of Mr. Watson's character, with a high tribute to his talents, will be



found in Jones's *Life of Bishop Horne*. The latter, as we have seen, was Mr. W.'s pupil, and was so delighted with his tutor that he remained an entire vacation in Oxford in order that he might prosecute his studies under one who is described as "so complete a scholar, as great a divine, as good a man, and as polite a gentleman, as the present age can boast of."

Jones states that Mr. Watson never published any large work, and will be known to posterity only by some occasional pieces which he printed in his lifetime. He notices a sermon preached before the University of Oxford on the 29th May, "An Admonition to the Church of England," and a fourth sermon "On the Divine Appearance in Gen. xviii." This last sermon, Jones adds, "was furiously shot at by the Bushfighters of that time in the *Monthly Review*." To this attack Mr. Watson returned a reply, so able, in Jones's opinion, that if he wished to contrast Mr. Watson with his reviewers, he would put the letter into any reader's hand, of which he supposes "*no copies are now to be found, but in the possession of some of his surviving friends.*" Dr. Delany made honourable mention of this reply in the third volume of his *Revelation examined with Candour*. From the foregoing remark Watson may have printed his sermons and other works solely as gifts to his friends, and which will account for their scarcity.

He probably induced both his young friends, Jones and Horne, to adopt the opinions of Mr. Hutchinson.

These opinions, we know, were embraced by other excellent men; the Lord President Forbes (pronounced by Warburton "one of the greatest men which ever Scotland bred"), Parkhurst, and Mr. W. Stevens were in the list, but the number was small, as the system was obscure, and somewhat unattractive. "As the followers of Hutchinson did not form a distinct Church or Society, and continued to belong to the Church with which they were formerly connected, they did not so far give way to schism as to compose a sect."\*

No men could have been less inclined than Hutchinson's friends to constitute themselves a party, "that bad thing in itself;" and though they were spoken of with contempt and acrimony, they could have replied with Hooker, "to your railing we say nothing, to your reasons we say what follows." At the early age of nineteen Horne sat down to attack the Newtonian system, and at twenty-one he unwisely published his work; it was entitled,—

"The Theology and Philosophy in Cicero's *Somnium Scipionis* explained, or a brief Attempt to demonstrate that the Newtonian System is perfectly agreeable to the Notions of the wisest Ancients, and that Mathematical Principles are the only sure ones. London, 1751." 8vo. Pp. 55.

\* Mosheim's *Ecc. Hist.* vi. 304. note.

A copy of this rare tract was lent me by my late valued friend Mr. Barnwell of the British Museum in 1830. I have never seen a second.

Horne's friends were sensible of its faults: so was the author, who doubtless used his best endeavours to suppress it. It appeared afterwards in another and unexceptionable form. Amongst the comments passed upon it there is a bitter one by Warburton, who tells his friend Hurd, "there is one book, and that no large one, which I would recommend to your perusal, it is indeed the *ne plus ultra* of Hutchinsonianism."\*

We must not take leave of Bp. Horne without adverting to one of the most exquisite works in our language, his *Commentary on the Psalms*. He had drank deeply of that "celestial fountain," as the Book of Psalms has been well called, and he tells us that whilst pursuing his daily task, "food and rest were not preferred before it." The result was the production of a work, prized by both the young and the old, described as "a book of elegant and pathetic devotion," but which deserves the far higher epithet of evangelical.

Walpole, in 1753, speaks of the Hutchinsonian system as "a delightful fantastic one," and somewhat rashly concludes that it has superseded Methodism, quite decayed in Oxford, its cradle!† "One seldom hears anything about it, in town," he adds; and certainly it was not likely to engage Walpole's attention beyond that of furnishing matter of ridicule for his pen.

Hutchinson's own writings were given to the world in 1749—1765, in thirteen octavo volumes. Their slumber for years on book-shelves must have been deep and undisturbed. A short but masterly notice of the author will be found in Whitaker's *Richmondshire*, i. 364.

J. II. MARKLAND.

#### GEORGE GASCOIGNE THE POET.

(2nd S. viii. 453.)

I may take upon me to answer the question put by G. H. K. to the authors of the *Athenæ Cantab.*, as I believe the only documentary evidence "relative to the George Gascoigne who was in trouble in 1548," is a passage that has recently passed under my editorial review in a volume (entitled *Narratives of the Reformation*) prepared for the Camden Society, but not yet issued to its members. It occurs in the *Autobiographical Anecdotes of Edward Underhill* (formerly in part published by Strype) and is as follows:—

"I caused also Mr. Gastone the lawyer, who was also a greates dicer, to be apprehendid; in whose howse Alene (the prophecier) was mouche, and hadde a chamber ther,

\* Warburton's *Correspondence*, p. 86.

† *Correspondence*, vol. ii. 257.



where was many thynges practesed. Gaston hadde an old wyffe who was leyde under the bōrde alle nyght for deade, and when the womene in the mornynge came too wynde her, they founde thatt ther was lyffe in her, and so recovered her, and she lived aboute too yeres after.

"By the resworthe off souche as came to seke for thynges stollen and lost, wiche they wolde hyde for the nonst, to bleare ther husebandes' ies withalle, saynge 'the wyse mane tolde them,' off souche Gastone hadde choyce for hym selfe and his frendes, younge lawers of the Temple."

To the name of "Gastone" I have appended this note:—

"This is probably the true name, and not Gascoigne. One of the Knights of the Bath made at the coronation of Queen Mary was Sir Henry Gaston.

And in the Appendix I have added these further remarks:—

"The authors of the *Athenæ Cantabrigienses*, vol. i. p. 374. are inclined to 'fear' that this was George Gascoigne, afterwards distinguished as a poet. Still there is room to hope to the contrary, not only because Gascoigne's flowers of poesy did not begin to bud until 1562, whereas poets generally show themselves at an early age: but further, because 'Gastone the lawyer' had 'an old wife' as early as the date of Underhill's anecdotes, that is, about 1551."

The names *Gascoigne* and *Gaston* are, I presume, really distinct, and not interchangeable, like *Berkeley* and *Burlett*, *Fortescue* and *Foskew*, *Throckmorton* and *Trogmorton*, *Foljambe* and *Fulgham*, and some others: but of this I am not sure, and should be glad to be further informed.

JOHN GOUGH NICHOLS.

We beg to refer G. H. K. to Strype's *Memo-rials*, ii. 114. Strype cites Fox's MSS.

C. II. & THOMPSON COOPER.

Cambridge.

#### BARONY OF BROUGHTON: REMARKABLE TRIAL.

(2nd S. viii. 376. 438.)

Although, as G. J. says, there never were a provost and bailies of the barony of Broughton, there existed at the beginning of last century, and long previously, a court presided over by a Baron Bailie appointed by the superior of the barony and regality of Broughton (otherwise Brochtoun and Burghton), who also possessed the office of Justiciar.\* At one time the burgh and regality of Canongate, part of Leith, and lands in the counties of Haddington, Linlithgow, Stirling, and Peebles, were included under his jurisdiction, while originally the whole formed part of the lordship of Holyrood House. The magistrates of Edinburgh afterwards acquired the superiority of Canongate and other lands, and the Governors of

Heriot's Hospital the greater part of the remainder. A remarkable instance of the exercise by this court of the highest criminal jurisdiction occurred 142 years ago.\* Two boys, the sons of Mr. Gordon of Ellon, Aberdeenshire, were murdered on 28th April, 1717, by their tutor Robert Irvine, in revenge for their having blabbed some moral indiscretion on his part which they had witnessed. This took place on a spot now forming part of the new town of Edinburgh, but then open ground, and, being in sight of the Castle Hill, it is said persons walking there saw the deed committed. The murderer was taken *red-hand*, i. e. immediately after the fact, and put on his trial on 30th April before the Baron Court of Broughton, when, being convicted by a jury, he was sentenced to be hanged next day at Greenside (now a part of Edinburgh), having his hands first struck off. This sentence was accordingly carried into execution on 1st May, and his body was thrown into a quarry hole near the place of the murder. In this the bailie followed the usage of inferior criminal courts possessed of such jurisdiction, of trying and executing criminals within three suns, although the act 1695, cap. 4, extended the time of execution to a period not exceeding nine days after sentence. In such an atrocious case there could be no room for the royal mercy. It has been erroneously stated that the perpetrator of this crime was taken before the Lord Provost of Edinburgh as High Sheriff, who had him tried, convicted, sentenced, and executed within twenty-four hours. This is negated by the above facts, which are derived from the contemporary notices contained in three numbers of the *Scots Courant* newspaper. It certainly seems startling that at that period the comparatively humble judge of a court of barony and regality to the south of the Forth should have exercised such high functions, and that these powers still existed in 1747, when the Heritable Jurisdiction Abolition Act (20 Geo. II. c. 43.) was passed.

R. R.

BOCARDO (2nd S. viii. 270.) — It is here stated (on the authority of *Mares*) that Bocardo was "the old north gate of Oxford, taken down in 1771," and used as a prison. The following additional information may be acceptable.

In the Preface to Pointer's *Oxonienis Academia*, the author says:—

"Bocardo (which is now—i. e. 1749—the City Prison for Debtors and Felons) was then (i. e. the thirteenth century) their Public Library, where not only Books were kept, but University Records preserv'd."

\* Sir Lewis Bellenden of Auchineule had a charter in 1591 of the barony of Broughton, and his grandson Sir William Bellenden was, 10 June, 1661, created Lord Bellenden of Broughton.

\* On a previous occasion, John Balleny, bailie of the regality of Broughton, having waived his privilege of exclusive jurisdiction in a case of murder, took his seat as cojusticiar on the bench of the Supreme Justice Court, 14 February, 1621.

It is singular that no reference is made to in Ingram's *Memorials*.

Warton's couplet from the *Newsman's Verses* for 1772 has already been given. The following note is appended to the couplet in *The Oxford Sausage*:—

"BOCARDO. The City Gaol, &c. taken down by the Oxford Paving Act."

Bocardo is also mentioned in the same book, in *The Castle Barber's Soliloquy*, 1760.

In the rare Latin poem *Oxonium Poema*, 1667 (from which I quoted the description of Old Mother Louse, of Louse Hall, 2<sup>nd</sup> S. vii. 404.) the author passes from Baliol College, and thus speaks of Bocardo:—

Jame pete Bocardi Turres, Portasque  
patentes,  
Atque obolum (si forte tenes) q̄a dives  
egenis."

He then describes Carfax Conduit and church, ("Carfaxe quasi quatrevois,") and thus refers to the Castle:

"A tergo stat cum veteri Vetus agger  
Castrum.  
Nec procul hinc furca est, Fures et  
scorta cavete."

CUTHBERT BEDE.

SPoon INSCRIPTION (2<sup>nd</sup> S. viii. 512.)—Although your correspondent does not ask for an explanation of the inscription upon the spoon, one cannot answer his inquiry—"whether it is probable that this spoon was used in the rite of baptism?"—without attempting to ascertain what the inscription means, crabb'd as it is. It consists of German mixed with Latin, and runs thus:—

"AN. NO. 1669.

DASBLVT . ESV. CHRIST. GOTESOIN. DERMA  
GVNSREIN VONALLEN SVNDEN

CHRIST TVML. BABEN. ASTF. ALBES SER  
DENALENS. WASSEN."

This, verbally divided, and reduced to ordinary type, becomes—

"An. no. | 1669.  
Das | Blut. | esu | Christ. Gotes | Sohn der | ma  
g | uns | rein | von | allen | Sunden. |  
Christ tum | l. baben. | ast | f. al | bes ser |  
den | alens. | Wassen."

That is:—

"Anno 1669.

Das Blut Jesu Christi, Gottes Sohn, der ma-  
cht uns rein von allen Sünden. (See 1 John i. 7., Luther's  
Version.)

Christum Hebbaben ist siel besser  
den allens Waschen."

This, certainly, is not very first-rate German; but it may be thus rendered:—

"Anno 1669.

"The blood of Jesus Christ, the Son of God, makes us  
clean from all sin.

"To love Christ is better than all washing."

"Den" (denn) is an old Ger. form of "dann,"

than, now "als": just as in old Eng. *than* was occasionally spelt *then*.

It seems very probable that the spoon may have been either a baptismal gift, or in some way or other connected with the rite of baptism.

Without an opportunity of inspecting the "head with long flowing wig," one can hardly venture to conjecture whom or what it represents.

Ilone, in his *Every Day Book*, Jan. 25., describes an old practice at christenings of presenting spoons called Apostle-spoons, the full number being twelve. Persons who could not afford this gave a smaller number, or even a single spoon with the figure of the saint after whom the child was named, or to whom the child was dedicated, or who was the patron saint of the donor.

THOMAS BOYS.

Mrs. MYDDLETON'S PORTRAIT (2<sup>nd</sup> S. viii. 377. 423.)—A highly respectable tradesman of this city has in his possession a portrait of Mrs. Myddleton. It was originally in the possession of the late Sir Edward Hales, Bart., of Hales Place, near this city. It is a half-length, and has every appearance of being authentic. The lady wears a pearl necklace, and is habited in a low dress of crimson, with white or yellow. The hair is in small curls.

JOHN BRENT, Jun.

Canterbury.

LINGARD'S "ENGLAND." EDINBURGH AND QUARTERLY REVIEWERS (2<sup>nd</sup> S. viii. 469.)—The two articles on Dr. Lingard's *History of England*, in the *Edinburgh Review*, were written by John (not W.) Allen. This is acknowledged by himself in his "Reply to Dr. Lingard's Vindication, in a Letter to Francis Jeffrey, Esq., London, 1827," in these terms:—

"I have never made a secret of my being the author of the two articles in the *Edinburgh Review* on Dr. Lingard's *History of England*."

In an account of John Allen, published in Knight's *English Cyclopædia*, he is said to have taken a degree in medicine at Edinburgh in 1791. In 1795 he published "Illustrations of Mr. Hume's Essay concerning Liberty and Necessity." Forty-one articles in the *Edinburgh Review* are attributed to him on subjects chiefly connected with the British constitution, and with French and Spanish history. The earliest article on constitutional subjects attributed to him is that on the Regency question, May, 1811. In the number for June, 1816, he is said to have written an elaborate essay on the constitution of Parliament. The latest article which he is supposed to have contributed to the *Review* is that on church rates, October, 1839. He wrote the "History of Europe" in the *Annual Register* for 1806; and in 1820, a "Biographical Sketch of Mr. Fox." In 1830, he published an "Inquiry into the Rise and Growth of the Royal Prerogative in England;" and in

1833, a "Vindication of the Ancient Independence of Scotland." He died April 3, 1843. His character has been eloquently drawn by his friend Lord Brougham, in the third series of the "Historical Sketches of the Statesmen of the Time of George III."

"A Reply to Dr. Lingard's Vindication of his *History of England*," as far as respects Archbishop Cranmer, by the Rev. H. J. Todd, appeared in 1827.

The article in the *Quarterly Review*, vol. xxxiii., on the Reformation in England, and that in vol. xxxvii. on Hallam's *Constitutional History of England*, are ascribed to Robert Southey by a writer under the signature of "T. P." in the *Gentleman's Magazine* for June, 1844, p. 579. ΑΛΙΕΥΣ.

**HORSE-TALK** (2<sup>nd</sup> S. i. 335.)—In making this Query, J. K., of Wandsworth, Surrey, assured your readers, "It involves an etymological question of considerable interest to students of the legal and constitutional history of England, as I hope to be able to show in your pages hereafter." But, although answers were received from your learned correspondent F. C. H. (who anticipated what I had to say on Norfolk horse talk), from Mr. STEPHENS, and others, J. K. has not fulfilled his promise. I am curious (and may I say) somewhat incredulous as to any such results; may I therefore call upon him to lay it before your readers? Let me add a contribution to the history of horse talk. In "Robyn Hode and the Potter" (2<sup>nd</sup> ballad in Ritson) occurs the following stanza (lines 113—117):—

"Thorow the help of howr ladye,  
Felowhes, let me alone;  
Heyt war howte, seyde Roben,  
To Notynggam well y gon."

There can be little doubt, I think, though Ritson queries the meaning of "Heyt war howte," that it was Robin's exclamation to his horses, when with the potter's cart and horses, he

"... droffe on hes wey  
So merry ower the londe.  
Heres mor and after ys to saye  
The best ys behinde."

As some of your readers, too, will say if J. K. fulfils his promise. E. G. R.

### Miscellaneous.

#### NOTES ON BOOKS, ETC.

LORD MACAULAY, the brilliant Orator, the exquisite Poet, the unrivalled Essayist, and the greatest Historian which our age has seen, has been added to the list of the mighty dead. Wednesday, the 28th of December, 1859, deprived England of him who has in so many ways shed lustre upon her glorious literature. Lord Macaulay has died full of honours, if not of years, and on Monday he will be laid in the "one cemetery only worthy to contain his remains"—in that temple of silence and reconciliation

where the enmities of twenty generations lie buried, in the great Abbey."

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We have a few words to say respecting some of our contemporaries. *Fraser* is quite up to the mark. Mr. Peacock's *Memoir of Shelley* is extremely interesting. The Laureate's *Sea Dreams*, and *Tom Brown at Oxford*, Chaps. VII., VIII., and IX., give value to *Macmillan*. *Bentley's Quarterly Review* starts with a strong political article, *The Coming Political Campaign*, and has another, *Mill on Liberty*. The paper on *The Ordnance Survey* is amusing and instructive. The same may be said of that on *Domestic Architecture*. The literary articles are four in number, and well varied—*George Sand*, *Ben Jonson*, *Modern English*, and *Greek Literature*, and the Number, which fully maintains the reputation which the Review has obtained, concludes with a Biographical Sketch of *The Earl of Dundonald*.

### Notices to Correspondents.

Among other articles of interest which we have been compelled to postpone until next week, are papers on The Gowry Conspiracy, The Sweeper of the Crossings, Bazels of Baize, Sea Broaches, Suffragan Bishop of Norwich; together with many Notes on Books, and the Monthly Feuilleton on French Literature.

THE INDEX to the volume just completed will be delivered with "N. & Q." of the 21st instant.

P. H. B. will find in Shakespeare's *Coriolanus*, Act I. Sc. 3:—

"He has such a confirmed countenance,  
I saw him running after a gilded butterfly."

V. D. P. The Letter of Cromwell to his daughter Bridget Ireton, of which you have kindly forwarded us a copy, has been printed by Carlyle, vol. i. p. 213, edition, 1857.

Replies to other correspondents in our next.

35. for

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## Notes.

## THE GOWRY CONSPIRACY.

We have in the State Paper Office some contemporary letters, apparently partly official and partly private, which contain a good deal of information about the curious and inexplicable conspiracy of the Earl of Gowry.

Foremost amongst the writers is Mr. George Nicholson, who was in Edinburgh when the plot was discovered, and who writes from that city on the 6th of August, 1600, to Sir Robert Cecil, Secretary of State. He gives us a long account of the different circumstances attending the execution of the plot, both before the King arrived at Gowry's House, and after, when the Master made his attack upon him; his information being evidently taken from the report first current in Edinburgh, and which was doubtless circulated by the Council. His letter is interesting and minute. I give it nearly verbatim as far as relates to Gowry, omitting here and there a few words:—

"It may please your Honour,

"This day morning, at 9 hours, the King wrote to the Chancellor's Secretary and to others, and to one of the Kirk . . . and the King's Secretary told me, That yesterday the Earl of Gowry sent the Master his Brother, Mr. Alexander Ruthven, to the King, hunting in Falkland Park [and told him], that his Brother the Earl had found in an old Tower in his house at St. Johnston's a great Treasure, to help the King's service with, which he said his Brother would fain have the King go to see

quickly that day: Whereon, after the King had hunted a while, and taken a drink, he took fresh horse, and discharged his Company, with the Duke (of Lennox) and the Earl of Mar, then in company with him, and taking only a servant with him, rode with the Master. The Duke (of Lennox) and the Earl of Mar though yet followed, and the King met by the way the Lord of Inchaffray, who also rode with him to St. Johnston's, where the King coming, the Earl meeting him carried him into his house, and gave him a good dinner, and afterwards went to dinner with the rest of the Company. The Master, in the mean time of their dinner, persuaded the King to go with him quietly to see it (the Treasure), and the King discharging his Company from following, went with the Master from staitth to staitth, and chamber to chamber, looking for it, the lords behind him, until he came to a chamber where a man was, whom the King thought was the man that kept the Treasure.

"Then the Master caught hold on the King, and drew his dagger, saying he (the King) had killed his Father and he would kill him. The King with good words and measures, struggled to dissuade him, saying he was young when his father, and divers other honest men, were executed; that he was innocent thereof; that he had restored his Brother, and made him greater than he (ever) was; that if he killed him (the King), he would not escape nor be his heir. That he presumed Master Alexander had learned more divinity than to kill his prince, assuring him and faithfully promising him that if he would leave off his enterprize he would forgive him and keep it secret, as a matter attempted upon heat and rashness only. To this the Master replied: 'What he was preaching that should not help him. He should dye.' And that therewith he struck at the King, and the King and he both fell to the ground. The Master then called to the man there present to kill the King: the man answered he had neither heart or hand. And yet he is a very courageous man. The King having no dagger, but in his hunting clothes with his horn, yet defended himself from the Master; and, in struggling, got to the window, where he cried 'Treason,' which Sir Tho. Erskine, John Ramsey, and Doctor Harris hearing, ran up after the King, but found the door shut as they could not pass. Sir John Ramsey knowing another way, got up, and in to the King, who cried to John he was slain: whereon John out with his Rapier, and killed the Master. In the mean time the Earl of Gowry told the Duke and the rest that the King was gone away out at a back gate, and they ran out, and Gowry with them; but missing him, the Earl said he wold go back and see where the King was. The Earl took with him a steel Bonnet and two Rapiers, and ran up the stairs. Sir John Ramsey meeting him with drawn sword, Sir Thomas Erskine and Doctor Harris being then come to join, after sundry strokes in and killed the Earl; Sir Thomas being hurt, and Doctor Harris mutilated and wanting two fingers. [During] this stir The Townsmen, and Gowry's friends in evil, appearing, said they would have account where the Earl was . . . and to pacify them the Duke and Earl of Mar were sent to the Magistrates, and so quieted, [and] the King and his Company got away. The King thanking God for his deliverance. Yesternight he knighted, as I hear, John Ramsey and Doctor Harris, but the Secretary told it not me.

"Upon this, letters came from the Courts, the whole Counsell here (at Edinburgh) convened, and in, and at one of the clock rose and came all to the Market Cross; and there, by sound of trumpets, intimated, but in brief, the happy Escape of the King; and then in, and . . . made (order) in Council for the people to thank God for it, and in joy thereof to ring bells and build bonfires. Mr. David Lindsay, standing at the Cross,

made a pithy and fit exhortation to the people to pray God for it; and therewith he prayed and praised God for the same, the whole Counsel on their knees on the Cross, and the whole people in the streets in like sort. The bells are yet ringing, the youths of the town gone out to skirmish for joy, and bonfires are to be built at night.

"The Council go this tyde over to the King for further deliberation in this matter. The King at his return to Falklands quickly caused [to be] thrust out of the house from the Queen, Gowry's two sisters. . . . and swore to root out the whole house and name.

"Upon the Convening of the Council, the Ports of the Towne were shut for apprehending Gowry's other brothers, and the lands are to be given to these new knights and others.

"This is the information and report come here by the Proclamation, which some yet doubt to be fully so.

"Gowry's Secretary is taken, and matters hoped to be discovered by him.

"Your honors

"Humbly at Comaundment,

"GEO. NICOLSON."

The improbabilities of this story even then, it appears, were apparent, and the people seem to have doubted the truth of it from the first. In another letter, dated the 11th of August, also written to Cecil, and by Nicholson, we are told farther:—

"The Doubt of the truth thereof still increaseth exceedingly; and unless the King takes some of the Conspirators, and gives them out of his hands to the Town and Ministers to be tried and examined for the confessing and clearing of the matter to them and the people, upon the scaffold at their execution, a hard and dangerous contempt will arise and remain in the hearts of the people, and of great ones, of him and his dealings in this matter. For it is begun to be known that the Report coming from the King differs. That the man that should have been in the Chamber for killing the King, should be able, and yet without heart or hand, should have many names, and yet that no such man should be taken, or known or judged to be" (exist).

In a letter of a later date (August 14th), we have a minute account of the proceedings that, subsequently took place at the Cross. This Gowry conspiracy must have caused James much humiliation:—

"On Monday the King came over the water to Leith, then he went to the Kirk, heard Mr. David Lyndsay make a pithy exhortation to him to do justice to his deliverance, and afterwards the King came up to this town (Edinburgh); and at the very Market Cross here, Mr. Galloway, his Minister, making Declaration of the matter, and taking upon his soul and conscience that it was cruel murder intended by Gowry against the King, The King then, in the same place where the Officers make their Proclamations, confirmed what Mr. Patrick (Galloway) had said, and with exceeding wonderful protestations vowed to do, and to do justice without solicitation of Courtiers."

We have, besides these two letters, some farther account from the same individual. In a letter to Cecil of the 21st of August he says:—

"The more the King dealeth in this matter, the greater doth the doubts rise with the people what is the truth. Mr. John Rind, the Pedagogue, has been extremely booted, but confesseth nothing of that matter against the

Earl or his Brother. Neither do Mr. Thomas Cranston or George Cragengelt confess anything to argue any matter or intent in the Earl (as I heard). These men have protested the same very deeply, and that in case torture make them say otherwise, it is not true or to be trusted. Already the Hangman of this Town is sent for and gone to the King, to execute some or all of them."

W. O. W.

#### THE CROSSING SWEEPER.

I have more than once heard the following very remarkable story from a venerable friend who was, rather more than twenty years ago, one of the principal members of my congregation; who had himself heard it from the gentleman to whom the incident happened, and who was his highly respected personal friend. Its substantial truth may, therefore, be confidently relied on; while its remarkable character seems to make it worthy of preservation among "N. & Q."

The late Mr. Simcox, of Harbourne near Birmingham, a gentleman largely engaged in the nail trade, was in the habit of going several times a year to London on business, at a period when journeys to London were far less readily accomplished than they are at present, being long before the introduction of railways. On one of these occasions he was suddenly overtaken by a heavy shower of rain, from which he sought shelter under an archway, as he had not any umbrella with him, and was at a considerable distance from any stand of coaches. The rain continued for a long time with unabated violence, and he was consequently obliged to remain in his place of shelter, though beginning to suffer from his prolonged exposure to the cold and damp atmosphere. Under these circumstances he was agreeably surprised when the door of a handsome house immediately opposite was opened, and a footman in livery with an umbrella approached, with his master's compliments, and that he had observed the gentleman standing so long under the archway that he feared he might take cold, and would therefore be glad if he would come and take shelter in his house—an invitation which Mr. Simcox gladly accepted. He was ushered into a handsomely-furnished dining-room, where the master of the house was sitting, and received from him a very friendly welcome.

Scarcely, however, had Mr. Simcox set eyes on his host than he was struck with a vague remembrance of having seen him before; but where or in what circumstances, he found himself altogether unable to call to mind. The gentlemen soon engaged in interesting and animated conversation, which was carried on with increasing mutual respect and confidence; while, all the time, this remembrance kept continually recurring to Mr. Simcox, whose inquiring glances at last betrayed to his host what was passing in his mind. "You

seem, Sir," said he, "to look at me as though you had seen me before." Mr. Simcox acknowledged that his host was right in his conjectures, but confessed his entire inability to recal the occasion. "You are right, Sir," replied the old gentleman; "and if you will pledge your word as a man of honour to keep my secret, and not to disclose to any one what I am now going to tell you until you have seen the notice of my death in the London papers, I have no objection to remind you where and how you have known me.

"In St. James's Park, near Spring Gardens, you may pass every day an old man who sweeps a crossing there, and whose begging is attended by this strange peculiarity; that whatever be the amount of the alms bestowed on him he will retain only a halfpenny, and will scrupulously return to the donor all the rest. Such an unusual proceeding naturally excites the curiosity of those who hear of it; and any one who has himself made the experiment, when he happens to be walking by with a friend, is almost sure to say to him, 'Do you see that old fellow there? He is the strangest beggar you ever saw in your life. If you give him sixpence he will be sure to give you five pence halfpenny back again.' Of course his friend makes the experiment, which turns out as predicted; and, as crowds of people are continually passing, there are numbers of persons every day who make the same trial; and thus the old man gets many a halfpenny from the curiosity of the passers-by, in addition to what he obtains from their compassion.

"I, Sir," continued the old gentleman, "am that beggar. Many years ago I first hit upon this expedient for the relief of my then pressing necessities; for I was at that time utterly destitute; but finding the scheme answer beyond my expectations, I was induced to carry it on until I had at last, with the aid of profitable investments, realised a handsome fortune, enabling me to live in the comfort in which you find me this day. And now, Sir, such is the force of habit, that though I am no longer under any necessity for continuing this plan, I find myself quite unable to give it up; and accordingly every morning I leave home, apparently for business purposes, and go to a room where I put on my old beggar's clothes, and continue sweeping my crossing in the park till a certain hour in the afternoon, when I go back to my room, resume my usual dress, and return home in time for dinner as you see me this day."

Mr. Simcox, as a gentleman and a man of honour, scrupulously fulfilled his pledge; but having seen in the London papers the announcement of the beggar's death, he then communicated this strange story to my friend. Whether he mentioned his name or not, I cannot tell; but I do not remember ever to have heard it, nor did I feel at liberty to ask for it. The friend from whom I heard this narrative died in 1838, and from his

manner of relating the incident I should infer that it had probably taken place some twenty or thirty years before.

As the interest of this narrative altogether consists in its being a statement of *fact*, though strange as any fiction, I think it my duty to authenticate it with my name and address.

SAMUEL BACHE,  
Minister of the New Meeting-House,  
Birmingham.

December 21, 1859.

P.S. I have to-day read the foregoing narrative to Robert Martineau, Esq., a magistrate of this borough, who authorises me to say that he has a distinct recollection of it, having himself heard it from the same friend, and is also able, therefore, to authenticate this statement. S. B.

#### THE GRAFFITI OF POMPEII.

As many of your readers will be doubtless interested in all that relates to the city of Pompeii, I venture to send you a few notes descriptive of the following work:—

"*Graffiti de Pompéi. Inscriptions et Gravures tracées au stylet recueillies et interprétées par Raphael Garrucci. Seconde édition, 4to. Paris, 1856. Text, 4to. and Atlas of Plates.*

These notes are founded upon the text of this work, or are extracts from an article in the *Edinburgh Review*, No. 224., October, 1859; but more especially from a most interesting tract,

"*Inscriptiones Pompeianæ, or Specimens and Facsimiles of Ancient Inscriptions discovered on the Walls of Buildings at Pompeii, by Dr. Christopher Wordsworth. 8vo. London. J. Murray, 1837.*"

Now what are these Graffiti? Street scribbles found rudely traced in charcoal or red chalk, or scratched with a stylus in the plaster of the walls or pillars in the public places of the city. A Londoner whose memory is well stored with whitewash of this kind, who can recall the gallant fleet which sailed down of aforetime the long brick wall of Kew Gardens, who remembers the pressing appeals made to him to secure his fortune by "Go to Bysh's Lucky Corner," who can revive the moral injunctions which met him on all sides of "Try Warren's" or "Buy Day and Martin's Blacking," whose patriotism was stirred by "Vote for Liberty and Sir Francis Burdett," or whose humanity was awakened by "an appeal on behalf of Buggins and his six small children," may perhaps smile at a work which has exhumed in some respects not very dissimilar whitewash, although generally of a higher character, and of which the "scribble" is accompanied by a learned dissertation. But constituted as man is, he has ever an interest in all that illustrates the social history of man. We live through associations — with the past

through knowledge—with the future through faith. It is a form of that belief in the eternity of being which lies in the inward recesses of the soul. It is this which impels men to travel, which leads to the exploration of the vestiges of antiquity, which makes the graves to give up their dead, whether it be the rude tomb of a Saxon chief, or the city of Pompeii recovered and bared to the glarish eye of day, by the continuous labours of the most eminent archæologists.

In this respect, in relation also to the early period of Western civilisation in a form whether as regards religion, laws, manners, and customs now utterly passed away, the ruins of Herculaneum and Pompeii possess an interest superior to all others. The ruins of the East, of Egypt, Greece, and Italy are portions of a whole, the fragments of successive ages of continuous mental development; but the remains of Pompeii may be considered as the perfect monument of a city which went down into the grave whilst the sound of revelry was in its streets, and the pulse of life was thick beating in its veins. Here society presents itself as it lived and moved and had its being. Knowledge, arts, public pursuits, social customs and manners, general depravity and moral aspects, the individual and the general, here alike are shown in the deep shadows of a once bright day. These street scribblings then possess much interest. Graffiti, as may be readily supposed, are of great antiquity. They are found among the ruins of Egypt from the days of the Ptolemies to those of Victoria: in the peninsula of Sinai, amid the ruins of Greece and Italy. Aristophanes, Lucian, Plautus, and Propertius allude to them. In the city of Rome the eloquence of walls was very powerful. It aided the Agrarian Laws of Tiberius Gracchus, as it would now the Manchester platform of John Bright. Sometimes they are quotations from Ovid, but there are none from Horace. This is natural. Ovid presented to the Pompeian the reflex subjectivity of his own thought; Horace charms by a severe style; the first is the poet of sensuous feeling, the latter of cultivated intellect. The oldest Latin MS. perhaps in existence is a scribble which carries us back in imagination from the present to A.D. 18, "TI CAESARE TERTIO GERMANICO CAESAR. ITER. COS."

Next an advertisement for a game of rackets to be played. Inscriptions which record the badge of slavery by their own grammatical forms. An appeal to the Pilicrepi or ball players to vote for Fermus at the next election of municipal officers. A legal threat? "Somius threatens Cornelius with an action the day after tomorrow." These words were probably scrawled by some slave on the stucco while the lawyers of Pompeii were engaged in pleading.

Then scraps of poetry, doggrel verses, notices of

a spot visited. A name, with the intimation the owner was a thief. Verses in praise of a mistress. Notice of lost property, and rewards for its recovery. Philosophical apophthegms. School-boys' scrawls, to aid perhaps the recital of the morning lesson, and first lines in penmanship. Lampoons, caricatures, and indications of the most morbid, disgusting, lascivious ribaldry. Others are of higher pretension, as attempts to parody the pompous style of epistolary dispatches. "Pyrrhus, C. Heio conlegæ salutem. Molestæ fero quod audiui te mortuam; itaque Vale." Dr. Wordsworth adds, p. 71., an effusion of railleury somewhat similar is the following: it is a slave's character: "Cosmus nequitiae est magnussimæ." The new superlative, "magnussimæ," coined for the occasion, may remind you of the story of his eminence Cardinal York, who was irritably tenacious of his royal dignity, and when asked at dinner in too familiar a style, as he thought, whether he could taste a particular viand, replied, "Non ne voglio, perche il Rè mio padre, non ne ha mangiato mai, e la Regina mia madre maiissimo." To this may be added lists of champions in the arena, enumerating their victories.

It may be doubtful whether literature and art have lost much by the destruction of Pompeii. Extremes meet; the highest point of wealthy civilisation touches upon the extreme of intellectual debasement. We may have lost some great memorials of art, of an imaginative and graceful form of decoration, the reflection of the happy sensuousness of an Italian people living beneath the influence of a joyous sky, and a philosophy which taught in strains of the highest poetry that man should prefer the present to the future, the actual to a possible ideal,—omit to think of the morrow, and seize with ecstasy the brimming cup of pleasure which the Day presented to his lips—but nothing which could teach nations how to live, could add an invention to promote social happiness, or a virtue which could stimulate as example, has perished beneath the ashes of this CITY OF THE PLAIN.

S. H.

#### A DIFFICULT PROBLEM SOLVED DURING SLEEP.

In his *Volksmagazijn voor Bürger en Boer* (vol. ii. p. 27.), the Rev. J. de Liefde relates a remarkable case of somnambulism: and, though it is the first time I have seen it in print, I can very well remember that my father often told me the same. The author writes:—

"In 1839 I fell in with a clergyman (he is now dead: but of his truthfulness I never yet entertained a doubt), who communicated to me the following incident from his own life's experience:

"'I was,' said he, 'a student at the Mennonite Seminary at Amsterdam, and frequented the mathematical

lectures of Professor van Swinden.\* Now it happened that once a banking-house had given the Professor a question to resolve, which required a difficult and prolix calculation. And often already had the mathematician tried to find out the problem, but as, to effect this, some sheets of paper had to be covered with ciphers, the learned man, at each trial, had made a mistake. Thus, not to overfatigue himself, he communicated the puzzle to ten of his students, me amongst the number, and begged us to attempt its unravelling at home. My ambition did not allow me any delay. I set to work the same evening, but without success. Another evening was sacrificed to my undertaking, but again fruitlessly. At last I bent myself over my ciphers, a third evening. It was winter, and I calculated to half past one in the morning . . . all to no purpose! The product was erroneous. Low at heart, I threw down my pencil, which already, that time, had beciphred three slates. I hesitated whether I would toil the night through and begin my calculation anew, as I knew that the Professor wanted an answer the very same morning. But lo! my candle was already burning in the socket, and, alas! the persons with whom I lived had long ago gone to rest. Thus I also went to bed, my head filled with ciphers, and, tired of mind, I fell asleep. In the morning I awoke just early enough to dress and prepare myself to go to the lecture. I was vexed at heart, not to have been able to solve the question, and at having to disappoint my teacher. But, O wonder! as I approach my writing-table, I find on it a paper, with ciphers of my own hand, and, think of my astonishment! the whole problem on it, solved quite aright and without a single blunder. I wanted to ask my *hospita* whether any one had been in my room, but was stopped by my own writing. Afterwards I told her what had occurred, and she herself wondered at the

event; for she assured me no one had entered my apartment.

" 'Thus I must have calculated the problem in my sleep, and in the dark to boot, and, what is most remarkable, the computation was so succinct, that what I saw now before me on a single folio sheet, had required three slates-full, closely beciphred at both sides, during my waking state. Professor van Swinden was quite amazed at the event, and declared to me, that whilst calculating the problem himself, he never once had thought of a solution so simple and so concise.' "

J. H. VAN LENNEP.

Zeyst, near Utrecht.

### Minor Notes.

NOTES ON REGIMENTS (*passim*).— Allow me to call attention to what I humbly conceive to be a curious blunder in the motto of the 5th (Princess Charlotte of Wales') Regiment of Dragoon Guards: "*Vestigia nulla retrorsum*."

The birthplace of these words is Horace, 1 *Epist.* i. 74:—

"Olim quod vulpes ægroto cauta leoni  
Respondit, referam: Quia me *vestigia* terrent  
Omnia te adversum spectantia, *nulla retrorsum*."

Thus the real meaning is, the fox is too cautious to enter the lion's den; the notion of a trap terrifies us; let us have nothing to do with the enemy, because there is *danger*.

A mistake as absurd as quaint when considered in connection with any British regiment, and specially with one bearing on its colours the proud titles "*Salamanca*," "*Vittoria*," "*Toulouse*," "*Peninsula*," "*Balaklava*," &c.

I wonder if the Regimental Records give any explanation of the motto. W. T. M.

Hongkong, Anniv. Balaklava, 1859.

THE STUART PAPERS. — Inquiry was made in "N. & Q." (2<sup>nd</sup> S. ii. 112.), whether there was any known list of persons on whom titles were conferred by James II. after his abdication, and by his son and grandson. A well-informed correspondent in reply (2<sup>nd</sup> S. iii. 219.) gave some information in respect to a particular patent, but knew not of any published or MS. lists. I think it well, therefore, to inform your correspondent that Browne, in the Appendix to his *History of the Highlands*, gives a large collection of letters from the Stuart Papers, and amongst them one from Mr. Edgar, secretary to the Chevalier, to young Glengary, wherein he says (iv. 51.), —

"His Majesty being at the same time desirous to do what depends on him for your satisfaction, he, upon your request, sends you here enclosed a duplicate of your grandfather's warrant to be a peer. You will see that it is signed by H. M., and I can assure you it is an exact duplicate copie out of the book of entries of such like papers."

Here then is proof, of what might reasonably have been assumed, that there was a "book of entries" of such grants. Is that book in exist-

Jean Henri van Swinden, born at the Hague June the 8th, 1746, died March 9th, 1823; Art. Liberal. Mag. et Phil. Dr. in June 1766, after having publicly defended a dissertation *De Attractione*: appointed Professor of Natural and Speculative Philosophy at the Academy of Francken, towards the end of the same year; inaugurates his lecture by an oration *De Causis Errorum in Rebus Philosophicis*; gets just renown and bad health in consequence of his observations concerning Electricity, the Deviation of the Magnetic Needle and Meteorology, printed in the works of the most celebrated learned Societies of Europe; his *Recherches sur les Aiguilles Aimantées et leurs Variations*, of more than 500 pages, in 1777, got the Medal of the Paris Academy of Sciences, and his *Dissertatio de Analogia Electricitatis et Magnetismi* next year is crowned with the prize by the Electoral Academy of Bavaria; nominated Professor at Amsterdam of Philosophy, Mathematics, Astronomy, and Physic in 1785, he takes up this post with a public speech, *De Hypothesibus Physicis, quomodo sint e mente Newtonis adhibende*. In 1798, he, with Aeneas, is committed to Paris to take part in the deliberations about the new system of weights and measures: and, of these deliberations, he is called to make a report; first to the Class of Mathematical and Natural Sciences, and then to the whole Institute.—For an account of his life and very numerous writings, see *Hulde aan de Nagedachtenis van Jean Henri van Swinden* (te Amsterdam bij C. Covens en P. Meyer Warnars, 1824), containing, from pp. 1—72, a panegyric in his honour by Dr. David Jacob van Lennep, and, from pp. 73—100, a poem in his praise by Hendrik Harmen Klijn. A List of his Lectures and Discourses in the Society *Felix Meritis*, section *Natural Philosophy*, fills pp. 103—110, whilst the enumeration of his *Works*, occupies pp. 111—122.

ence? Is it amongst the Stuart Papers in the possession of Her Majesty?

How much it is to be regretted that those historical documents are not in the British Museum. At the present rate of publication the contents will not be known to our historians for half a dozen centuries. The first volume of the Atterbury Correspondence (from that collection) was published in 1847, and I am still hoping to live to see the second.

T. S. P.

#### WRITERS WHO HAVE BEEN BRIBED TO SILENCE.

—Is there any truth in the allegation made by Cox, in his *Irish Magazine* for March, 1811, namely, that the Rev. Dr. Charles O'Connor, librarian to the Duke of Buckingham at Stow, printed in 1792, at Dublin, *A History of the House of O'Connor* (2 vols. 8vo.), but that "administration felt alarmed that such a picture of British arrogance and Irish subjection should go abroad, and bought it up. It was offered up as a burnt offering in those very cells in Dublin Castle that once enclosed an O'Donel, an O'Neil," &c., &c. "This book was one of the most interesting on Irish affairs." Is there any copy accessible of this *History of the House of O'Connor*? The Rev. Dr. Charles O'Connor was formally suspended by Archbishop Troy in 1812. He occasionally wrote under the signature of "Columbanus." W. J. F.

**A CHILD SAVED BY A DOG.**—Is the following a fact?—

A Dundee paper states that as a railway van was going along Keptie Street, a child was in danger of being run over. Seeing this, a mastiff dog belonging to Mr. W. Reid, flesher, sprung from the side paving, seized the astonished and frightened child by the clothes, and placed it in safety to the delight of a great number of lookers on."

I have this from the *New York Independent*, vol. xi. No. 573. for Thursday, Nov. 24, 1859.

J. H. VAN LENNEP.

Zeyst, near Utrecht.

**USE OF THE WORD "SACK."**—The accompanying extract from the parish register of Havering-atte-Bower, Essex, will, I think, be interesting to the readers of "N. & Q.," inasmuch as it exhibits a curious fact, and also as showing the common and ordinary use of the word *Sack* at a period which I confess caused me some surprise, seeing that during the last century the editors of Shakspeare are so full of conjecture as to what this word applied:—

"At a vestry held at St. Marie's Chappel, Havering, y<sup>e</sup> 9<sup>th</sup> of Nov. 1717," among other things it was agreed:

"Likewise y<sup>e</sup> a pint of Sack be allowed to y<sup>e</sup> Minister y<sup>e</sup> officiates y<sup>e</sup> Lord's Day y<sup>e</sup> Winter Season.

"Present,

"T. Shortland, Chaplain,"

and six others.

JOHN GLADDING.

#### Queries.

##### MS. POEMS BY BURNS.

Having lately purchased a volume of Burns' *Poems*, dated Edinburgh, April, 1787, being the 3rd edition, I was surprised to find when I got it home that at the end of the volume were several pieces in manuscript writing, which I presume were pieces that the poet had composed shortly after the volume was printed: several blank pages had evidently been inserted for the purpose of being written on when it was bound. Could any of your numerous correspondents give any information whether the handwriting is by Burns, or whose handwriting? if not his, whether it is any member of the family? It is printed by Strahan, Cadell, & Creech, Edinburgh, and has the whole of the original subscribers' names inserted with the number of copies, alphabetically arranged, beginning with the "Caledonian Hunt, 100 copies," &c., &c. The number of pieces in writing is thirteen—five are evidently in the handwriting of a female. Now Cunningham says, in his edition, that the Epistle to *Captain Grose*, which is in *this volume* in manuscript, dated 22nd July, 1790, was not in print before 180—: it is dedicated to A. De Cardonnel, who was an antiquary. I should like to know more about the man, as my volume has also the arms of Mansf<sup>t</sup> S. *de Cardonnel* Lawson, with the motto, "Rise and shine," pasted in the inside: although Cunningham does say that it was known to exist in manuscript before that date, viz. 180—. The pieces are these, viz.:—

"Sketch. The first thoughts of an Elegy designed for Miss Burnet of Monboddo."

"Epigram on Capt. Grose."

"Queen Mary's Lament."

"Epistle to A. De Cardonnel, (beginning) 'Ken ye ought o' Capt. Grose?'"

"Tam O'Shanter. A Tale."

"Holy Willie's Prayer."

These are in a lady's handwriting.

"On seeing a wounded Hare limp by me which a fellow had shot."

"Song: 'Anne thy charms my bosom fire.'"

"A Grace before Dinner."

"Let not woman e'er complain: tune 'Duncan Gray.'"

"Sent by a lady to Robt. Burns: 'Stay my Willie—yet believe me.'"

"Here's a health to ane I lo'e dear."

"On Sensibility: to Mrs. Dunlop of Dunlop."

"Highland Mary."

"Ye banks and braes, and streams around  
The castle o' Montgomery."

I trust you will excuse the length of this epistle, as I found I could not do justice to it unless I gave you full particulars, hoping you will be able to throw some light on the writing, and the name Cardonnel; as I think the gentleman may have been a personal friend of the poet's, and some relation may be living who can explain the matter.

T. SIMPSON.



## BAZELS OF BAIZE.

In Malcolm's *Londinium Redivivum*, vol. ii. p. 147., an extract is given from a MS. of John Stowe, which states that "Seven *Bazels of Baize* had been sent into Christ's Hospital, and that as many more would have been sent, but for the late interruption of Joscelyn Briznan, and his unlawful supporters of Castle Baynard Ward." This was in July, 1585. This Joscelyn Briznan was a retailer of ale, called at that date "a Tipler," and the *Baize* which he was required to send to Christ's Hospital, was exacted from him as a fine for trespasses which he had committed in following that business.

*Bayse-maker*.—In Chambers's *Journal*, Oct. 16, 1858, p. 258., in an enumeration of copper tokens (the *Harringtons* alluded to "N. & Q.," 2nd S. viii. 497.), there is mention of a token issued by a *Bayse-maker*. Neither the issuer's name, nor the place where it was issued, is mentioned.

*Bayze* or *bayes*, see Skinner's *Etymologicon Lingue Anglicane*, where the following explanation is given of these words:—

"To play or run at Bayze. Vox omnibus nota, quibus fanum Botolphi seu Bostonium agri Lincolnensis Emporium, notum est, aliis paucis. Sic autem iis dicitur Certamen seu *Ἀγὼν*, Currendi pro certa mercede, premio vel *Βραβεῖο*. Credo à nom Bayes, Laurus, quia fortasse olim victor Serto Laureo, consuetissimo victoriam insigni, fuit redimitus."

I have given the entire paragraph from Skinner, *literatim et punctuatim*, capitals, &c., and have done so, not because I have any doubt that the entire paragraph does not allude to the old English game of Prisoner's Base or Prison Bars, as described by Strutt at p. 78. of his *Sports and Pastimes*; but because I wish to be informed, through the medium of your pages, what particular interest the town of Boston had with this game, as intimated by Mr. Skinner; he was a Lincolnshire man, and most probably had some reason for what he has said. Nares gives *Base*, *Prison Base*, or *Prison Bars*, and shows that it was used by Marlow, Shakspeare, Chapman, and others. Halliwell has *Bayze*, *Prisoner's Base*, and gives Skinner as his authority. Bailey says, "to play or run at Bays, an exercise used at Boston in Lincolnshire." I am very anxious to know Skinner's and Bailey's authority for this ascription.

I cannot make any satisfactory solution of the *Bazels of Baize* quoted by Malcolm from John Stowe's MS., unless the former has made an error in copying from the MS., and that the expression ought to read *Bavins of Baize* or *Basse*. *Bavin* is the old name for a small fagot of brushwood or other light material; see Bailey, Nares, &c.; and dried rushes are called *basse* or *bass* in the northern counties of England. See Cowell and other authorities on the subject. These *bavins of baize* or

*basse* might be useful at Christ's Church to strew the floors with when rushes were used for that purpose; but how the providing them became a suitable penalty to be paid by the law-breaking "Tipler" I am quite unable to discover. I ask the readers and correspondents of "N. & Q." to assist me.

The *Bayse-maker* who issued the copper token alluded to by Chambers, was probably a manufacturer of the coarse woollen cloth with a long nap, still known as *baise*, and formerly known as *baize*, *bays*, or *bayze*. Bailey says "Baize, coarse cloth or frieze of Baia, a city of Naples; or of Colchester, &c., in England."

If I be right in my conjectures, the word *baize* and its variations *bayse* and *bayze*, as given by Malcolm, Chambers, and Skinner, meant respectively—dried rushes, coarse woollen-cloth, and the game of *Prison Base*. I shall be glad to receive either corroboration or correction of my conjectures.

PISHEY THOMPSON.

Stoke Newington.

A QUESTION IN LOGIC. — A great many persons think that without any systematic study it is in their power to see at once all the relations of propositions to one another. With some persons this is nearer the truth than with others: with some it is all but the truth; that is, as to all such relations as frequently occur. I propose a case which does not frequently occur; and I shall be curious to see whether you receive more than one answer: for I am satisfied, by private trial, that you will not receive many.

When two assertions are made, either one of them follows from the other, or the two are contradictions, or each is indifferent to the other.

Now take the three following assertions:—

1. A master of a parent is a superior.
2. A servant of an inferior is not a parent.
3. An inferior of a child is not a master.

It is to be understood that *absolute* equality between two persons is supposed impossible: so that, any two persons being named, one of them is the superior of the other. First, is either of these three propositions a consequence of another? Is either a contradiction of another? Are any two of them indifferent? Secondly, to those who have made a study of logic, What theorem settles the relation or want of relation of these three propositions? Where has that theorem been virtually applied in a common logical process? I am not aware that it has ever been stated.

Should any correspondent prefer it, he may request you to forward his answer to me, as not to be published unless it be correct.

A. DE MORGAN.

QUOTATION WANTED. — I shall be obliged if either you, or any of your readers, will inform me



who is the author of, and where I can find, the following lines:—

"Can he who games have feeling? Yès he may,  
But better in my mind he had it not,  
For I esteem him preferable far,  
In rate of manhood, that has not a heart,  
To him who has, and makes vile use of it:  
The one is a traitor unto nature, which  
The other can't be called."

Wishing you and all your contributors a happy  
New Year, A CONSTANT READER.

ELECTRIC TELEGRAPH HALF A CENTURY AGO.—  
Turning over some old magazines to find a date, I  
chanced to light on the following epigram, dated  
Oct. 1813:—

"On the Proposed Electrical Telegraph.  
"When a victory we gain  
(As we've oft done in Spain)  
It is usual to load well with powder,  
And discharge 'midst a crowd  
All the park guns so loud,  
And the guns of the Tower, which are louder.  
"But the guns of the Tower,  
And the Park guns want power  
To proclaim as they ought what we pride in;  
So when now we succeed  
It is wisely decreed  
To announce it from the batteries of Leyden."

To announce it from the batteries of Leyden.  
Cavallo is stated to have been the first to suggest  
the use of electricity in passing signals: and the  
earliest attempts in England are said to have been  
made by a gentleman at Hammersmith. Can any  
reader furnish me with the date and particulars  
of his experiments? A. A.

Poets' Corner.

LANDSLIPS AT FOLKSTONE.—The cliff at Folk-  
stone has been subject to a recurrence at distant  
periods of sudden descents in vast and very ex-  
tensive masses.

The first we have particular mention of is in  
the *Philosophical Transactions*, vol. xxix. p. 469.  
by the Rev. John Sackett, giving an account of a  
very uncommon sinking of the earth near Folk-  
stone in Kent; and also of the *Royal Society's*  
*Transactions* by the Rev. John Lyon, vol. lxxvi.  
p. 200., giving an account of a subsidence of the  
ground near Folkstone, on the coast of Kent. In  
the present century we have to notice three such  
occurrences. There was a descent on Sunday,  
March 8, 1801, which for magnitude was the  
largest and most extensive of any which have  
taken place. Not to encroach upon your space  
with details of this event, it will suffice to refer  
your readers to the *Annual Register* for 1801  
(*Chronicle*, pp. 7. and 8.). In enumerating the  
second decline of surface of the cliff in May, 1804,  
it will also be sufficient to point to a curious ac-  
count of it in the *Gentleman's Magazine*, vol.  
lxxvi. for June, 1806, p. 575.; and for the last

landslip we have to notice, it will be found in *The*  
*Times* of Dec. 14, 1859, as having happened on  
the 8th of that month.

As to me there appears something very extraor-  
dinary in these repeated events, I would appeal  
to any of your geological readers to inform me of  
their cause. Z. Z.

BOOKS OF AN ANTIPAPAL TENDENCY WRITTEN  
BEFORE THE REFORMATION.—I shall be much ob-  
liged to any of your readers who can furnish me  
with the titles of any books printed before the  
year 1516, containing, first, expressions of dissent  
upon religious grounds from the Church of Rome;  
secondly, objections to the temporal power of the  
Church as then exercised; and, thirdly, prophecies  
of convulsions likely to disturb the Church about  
the beginning of the sixteenth century. I am de-  
sirous of obtaining as complete a list as I can,  
and should also be glad to be furnished with the  
names of any modern writers who have noticed  
these early symptoms of reform. As an example  
of the first class of books, I would mention *Pierce*  
*Plowman's Vision and Complaynte*; as an illustra-  
tion of the second, *Le Songe du Vergier*, first  
printed, Paris, 1491, in which the claims of the  
spiritual and temporal powers are supported re-  
spectively by the arguments of a priest and of a  
knight; and as instances of the third class, the  
prophecies of *Methodius* and of *Joseph Grünpeckh*.  
X.

West Derby.

METRICAL VERSION OF THE PSALMS IN WELSH.  
—Are these set to the same tunes as the metrical  
version in English, or have they tunes peculiar to  
themselves? In particular I would ask whether  
a tune called "Bangor" is suited to the Welsh  
version (6, 6, 7, 7, 7, 7, 7)? It does not appear to  
me to be applicable to English words, either of  
the old or the new version? VRYAN RHEDG.

LORD TRACTON.—I have tried, but in vain,  
to trace this nobleman's ancestry. His family  
name was Dennis. Is there anything known of  
his family? Y. S. M.

ORLERS' ACCOUNT OF LEYDEN.—I have in my  
possession a small 4to. volume with the following  
title:—

"Beschrijvinge der Stad Leyden. Tot Leyden By  
Henrick Haestens, Jan Orlers, ende Jan Maire. Anno  
1650. Loc. XIII."

On the fly-leaf is written (in the handwriting,  
as I have been informed, of the late Wm. Ford  
of Manchester):—"Liber Ferrarus et auctoritate  
publica suppressus. v. Fresnoy." The work is  
quite perfect, and contains, besides views of build-  
ings and portraits, a series of curious large cop-  
per-plate engravings illustrating the siege of  
Leyden in 1574. I should be obliged if any of  
your correspondents who may be acquainted with

Dutch Bibliography would inform me what is the value and rarity of this book, and where any notice of it may be found? I should also be glad to know why it was suppressed. R. C. C.

**FAFELTY CLOUGH.**—A few days ago a person was brought for interment to the church here who came from a place pronounced "Fafelty Clough," a district within a mile hence. Can any of your readers give the orthography of this word? Due inquiry has been made amongst the local literary authorities, but neither the derivation nor spelling can be ascertained. One of the gentlemen present while this is being written had two masons, father and son, from "Fafelty Clough," who were called Joe Fafelty and Jim Fafelty, whose real name was Lord.

This is a district where much stone is got for building and flooring purposes, and a suggestion is made that the words in question mean Faulty Cliff. TRUTH-SEEKER.

Whitworth, near Rochdale.

**STAKES FASTENED TOGETHER WITH LEAD AS A DEFENCE.**—Bede, in his *Ecclesiastical History* (lib. i. cap. 2.), describes the victory by Cæsar over the Britons, and his pursuit of them to the River Thames; and goes on to say:—

"On the farther bank of this river, Cassobellaunus being the leader, an immense body of the enemy had placed themselves; and had studded (*præstruxerat*) the bank of the river, and almost the whole of the ford under water, with very sharp stakes (*acutissimis sudibus*); the vestiges of which stakes are to be seen there to this day, and it appears to the spectators that each of them is thick (grosse) as the human thigh, and lead having been poured round them (*circumfusa plumbo*), they were fixed immovably in the bottom of the river."

How this could have been done seems quite incomprehensible: where could they have obtained the enormous quantity of lead necessary for the purpose, and in what way could the melted metal have been used under water? Camden (*Hist.*, p. 155.) places the site of the battle that ensued at a place called Coway Stakes, near Oatlands, in Surrey. I have heard a tradition that some of them existed in the memory of persons now living; and that they were of oak, and carefully charred by the action of fire, probably to preserve them. Can any reader of "N. & Q." inform me whether there are now any remains of these stakes, and can they throw any light on this singular story of their being united together by lead. A. A.

Poets' Corner.

**EXTRAORDINARY CUSTOM AT A WEDDING.**—The author of the paper on "Marriage in Low Life," in *Chambers's Journal* (vol. xii. p. 397.), says that persons have been known to come, at Easter time, to certain church on the eastern borders of London, with long sticks, to the ends of which were fastened pieces of sweet-stuff; of which the

clerk, on going to request them to lay down their staves before coming into the chancel, was requested to partake. In what church has this extraordinary practice ever been witnessed? It is the carrying out with a vengeance of the Greek custom of sweetmeats being poured over the heads of newly-married couples. I can find no reference in Brand. P. J. F. GANTILLON.

**SEPULCHREAL SLABS AND CROSSES.**—The following sentence will be found at p. 29. of the Rev. Edward L. Cutts' *Manual for the Study of the Sepulchral Slabs and Crosses*:—

"In the case of a layman, the foot of the cross is laid towards the east; in that of an ecclesiastic towards the west; for a layman was buried with his face to the altar, a cleric with his face to the people. This rule, however, was not invariably observed."

Unfortunately for those interested in the subject there are no references to the localities of existing examples; but which it is probable some of your readers will obligingly supply.

In continuation, it is very desirable to know if inscriptions were included in the same distinction, and consequently were obliged to be read standing with the face towards the east. The latter question is suggested by the desire to forward an example bearing every evidence of being originally placed in the position it now occupies. H. D'AVENEY.

Blotfield.

**SIR MARK KENNAWAY.**—In 2nd S. ii. 368. mention is made of a "Sir Mark Kennaway," Knight, as brought up from the court of the "Savoy, 1716, for divers criminal acts against the King's Majesty."

The wife of a very kind friend of mine, of a similar name, is very anxious to obtain some information as to who Sir Mark Kennaway was, and from whence, and if your correspondent at the time the No. of "N. & Q." was published (Nov. 7, 1857), could communicate any information, and would kindly transmit it to me, or reply in your next number, he would very much oblige Wm. COLLYNS.

Haldon House, Exeter.

### Queries with Answers.

**EIKON BASILICA: PICTURE OF CHARLES I.**

I am much obliged to you and your correspondents (2nd S. viii. 356. 444. 500.) for answering my Query respecting the *editio princeps* of this work. Since writing about it, I have succeeded in obtaining a copy with *Marshall's plate*, but unfortunately the book is imperfect. It agrees in the main details with the one I first described, and has no trace of the curious variations observed by

\* See Schol. on Ar., *Phil.* 768.

**E. S. TAYLOR.** My present object is to send a note respecting the plate, and one which will interest such of your readers as do not already possess the information.

In *New Remarks of London, or a Survey of the Cities of London and Westminster*, collected by the Company of Parish Clerks, London, 1732, allusion is made either to the original, or a remarkable imitation of this picture. Under the head of "St. Botolph, Bishopsgate," at p. 152. is the following:—

"Remarkable places and things. Tho' it was not intended to mention anything remarkable within any of the churches, yet there is one in this which I cannot pass by. For here is a spacious piece of painting, being the picture of King Charles I. in his royal robes, at his devotion, with his right hand on his breast, and his left holding a crown of thorns; and a scroll, on which are these words, *Christo tracto*. And by the crown at his feet these words, *Mundi calcei, splendidum et gravem*. In a book which lies expanded before him are these words, *In Verbo tuo*, on the left hand page; and on the right, *Spes mea*. Above him is a glory, with the rays darting on his majesty's head, and these, 'Carolus I. οὐδὲν ἦν ἄξιός τοῦ κόσμου,' Heb. xi. 38. On another ray, shining on his head toward the back part, these words, *Clarior e Tenebris*. Behind his back is a ship tossed on the sea by several storms, and these words, *Innota Triumphans*; also *Nescit Naufragium Virtus*, and *Crescit sub pondere Virtus*."

I quote this literally, with its apparent errors. For those who have the engraving, it will be needless to point out the resemblances and differences, as they will be seen at once. There is, however, one detail which leads me to imagine that the print is a copy—the king's left hand is here upon his breast, and his right hand holds the crown of thorns. This change would easily occur in producing an engraving, but I do not see how it would be at all likely in copying a painting, or a print.

Whether this interesting picture is still in St. Botolph's church, I am not aware; but in the third volume of *London and Middlesex*, 1815 (p. 153.), the Rev. J. Nightingale says: "On the wall of the stairs, leading to the north gallery, is a fine old picture of King Charles I., emblematically describing his sufferings." At that period this painting must have been in the church greater part of a century, and it was probably brought from the old building, which was removed about 1725 to make way for the present structure.

B. H. C.

[The painting may still be seen on the stairs leading to the north gallery of Bishopsgate church. Pepys was under the impression that it was copied from the *Eikon Basilike*: "Oct. 2, 1664 (Lord's day), walked with my boy through the city, putting in at several churches, among others at Bishopsgate, and there saw the picture usually put before the king's book, put up in the church, but very ill painted, though it were a pretty piece to set up in a church." The picture, however, is not the one engraved for the *Eikon Basilike*, but relates to the frontispiece of the large folio Common Prayer Book of 1661, and consists of a sort of pattern altar-piece, which it was

intended should generally be placed.

The design is a sort of classical affair, derived in type from the ciborium of the ancient and continental churches: a composition of two Corinthian columns, engaged or disengaged, with a pediment. It occurs very frequently in the London churches, and may be occasionally remarked in country-town churches, especially those restored at the King's coming in. Any one who has ever seen the great Prayer-Book of 1661, will at once recognise the allusion.—Vide *Gent. Mag.*, March 1849, p. 226. Consult also *European Mag.*, lxiv. 391.; and "N. & Q.," 1<sup>st</sup> S. i. 137.]

**TAYLOR THE PLATONIST.**—Has there ever been published a biography of Thomas Taylor the Platonist? Where can I see a list of his original works and translations? EDWARD PEACOCK.

[An interesting biographical notice of Thomas Taylor, who died Nov. 1, 1835, appeared in *The Athenæum*, and copied into the *Gent. Mag.* of Jan. 1836, p. 91. Some account of his principal works is given in this article. A copious and very curious memoir of his early life will be found in *British Public Characters* of 1798, pp. 127—152. It is supposed to have been written by himself; and certainly the minute private particulars it contains, must have been immediately derived from him. A Catalogue of his very curious library was printed in 1836. See "N. & Q." 2<sup>nd</sup> S. ii. 489.; iii. 35., for some notices of him.]

**TO FLY IN THE AIR.**—It is a common expression with some people, if you ask them to do a thing which they think they are unable to do, to answer "You might as well ask me to fly in the air." Whence did this phrase take its origin? A. T. L.

[Without falling back upon antiquity, one naturally understands by the expression, "you might as well ask me to fly in the air," an intimation that what is asked is something wholly beyond the speaker's power to grant; q. d. "You don't suppose I am a witch?" Our folk lore is rich in such expressions, implying utter inability: as, when a person is asked for money, "You don't suppose I am made of gold?"—with which cf. the reply of hale, elderly persons, when asked "How are you?"—"Hearty as a buck; but can't jump quite so high!" But if, in explanation of the phrase cited by our correspondent, we must really come upon the stores of former ages, we would suggest that the phrase "you might as well ask me to fly in the air," was specially used in reply to those requests which could not be carried out and executed without expeditiously covering a certain amount of distance. "It can't be done in the time, unless I could fly." This idea carries back our thoughts to the winged seraphs of the Old Testament, who flew to execute the divine commands, with the swiftness of lightning: "I am a man, not an angel." Or, if the allusion be to heathen times, "I am not Iris, the winged messenger of Juno; nor Mercury, the winged messenger of Jove. To serve you, I would willingly do any amount of distance on Shanks's mare; but don't ask me to fly:"—meaning, "I shan't budge, and am yours," &c.]

**BOLLED.**—This word is used in Exodus ix. 31. What is its exact meaning and derivation?

D. S. E.

[The passage in question is cited in Todd's *Johnson*, where it is stated that the word *bolled*, as applied to flax, means the globule which contains the seed. In this sense the two concluding clauses of the verse correspond: "the barley was in the ear, and the flax was bolled." So LXX.

τὸ δὲ λίνον σπέρματιζον, and Vulg., "et linum jam folliculos germinaret." Other interpreters have understood that the flax was in that state when it had the corollas of flowers; and others, again, that it was in the stalk or haulm. Something may be said in favour of either view; but we incline to that first given, both as respects the English word *bolled*, and the true meaning of the original passage in Exodus.]

**ANGLO-SAXON LITERATURE.**—I should be obliged if you would name one or more books giving graphic accounts of Anglo-Saxon manners and institutions. S. P.

[The following works will help our correspondent to an acquaintance with Anglo-Saxon manners and institutions:—Sharon Turner's *History of the Anglo-Saxons*, 4 vols. 8vo. 1802-5; Palgrave's *Rise and Progress of the English Commonwealth, Anglo-Saxon Period*, 4to. 1832; Palgrave's *History of England, Anglo-Saxon Period* (Family Library), 1831; Lappenberg's *History of England under the Anglo-Saxon Kings*, translated by B. Thorpe, 2 vols. 8vo. 1845; *The Saxons in England*, by J. M. Kemble, 2 vols. 8vo. 1849; Polydore Vergil's *English History*, by Sir Henry Ellis (Camden Society), 4to. 1846; Strutt's *Chronicle of England*, 4to. 2 vols. 1777-8; Strutt's *Compendious View of the Manners, Customs, Arms, &c. of the Inhabitants of England*, 3 vols. 4to. 1775-6; Strutt's *Sports and Pastimes*, 4to. 1801; and Miller's *History of the Anglo-Saxons* (Bohn's Illustrated Library), 1856; while for Anglo-Saxon literature generally he may consult Mr. Thomas Wright's *Coup d'Œil sur le Progrès et sur l'État de la Littérature Anglo-Saxonne en Angleterre*, 8vo. 1836.]

**THE COAN.**—In Chambers's *Annals of Scotland*, under the date of Oct. 1602 (vol. i. p. 369.), there is a notice of a feud between the clans of Mackenzie of Kintail and Macdonald of Glengarry. After a number of outrages on both sides, Mr. John Mackenzie, parson of Dingwall, taking advantage of Glengarry's absence on the Continent, accused him, before the Lords of Council at Edinburgh, of being instigator of a certain murder; and also "he proved him to be a worshipper of the *Coan*, which image was afterwards brought to Edinburgh, and burned at the Cross." What was the *Coan*? DOBRRICKS.

[As authors who mention "the Coan," appear to write under the impression that their readers understand the phrase, we trusted that there were some who knew more about it than we do, and that a former Query on the subject (2nd S. vii. 277.) would bring us a speedy answer from our friends in the North. In the hope that we may yet receive a reply from those who are best able to give it, we shall content ourselves for the present with offering a conjecture.

As "the Coan" was "an image used in witchcraft," and as it was also "worshipped"—an "object of idolatry"—we know not what to understand by it but an image of the devil. The devil was, by general repute and consent, the object of witch-worship; and we are not aware that there was any other. The term *Coan* may on this supposition correspond to the old *kühni*, or *kueni*, which, according to Grimm (*Deut. Mythol.*, 1835, p. 562.), is still a provincial term applied in Schveitz (one of the Swiss Cantons) to the devil:—quasi der *kühne*, verwegene, the audacious, the daring one? In Lowland Scotch, also, we find "*Cowman*," the devil; we suspect, however, that the relation between *Cowman* and *Coan* is more in sound than in etymology.

The worship of the devil by witches is a practice, though essential to our theory, too notorious to need more than a passing notice here. In the 14th century, a woman confessed "se adorasse diabolum illi genua flectendo." (Grimm, p. 600.) Some of the rites, indeed, are better told in Latin than in English. "Ibi conveniunt cum candelis accensis, et adorant illum *caprum* osculantes eum in ano suo" (p. 601.). The image, or form in which the devil was worshipped, was generally that of a goat; and a wooden goat, very likely meaning no harm, may have been the identical Coan that was burnt at Edinburgh. The alleged custom of worshipping the devil by lighting candles before him has led to the German phrase "dem Teufel ein Licht anstecken" (p. 566.), which elucidates our own "holding a candle to the devil." And in allusion to the practice of honouring the evil one with drink-offerings or libations (Cf. "deofles cuppan," the devil's cup, Ulfilas, 1 Cor. x. 21.), it is still usual in Germany to say that a man leaves an offering for the devil ("lasse dem Teufel ein Opfer"), when he does not empty his glass. Hence our own vernacular phrase, when a man finishes the tankard, of "not leaving the devil a drop." Thus many of our commonest expressions have a latent connexion with remote antiquity; for German mythology is as old as the hills.

In connecting "Coan" (through "kueni," the devil,) with the modern Ger. *kühn*, it should be borne in mind that among the old forms of *kühn* we find *kiän*, *chuen*, and *chuan*. *Adelung*.]

**"PARLIAMENTARY PORTRAITS."**—Who was the author of an 8vo. volume, published in London in 1815, and entitled *Parliamentary Portraits; or, Sketches of the Public Character of some of the most distinguished Speakers of the House of Commons*? ABHBA.

[These parliamentary sketches are by Thomas Barnes, late principal editor of *The Times*, who died 7 May, 1841. They were contributed to *The Examiner*, at the time it was edited by Leigh Hunt. Moore and Hunt were Barnes's intimate companions in youth, and differed from him in nothing but the politics of his later life. Leigh Hunt, speaking of his imprisonment in 1815, says, "There came my old friend and schoolfellow, Thomas Barnes, who always reminds me of Fielding. It was he that introduced me to *Alsager*, the kindest of neighbours, a man of business, who contrived to be a scholar and a musician." Barnes was unquestionably the most accomplished and powerful political writer of the day, and particularly excelled in the portraiture of public men.]

### Replies.

ANNE POLE.

(2nd S. viii. 170. 259.)

The ladies to whom Norsa referred in reply to my Query, were not descended from the same branch of the Pole family, and could render me no assistance. I write now to give all the information I can, in the hope that it may lead to more. Anne Pole was apparently the youngest daughter and eleventh child of Sir "Geffrye Poole" (as he wrote his own name on the walls of the Beauchamp tower in 1562), the brother of Cardi and second son of Sir Richard Pole, K.G. the Pole or Poole pedigrees, and lives of Arthur

Hildersham, agree in making her the wife or second wife of Thomas Hildersham of Stechworth, Cambridge, though the name of the place is very variously spelled. The arms of this Thomas Hildersham were—sable, a chevron between three crosses patonce, or. He was the son of Thomas Hildersham (married, 1. Miss Hewston of Swaffham, and 2. Margaret Harleston of Essex), and grandson of Richard Hildersham (married Miss Ratcliffe of Stechworth), and great grandson of Thomas Hildersham of Ely. (Harleian MSS., 1534. fol. 121. or 122.; 1449. fol. 27 b.; 1103. fol. 22 b., &c.). He had also two brothers: 1. Richard, who removed to Moulton, in Suffolk, where he died (30th July, 1573); he adopted *three cinquefoils* in lieu of the *crosses patonce* in his arms; and his will was proved at London, 11th Feb. 1573-4; and 2. William, who died at Cambridge, leaving a nuncupative will, proved at London, 7th June, 1599. By Anne Pole he had the well-known Arthur Hildersham ("N. & Q." 2<sup>nd</sup> S. viii. 474.), born 6th Oct. 1563, at Stechworth; married, 5th Jan. 1590, to Anne Barfoot of Lamborn Hall, Essex, who survived him ten years; died 4th March, 1631, leaving, as appears by his will (proved at Leicester, 7th May, 1632), three sons: Samuel, Timothy, and one between, name unknown; and one daughter, *Sara Lummas* or *Lomax*. In this will he mentions his brother Richard, but whether by whole or half-blood does not appear. Lady Pole, relict of Sir Geoffrey, left a will, proved in London 20th Sept. 1570, in which she mentioned all her children known to be living at the time, except Anne. But we have reason to suppose from Clarke's *Life of Arthur Hildersham*, annexed to his *Martyrology*, that she, as well as her husband, was alive when Arthur was at College, which could not be earlier than 1578, as they then cast him off on account of his change of religion. Moreover they must still have been in relation with the Pole family; as Thomas, his father, had intended to get him forward by the interest of the Cardinal. From this time all trace is lost of Thomas Hildersham and Anne Pole. Information is required as to when and where they were born, married, died, or had their wills proved; as to the name of Thomas's first wife or Anne's second husband, and as to their other children by this or other marriages. The registers of Stechworth begin in 1666, a century too late, and contain no trace of the Hildershams. Those at Moulton contain the births of the second family and the death of Richard Hildersham, all under the name of *Eldersham*. There is, however, an old MS. note in the fly-leaf of my copy of Arthur Hildersham's *Sermons* on the 51st Psalm, which has been altered by a second hand. The words inserted by the second writer are added in brackets, and those omitted are italicised in the following copy:—

"The author of this book, Arthur Hildersham, was brother in law or half brother to Miss [M<sup>r</sup>] Ward, they being both by the same mother, but by different fathers, and the said [who had issue] Miss Ward mar. John Savidge of Ashby Old Park."

This would imply that Anne Pole married a Mr. Ward as her second husband, and that the Miss Ward was her daughter or grand-daughter by this marriage. But Anne Pole's grandson Samuel was probably born in 1592 (he was ejected from the living of West Felton, in Shropshire, as a Nonconformist in 1662), and it is therefore not likely that her grand-daughter should have been born in 1657, and died in 1735, like this Miss Ward. A generation may have been skipped by the writer. Miss Ward, that is, Mrs. Savidge, is stated on her tombstone at Ashby-de-la-Zouch, to be the daughter of Thomas and Anne Ward, and her own name was *Anne*. Her parents were of Burton-on-Trent, where the registers have these entries:—

"1653. Thomas Ward, paterfamilias, sep. 18 Aug.

"1660. Sara Ward, filia Thom. et Annæ, Bapt. 27 Septembris.

"1662. Thomas Ward, paterfamilias: sepultus 11 March."

The recurrence of the names *Anne* and *Sara* (not Sarah), seem to favour the connexion with Anne Pole and Sara Hildersham (afterwards Mrs. Lummas or Lomax). I am particularly interested in tracing this connexion between Anne Pole and the Wards. The latter are supposed to have been originally from Stenson, near Derby, and may have been connected with the Wards of Shenston, near Lichfield, whose history is in Nichols's *Leicestershire*. Any information which would tend to verify or disprove the assertions in the MS. note above cited, will be most thankfully received.

ALEX. J. ELLIS.

2. Western Villas, Colney Hatch Park, N.

#### SEA-BREACHES.

(2<sup>nd</sup> S. viii. 468.)

I, too, have heard many wonderful stories of the inroads of the sea in the neighbourhoods referred to by your correspondent (?). Among the rest my boyish fancy was tickled with the story of a Norfolk Curtius who was a very fat man, who stopped a breach at its commencement by deliberately sitting down in it while others placed sand-bags, faggots, &c., behind him! Subsequent inquiries have not confirmed this anecdote. The first Act of Parliament I have found on the subject is Anno Vicesimo Septimo Elizabethæ Reginæ, cap. xxiv. (1586). This recites an Act 2 & 3 Philip & Mary, for employing statute labour on highways; states that such labour is not required in the neighbourhood of these banks, and empowers the Justices of the Peace in the general

Sessions of the County of Norfolk to transfer such statute labour of persons residing within three miles of the sea banks to make and repair any of them, which are not and ought not to be made and maintained at the particular charge of any person or persons, or at the charge of any township, or by Acre-shot, or other common charge.

This act is continued by 3 Car. I. c. 4. and 16 Car. I. c. 4. The next act is 7 James I. cap. xx. The Preamble commences:—

"Whereas the sea hath broken into the County of Norfolk, and hath surrounded much hard grounds, besides the greatest part of the marshes and low grounds within the Towns and Parishes of Waxtonesham, Palling, Hickling, Horsey," and about seventy other parishes in Norfolk and sixteen in Suffolk.

"For remedy of so great a Calamity it is enacted, That the Lord Chancellor shall from time to time award Commissions under the Great Seal to the Lord Bishop of Norwich, and to eleven or more Justices of the Peace of Norfolk and to Six or more Justices of Suffolk,"

who have powers given them to levy a tax for the repair of the breaches and various other necessary purposes.

This Act, which at first was temporary, was continued by 3 Car. I. c. 4. s. 28., and made perpetual by 16 Car. I. c. 4. The Act of Elizabeth was also only temporary.

I have been unable to discover any other Act on this subject; nor do I know under what Act the Commissioners of Sea Breaches recently levied a rate on these parishes. Nor, though I have heard that there is an Act, as your correspondent says, to make it penal to cut the "marrum," have I discovered one. But by the 15 & 16 Geo. II. c. 33., "plucking up and carrying away starr, or bent, or having it in possession, within five miles of the sandhills, was punishable by fine, imprisonment, and whipping." This refers to Lancashire and the N.W. counties. I copy it from Halliwell, who quotes it from Moor's *Suffolk Words*. I can show that "marrum" was anciently called "starr" in Norfolk.

I have, I fear, made this reply extend to a very unreasonable length; but I am very anxious to learn (and willing to impart also, when I know) anything concerning the drainage of the marshes formed by the rivers discharging themselves into the sea at Yarmouth. I formerly put a Query on this subject in "N. & Q.," but it elicited no reply. It is somewhat singular that so little should be known about it, as the Abbey of St. Bennet's in the Holm had such large possessions in these marshes, which probably was the cause of the Bishop of Norwich (who succeeded to the property of that abbey) being made a commissioner by the act 7 James I. cap. xx. But I find from the review in the *Athenæum* of the Chronicle of John of Oxnesdes—a monk of this abbey—that some information is there given as to inun-

dations at Hickling, Horsey, &c., in one of which nine score persons perished, and the water rose a foot above the high altar in Hickling Priory. I have not yet seen the work itself, but hope to do so, and to discover in it something bearing on the question.

E. G. R.

#### THE "TE DEUM" INTERPOLATED? (2<sup>nd</sup> S. viii. 352.)

What is the "*offensiveness*" of the three versicles in the "Te Deum" (11—13), "enumerating the Three Persons of the Trinity"? Supposing the "Te Deum" to have been written, according to the current tradition, when an eminent Father of the Church was baptized, the same threefold enumeration would doubtless take place in the baptismal formula, as enjoined by our Lord himself (*Matt.* xxviii. 19.). What *offence*, then, if it appeared simultaneously in a hymn composed on the occasion?

On examining the text of the "Te Deum," as it exists in the oldest records, we find no shadow of a pretext for supposing that the three versicles in question "are interpolated." The Latin text, which is unquestionably the oldest, has them; so has the old German or Teutonic, into which the "Te Deum" was rendered in the early part of the ninth century ("seculi IX<sup>i</sup> initio in Theotiscam linguam conversus"); in fact, no old version is without them. Even Sarnelli, of all conjectural critics apparently the most slashing and crotchety, who would fain omit versicles 2—10., leaves vv. 11—13 intact. According to his suggestion the versicles would run thus: 1, 11, 12, 13, &c.; not that there seems to be the least pretence for this omission, any more than for that of vv. 11—13.

Any attempt to infer the interpolation of the three versicles from the supposed "*sequence* of the hymn," (first the even versicles answering the odd, and afterwards the odd answering the even), must be taken with a grain of salt. That the "Te Deum" was originally divided as it is now, there seems great reason for doubting. Its present number of versicles is 29. But in the Teutonic version, already referred to, the whole 29 make only 16 distinct portions, thus:—1, 2; 3, 4; 5, 6; 7—9; 10—13; 14—16; 17; 18, 19; 20; 21; 22, 23; 24, 25; 26; 27; 28; 29. Again; three versicles of the hymn as it now stands, 4—6, are but an expansion of a *single* verse of Isaiah (vi. 3.). Little can be inferred, then, from the sequence or correspondence of the versicles, as we now have them in their separate state.

We are thus led to ask the question, What can have first suggested the idea of an interpolated "Te Deum"? Can it by any possibility be Bonaventura's astounding parody? There, the "Te Deum laudamus" becomes "Te matrem Dei laudamus;" and the three versicles, 11—13, are

actually *struck out*, the "Three Persons of the Trinity" give place, in order that the Virgin may be worshipped instead!

Struck out:—

"Patrem immensæ majestatis;  
Venerandum tuum, verum, et unicum Filium;  
Sanctum quoque Paracletum Spiritum."

Substituted:—

"Matrem divinæ majestatis,  
Venerandam te veram Regis cœlestis puerperam,  
Sanctam quoque dulcedinem et piam."

Can it be this appalling substitution which first suggested the idea that the three older versicles are an interpolation?

THOMAS BOYS.

#### THE SUFFRAGAN BISHOP OF IPSWICH.

(2<sup>nd</sup> S. viii. 225. 296. 316.)

In reference to Thomas Manning, suffragan Bishop of Ipswich, in 1536, perhaps the following information relative to the terms on which he retired from the office of Prior of Butley, in Suffolk, may neither be useless to inquirers, nor destitute of interest generally. I copy it from considerable collections made by myself some years since for the History of St. Mary's College, intended to have been established in Ipswich by Cardinal Wolsey, and better known as Cardinal's College—an establishment which may be said indeed to have possessed no real history, as although the buildings were nearly completed, the institution shared the fate of its founder, and fell into disgrace with him who had conceived the excellent project. The article I now forward was taken from the Chapter House Papers; but the particular reference, so that the document might be consulted by others, I have at present mislaid. Manning succeeded Augustine Rivers as Prior of Butley, who died Sept. 24, 1528, and was buried in St. Anne's chapel in the church of the monastery. Manning also became the last Warden of the College of Metyngham.

"It is agreed on the King's or Sovereigne lordes behalfe, that Thomas, Suffragan of Gippeswicke, shall have these thinges folowyng:—

"*Annuities and Wages.*

First an annuittie or yerly pension for the terme of his liff of - - - xx marks.  
Item, reasonable pensions to be granted to the chanons of Butley, and ther wages due also to be payd - - -  
Item, the wages of all the servants to be payd.

"*Jewelrys, Plate, and household Stuff.*

Item, he shall have the mytre and crosse staff, w<sup>th</sup> all his pontificalls -  
Item, he shall have his chamber stuffe in the Priory of Butley, w<sup>th</sup> all the app'tenance, and also all the plate belonging as well to his owne chamber and table, as also goyng abroad in the

house (the plate of the church alone excepted) - - -

Item, he shall have the good porcion of the stuffe of household as Brasse, pewter, copper, candell, and other thinges like - - -

"*Corn and Cattell.*

Item, he shall have barley and malte - lx combes.  
Item, he shall of whete - - - xxx combes.  
Item, he shall have horse and geldings x.  
Item, he shall have mares - - - vj.  
Item, he shall have bullocks - - - xl.  
Item, he shall have of kyne - - - x.  
Item, he shall have of shepe - - - v score.

"*Dettes to be payd.*

Item, such dettes as be owyng to any persons to be payd, that is to say to

Item, to the Kynsman of William Preston - - - xxxl.  
Item, to Alies Broke - - - xli.  
Item, to the children of Robert Manyng the younger - - - xxvj. xlii. iiij.  
Item, to the Kynsfolke of St. Alexander Redberd - - - xl.  
Item, to Mr. Wryotesley, &c. - - - xl yearly.  
Item, to John Jay the ferme of Grandy hall for - - - xl yeares.  
Item, to the Prior Sister one annut for the term of life - - - iij. vj. viij.  
Item, of the vestments of the church ij, copes iij, ij vestments for the prests and of chaln<sup>r</sup>.

I possess other memorials relating to this Thomas Manning, which shall be given to "N. & Q." as soon as I find them. JOHN WODDERSPON.  
Norwich.

TRANSLATIONS MENTIONED BY MOORE (2<sup>nd</sup> S. x. 12.)—In reply to the inquiry of SENEX, I beg to say that I am the "Mr. Smith" who sent the Greek music and Greek translations to Thomas Moore in 1826.

The *English* title of the work in question is *Specimens of Romaic Lyric Poetry with a Translation into English: to which is prefixed a concise Treatise on Music*, by Paul Maria Leopold Joss. Printed for Richard Glynn, 36. Pall Mall, 1826.

Mr. Joss was a distinguished German gentleman, jurist, and scholar, with whom I was acquainted in Cephallonia, where he held a civil office under our government. Afterwards he became a professor in the Ionian University, and a practitioner at the bar in Corfu. He was there when I last heard of him, and there I hope he still lives and thrives. If SENEX have any difficulty in procuring a copy of the work mine is at his service. HENRY P. SMITH.

Sheen Mount, East Sheen.

CLAUDIUS GILBERT (2<sup>nd</sup> S. iv. 128.)—He entered Trin. Coll. Dublin, 23d March, 1685, aged sixteen; was son of Claudius Gilbert, "Theologian," and was born and educated at Belfast.

Y. S. M.



JOHN GILPIN (2<sup>nd</sup> S. viii. 110.) — "In a small volume containing a printed book dated 1587, and various manuscripts chiefly written by a clergyman, Christopher Parkes (Yorkshire), with dates from 1655 to 1664, and in another hand 1701, also on the fly-leaf, amongst other directions, showing that the volume was in demand, is written, — 'To be left att Mr. John Gilpin's House att the Golden Anchor in Cheapside att y<sup>e</sup> corner of Bread St: London.' This was not written after 1701, and may have been written before that date."

"Cowper's ballad was first printed in 1782, but without the information that it was founded upon a story told him by Lady Austen, a widow, who heard it when she was a child. Mr. West writes in 1839, that Mr. Colet told him fifty years ago, say about 1789, or seven years after the publication of the ballad, that one Beyer, then in his dotage, and who did not live at the corner of Bread Street, was the true Gilpin. Mr. Colet did not get the true story from Mr. Beyer, which must have differed from the poet's amplified and excusably exaggerated tale. The fact is that Beyer knew nothing about Gilpin till he read Cowper's ballad: he was not a train-band captain. The reason why the true Gilpin was not discovered is because nobody looked for him amongst the earlier records of the city and its trade companies. His name was supposed to be fictitious, because he did not live in Cowper's time, and it was not generally known that Lady Austen had told him an old story."

The above has been handed to me by a learned friend, now aged eighty, who tells me that his mother told him the story of John Gilpin, *co nomine*, in his childhood, and said she had heard it when a child.

A. DE MORGAN.

NOTE ABOUT THE RECORDS TEMP. EDWARD III. (2<sup>nd</sup> S. viii. 450.) — The contributor of this Note has not stated its source, nor the date, either of its being written, or of the record from which it was derived. The latter appears to be in 1341, when Edward the Third had reigned "these fourteen yeares," and at which time Thomas de Evesham (whose name is turned into *Evsam*) succeeded John de St. Paul as Master of the Rolls. But we ought also to be informed where this memorandum was found, and at least the apparent age of the MS., which, from the spelling, is perhaps not anterior to Elizabeth or James the First.

J. G. N.

THE PRUSSIAN IRON MEDAL (2<sup>nd</sup> S. viii. 470.) — The Prussian iron medal was not given to those Prussian patriots who in the wars against Nap. I. sent in their jewels and plate for their country's service, but to those who, as civilians or non-combatants, accompanied the Prussian armies. A full description of it may be found in Bolzenthal's

work on medals (*Denkmünzen*), ed. 1841, p. 26., No. 74., and a representation of it in plate xvi of the same work. Motto, "Gott war mit uns. Ihm sey die Ehre!" ("God was with us. To Him be the glory!") And on the field, "Für Pflichttreue /im/ Kriege." (For fidelity in the war.) Form oval, with a ring for suspension. To all combatants was granted a circular medal of captured gun metal (No. 73.). So far as those patriots who devoted their jewels and plate are concerned, the facts are these. All being surrendered, "Ladies wore no other ornaments than those made of iron, upon which was engraved: 'We gave gold for the freedom of our country; and, like her, wear an iron yoke.' " A beautiful but poor maiden, grieved that she had nothing else to give, went to a hair-dresser, sold her hair, and deposited the proceeds as her offering. The fact becoming known, the hair was ultimately resold for the benefit of fatherland. *Iron rings* were made, each containing a portion of the hair; and these produced far more than their weight in gold.

Such is the account given in *Edwards's History and Poetry of Finger Rings*, 1855, pp. 190, 191. The author refers in a note to *The Death War-rant, or Guide to Life*, 1844 (London), a work which I have not been able to meet with.

THOMAS BOYS.

LODOVICO SFORZA. — In "N. & Q." (2<sup>nd</sup> S. vii. 47.) I asked why Lodovico Sforza was called "Anglus." Among the replies given, MR. BOASE (2<sup>nd</sup> S. vii. 183.) referred to a medal on which Galeazzo Maria Sforza was styled "Anglerie-que Comes." My attention has since been drawn to a passage in Cancellieri's *Life of Columbus*, edition of 1809, p. 212. note: in which, quoting from Ratti's account of the Sforza family, he states that "the title of Counts of Anghiera, which had belonged to the Visconti, was retained by the Sforzas, their successors." Signor Ratti adds, that Anghiera having formerly had the rank of a city, and having lost that rank, Lodovico Sforza restored it by two very ample charters. This act strengthens the claim of Lodovico to the title, *Anglus*, given him by Scillacio. Anglerius, or Anglus, is formed from Angleria, the Latin for Anghiera.

NEO-ERORACENSIS.

MISPRINT IN SEVENTH COMMANDMENT (2<sup>nd</sup> S. viii. 330.) — A correspondent inserts a Query respecting the edition of the English Bible, in which the word "not" was omitted from the seventh commandment. The edition in which this error occurs was printed in 1631, not in 1632. If Nix will refer to "N. & Q." 2<sup>nd</sup> S. v. 389, 390., he will see this edition, and two others of the same year, particularly described. It is said that there is a fourth issue with a different title-page. This I have not seen, but the three others are distinct reprints.



I have also in my possession a copy of a German Bible, Luther's version, printed at Halle in 1731, small 12mo., in which the same omission occurs in the same commandment. (See Ebert, No. 219.) Could this have also been accidental?

I desire at this time to correct a mistake in the article above referred to (p. 390.). In speaking of the American editions of the Donay and Rhemish version, the printer has made me say, "there was a *fourth* edition printed in Philadelphia in 1804, from the fourth Dublin edition, and perhaps another edition previously." The first *fourth* was superfluous; and I am now satisfied that no edition of this version was printed between the years 1790 and 1805.

#### NEO-EBORACENSIS.

MS. NEWS LETTERS (2<sup>nd</sup> S. viii. 450.)—In answer to the Query if any particular series of such letters exist, I beg to say—on the authority of Mr. Adam Stark—that the Town Council of Glasgow was believed to have retained a professional news-writer for the purpose of a weekly supply from his pen, and that a series of these newsletters, descending as low as 1711, was discovered in Glamis Castle, Scotland. I cannot say if they were ever printed.

Ben Jonson in his *Masque* (presented at Court in 1600) entitled *News from the New World*, makes one of the characters describe himself as—

"Factor for news for all the shires of England. I do write my thousand letters a week ordinary, sometimes one thousand two hundred, and maintain the business at some charge, both to hold up my reputation with mine own ministers in town, and my friends of correspondence in the country. I have friends of all ranks and of all religions, for which I keep an answering catalogue of despatch, wherein I have my Puritan news, my Protestant news, and my Pontifical News."

Twenty-five years subsequently to this *Masque*, Burly Ben, in his *Staple of News* (acted in 1625), clearly notes the transition from the written to the printed news-paper when he deprecatingly says of the pamphlets of news published and sent out every Saturday, that it is "made all at home, no syllable of truth in them; than which there cannot be a greater disease in nature, or a fouler scorn put upon the times."

Unto some,  
The very printing of them makes them news  
That have not the heart to believe anything  
But what they see in print."

W. J. STANNARD.

Hatton Garden.

DERIVATION OF HAWKER (2<sup>nd</sup> S. viii. 432.)—The derivation of *hawker* from *hawk* (*accipiter*) proposed by Alphonse Esquiros, is just that which was preferred by Skinner, and for the same reason; because the hawk, like the hawk, goes to and fro. "Hawkers sic dicuntur quia, instar Accipitrum, huc illuc errantes lucrum seu prædum qua-quaversum venantur." (*Etym. Vocab. Forens.*)

In explanation of this etymology it should be borne in mind that the hawk, who is now a seller, was formerly a buyer; he bought up articles, and so raised their price in the market. Hence Skinner's allusion to the predaceous habits of the hawk.

The hawk's habit of going about from place to place, and rambling backwards and forwards, "huc illuc," is also a point of correspondence with the habits of the hawk kind. Some hawks sail in perpetual circles; the Blue Hawk or Hen Harrier "has been seen to examine a large wheat stubble thoroughly, crossing it in various directions, for many days in succession." (Yarrell, *British Birds*, 1856, i. 109.) So also in N. America. Red-tailed hawks "may be seen beating the ground as they fly over it in all directions." (Nuttall, 1840, p. 103.). "Hawkers, persons who went about from place to place." (Bailey.)

Between "hawks" and "hawkers," however, there exists an etymological link which is generally overlooked; namely, in the verb "to hawk," in its old but not very usual sense of going to and fro. This meaning is not mentioned in the Dictionaries; and the only example on which I can at this instant lay my hand is in Bingley's description of the dragon-fly. "The Rev. R. Sheppard informs me that in the summer of 1801 he sat for some time by the side of a pond, to observe a large dragon-fly as it was *hawking* backwards and forwards in search of prey." (*Animal Biog.* 1813, iii. 233.)

How much rushing to and fro, running forwards, running back, as the rival parties prevailed, in the noble game of hockey! Hockey was formerly *Hawkey*. (Halliwell.)

These suggestions are simply offered in illustration of the etymology of "hawker" proposed by Skinner; and not with any wish to depreciate the derivation which your correspondent appears to prefer.

THOMAS BOYS.

SENDING JACK AFTER YES (2<sup>nd</sup> S. viii. 484.)—Fielding, at the end of *Tom Thumb*, uses *sending Jack for mustard* in a like sense. I do not know why:—

"So when the child, whom nurse from danger guards,  
Sends Jack for mustard with a pack of cards,  
Kings, queens and knaves throw one another down,  
And the whole pack lies scattered and o'erthrown;  
So all our pack upon the floor is cast,  
And my sole boast is, that I fall the last."

FITZHOPEKINS.

Garrick Club.

#### Miscellaneous.

#### MONTHLY FEUILLETON ON FRENCH BOOKS.

1. *Contes et Apologues Indiens inconnus jusqu'à ce jour, suivis de Fables et de Poésies Chinoises*, traduction de M.

Stanislas Julien, Membre de l'Institut. 2 vols. 12mo. Paris, L. Hachette.

The study of Oriental literature is now growing rapidly in France as elsewhere, and we can already anticipate the time when a knowledge of Sanscrit will be considered an essential element in every gentleman's education. Messrs. Renan, Caussin de Perceval, Renan, Eugène Burnouf, may be named amongst those who have chiefly aided in bringing about this result, and the two volumes to which we would call the attention of our readers are attempts—and very happy ones—to interest the reading public in researches which must open up literary treasures of the most remarkable character.

Both India and China have contributed to the volumes translated by M. Stanislas Julien, under the title *Contes et Apologues Indiens*, for the amusing tales there collected originally came from the banks of the Ganges; the Sanscrit text, however, exists no more, and it is from a Chinese version that the French *savant* has been obliged to perform his own task. The development of Buddhism in the "celestial empire" sufficiently explains why the Indian *Avadânas*, or similitudes, should exist at the same time in the double form just now mentioned. An additional value is imparted to the *Contes et Apologues* by the fact that they have hitherto escaped the observation of all those whose pursuits are directed towards either Sanscrit or Chinese literature. M. Stanislas Julien discovered the whole collection in a Chinese Cyclopædia, where it occurs with the metaphoric title *Yu-lin* (the forest of similes). The author of this work seems to have been a man named *Youen-thai*, or *Jou-hien*, who, after having obtained (so says the Catalogue of the Imperial Library at Pekin) a doctor's degree in 1565, rose, at a later period, to the important post of chief justice. The *Yu-lin* is compiled from eleven *recueils* of similes or comparisons, the titles of which are enumerated by M. Julien; it is an extremely valuable production, if we either examine its intrinsic qualities or compare it with analogous works of Greek or Latin origin. We can only hope that the learned translator will be induced to proceed with his undertaking, and to give us his promised version of the *Fu-yuen-tchou-lin*, as also another volume of Chinese fables. By way of sequel to the Indian *Avadânas*, which make up the greater part of the work, M. Julien has added a few pieces purely Chinese by origin, and these are not the less curious feature in the series.

2. *Nouvelles Chinoises*, traduction de M. Stanislas Julien. 12mo. Paris, L. Hachette.

M. Stanislas Julien informs us in the Preface to this volume, that "les Chinois possèdent plusieurs romans historiques fort estimés," and he now offers a specimen of mandarinic fiction both to the readers who are fond of Oriental literature, and to the more frivolous who like novels and tales in whatsoever garb they may appear. Certainly, after studying the sayings and doings of modern heroes and heroines, the chronicles of modern fashionable life and the mysteries of French boudoirs, it must be uncommonly piquant to know how love-affairs were conducted in China during the fourteenth century, and to be engrossed by the adventures of Mister Wang-yung and Mademoiselle Tiao-tchan. However, it would have been quite impossible to translate *in extenso* one of the aforesaid Chinese novels, reaching, as they do, to the enormous proportions of twenty volumes—and such volumes! *Clarissa Harlowe*, Scudéry's *Clélie*, Alexandre Dumas' *Three Musketeers*, it is true are fascinating enough to make us forget their rather undue length; but who would undertake to wade through twice ten quartos of descriptions, conversations, and narratives, about John Chinaman? Not half a dozen persons, we would venture to say,

amongst the subscribers to the *Bibliothèque des Chemins de Fer*. M. Stanislas Julien has therefore very wisely limited his enterprising spirit to a selection of three episodes, which, complete in themselves, will give a sufficiently correct idea of the imaginative literature of the Chinese. They are borrowed from an historical romance entitled *San-Koué-tchi*, or *History of the Three Kingdoms*.

It is well known that, about the year 220 of our era, when the Hân dynasty became extinct with the emperor Hien-ti, China was divided into three kingdoms, Cho, Wei, and Wou. Under the reign of Hien-ti lived a remarkable man, Tong-tcho, who from the rank of a general quickly rose to become prime minister. Then, carried away by his ambition, he rebelled against his master, dethroned him, usurped the title of Governor-general of the empire, and, after a long series of atrocities, would have seated himself at the helm of the state, if another minister, disgusted at his crimes, had not caused him to be murdered. It is the death of Tong-tcho that M. Stanislas Julien selects as the opening chapter of his volume; the name of the historian who compiled the annals of the three kingdoms is Tchih-tcheou, and from his narrative the novelist Tokouang-tchong borrowed the chief incidents of his celebrated romance, *San-koué-tchi*, in which, according to M. Stanislas Julien, "il releva l'aridité des faits par un style noble et brillant, et entremêla son récit d'épisodes d'un intérêt dramatique . . . qui sont de son invention, et qui ont puissamment contribué au succès de son ouvrage."

The second extract is called *Hing-lo-tou*, or *The Mysterior Painting*; and the third, *Tsé-hiong-hiong*, or *The Two Brothers of Different Sexes*, the plot of this last tale being founded on one of those disguises, or *travestissements*, so common even among novelists of the present day.

3. *Les Moralistes Orientaux, Pensées, Maximes, Sentences, et Proverbes*, tirés des meilleurs écrivains de l'Orient, recueillis et mis en ordre alphabétique par A. Morel, 12mo. Paris, L. Hachette.

The third publication we have to mention is, like the two previously noticed, derived from Eastern sources. In a collection of extracts on moral philosophy, the first place must necessarily be given to those nations whose *penchant* for proverbs and pithy sayings has always been so strong. It is interesting to see how other men have thought on the subjects which will always interest the whole of humanity, and if, to quote from the Preface of the book now under consideration, "la nature des proverbes nous apprend le caractère et le génie propres de chaque nation," no better guide can be suggested to an accurate knowledge of nationalities than a work like M. Morel's *Moralistes Orientaux*. "Les pensées," the translator continues, "sur notre destination et notre nature sont forcément plus sobres; le sujet y contient et refreîne l'écrivain, sans le priver d'esprit et d'agrément. Ainsi les Chinois ont le style ingénieux quand ils moralisent; les Sémites brillent par l'énergie pittoresque; les Persans, par la douceur facétieuse; les Turcs, par la gravité hautaine; les Indiens, par une élégante simplicité." This enumeration includes all the sources from which M. Morel has borrowed; the *Zend-Avesta*, the *Hitopadesa*, the works of Confucius, the *Koran*, and the *Gulistan* of Saadi, will be found largely quoted from in this volume, which embraces, besides, a large variety of extracts supplied by the canonic and apocryphal Books of the Old Testament. A short account, both biographical and bibliographical, of the authors laid under contribution, has been prefixed, and also a very copious Index, for the purposes of reference.

4. *La Vie de Saint Thomas le Martyr, Archevêque de Canterbury*, par Garnier de Pont Saint Maxence, poète

du douzième siècle; publiée et précédée d'une Introduction, par C. Hippeau, professeur à la Faculté des Lettres de Caen. 8vo. Paris, A. Aubry.

The history of the quarrel between Thomas à Becket and King Henry II. is one which has been the source of many controversies. Some writers still exist who, forgetting what the position of the Church was during the middle ages, would fain represent the Archbishop as merely an ambitious, intolerant, and domineering prelate, anxious to secure his own power, whilst pretending to uphold the authority of the Church; M. Augustin Thierry, as most of our readers know, bent upon seeing throughout the whole range of English history a perpetual conflict of races between the Saxons and the Normans, and to consider the life of Thomas à Becket as an episode in this struggle, and to represent the Constitution of Clarendon and the subsequent tragedy as a further act of tyranny exercised by the invaders over the conquered English. M. Hippeau, in his most interesting and instructive Preface, does not go so far; and, instead of seeing in this transaction a question of nationalities, he explains it altogether as the natural issue of that contest which has always been going on between the temporal and the spiritual powers—the Church and the State. "The quarrel," says M. Hippeau, "n'est autre chose qu'une question de compétence judiciaire. Mais quand le droit de juger et de punir est un objet de contestation entre deux puissances aussi considérables que l'étaient au douzième siècle, à l'instar de l'Eglise stipulant en quelque sorte pour les peuples, et l'autre la Royauté, soutenue dans ses prétentions par les effs de l'aristocratie militaire, elle ne pouvait que prendre de proportions immenses."

Amongst the numerous writers who have left us biographies and memoirs of Thomas à Becket, one of the most important is Garnier de Pont Saint Maxence, whose Chronicle is now for the first time published in an entire form. The Abbé De la Rue (*Bardes et Trévères*, vol. iii.) had already given an account, though short and insufficient, of that annalist. M. Immanuel Bekker had also (*Mémoires de l'Académie de Berlin*, vols. for 1838 and 1846) a few fragments from his Chronicle, and Dr. Giles, alluding to him in his history of the prelate, does not consider the details he supplies as deserving much attention. We are quite inclined to think with M. Hippeau that Garnier de Pont Saint Maxence is on the contrary one of the best authorities concerning the eventful life of Thomas à Becket, and that he is indeed, "sur tous les points essentiels, d'une exactitude scrupuleuse."

The curious reader, by referring to vol. xxiii. of the *Histoire Littéraire de la France* will find, from the pen of M. V. Leclerc, an able notice of our rhymester; we shall therefore merely state here that Garnier was in England during the year 1172, that is to say, two years after the murder of the prelate, and that he spent four in the composition of his Chronicle.

"Garnier li clercs di Pont fine-ci sun sermain  
Del martir Saint Thomas et de sa passion;  
Et meinte fez li list à la tumber al harun.  
L'an secund kè li sainz fu en l'église ocis  
Comenchai cest roman et mult m'en entremis.  
Des privez Saint Thomas la vérité apris."

A first narrative, which he wrote under the exclusive impression of his own feelings and of his partiality for Thomas à Becket, appears to have been less satisfactory:—

"Primes traitai de joie et sovent i menti;  
A Chantorbire alai; la vérité oï;  
Des amis Saint Thomas la vérité cuilli  
Et de cels ki l'aveient dès s'enfance servi."

Garnier's poem consists of 5,872 lines in the Alexandrine measure, divided by the rhyme into stanzas of five lines

each; it forms a complete biography of the Archbishop, and has been published from a manuscript in the Imperial Library at Paris (No. 6286, *Suppl. Français*) manuscript which formerly belonged to Richard Heber. The British Museum possesses also two manuscripts of this metrical Chronicle (*Harl.* No. 270, and Cotton, *Domitian*, xi.), but both are incomplete. The Wolfenbützel manuscript, edited by M. Bekker (*Leben des H. Thomas von Canterbury, alt Französischen*, Berlin, 1838), is better than the English texts, though inferior to the French one: it has furnished M. Hippeau with a supplemental fragment describing the public penance which the King of England had to undergo in Canterbury cathedral. The Introduction, extending to nearly sixty pages, not only gives the history of the poem, and all the bibliographical details connected with it, but also discusses very fully the life and character of Thomas à Becket. We shall not examine any further this portion of the work, except in order to remark that M. Hippeau discards as entirely fictitious the famous story respecting Mathilda and Gilbert, first recorded by an anonymous compiler in the *Quadriologus* of 1495, and subsequently adopted by M. Augustin Thierry and Dr. Giles, merely on such doubtful authority. Not one of Becket's contemporaries alludes to the romantic intercourse between the Saracen maiden and Gilbert à Becket, whilst Garnier de Pont Saint Maxence, and many other writers of the same epoch, mention the Archbishop's parents as being both of Norman extraction.

We recommend, in conclusion, M. Hippeau's book most especially to the English reader, who cannot but be interested by the fresh light it throws upon a momentous episode in the history of this country. The name of the publisher, M. Aubry, is enough to guarantee the beauty and correctness of the volume as a specimen of French typography.

GUSTAVE MASSON.

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### Notices to Correspondents.

Among other Papers of interest which will appear in our next Number, will be Burghead, Clavie and Durie; English Comedians in Germany; Prohibition of Prophecies; General Literary Index, &c.

THE INDEX to VOLUME EIGHT will be issued with "N. & Q." of Saturday, January 21.

CHESHAM. The Carol called Joy's Seven is well known, and printed in Stanley's Christmas Carols, p. 157.

R. W. The oft quoted,

"Well of English undefiled,"

is from Spenser's Faerie Queen, Book IV. Canto 2. St. 32.

EXUL'S Anagram, "Quid est veritas? Vir est qui adest," has already appeared in "N. & Q." 2<sup>nd</sup> S. vii. 114.

X. A. X. Only Part I. of Edward Irving's Missionary Oration was published.

ZETA. Ballard, in his British Ladies, says, "What use Elizabeth Leppie made of her learning, or whether she wrote or translated any thing, I know not."—The following works are not in the British Museum, Jephtha's Daughter, 1621; Revenge Defeated and Self-Punished, 1614; Darwell's Poetical Works, 1794.—Anne Flinders's Nuboth the Jezreelite, 1844, is a dramatic poem.—Edward Lewis was of St. John's College, Cambridge, A.M. 1726.—Edward Stanley, author of *Elmira*, 1790, does not appear in Romilly's Catalogue.

L. R. P. "Sending to Coventry" has been noticed in our 1<sup>st</sup> S. vi. 318. 589.

F. K. The Speeches on the Equalisation of the Weights and Measures, 1790, were by Sir John Riggs Miller, Bart. as stated on the title-page of the pamphlet.

ERRATA.—2<sup>nd</sup> S. viii. p. 497. col. 1. line 13. from bottom for "Ann Countess of Harrington," read "Lady Harrington, the widow of John Baron Harrington above mentioned;" 2<sup>nd</sup> S. ix. p. 6. col. ii. l. 9. for "Thirteenth," read "seventeenth;" p. 13. col. ii. last line but 2. for "Slitherland," read "Litherland."

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## Notes.

## "BOOKS BURNT:" LORD BOLINGBROKE.

In the first volume of the *Diaries and Corre-  
spondence of the Rt. Hon. George Rose*, edited by  
the Rev. Leveson Vernon Harcourt\*, I find the  
following note, which may be added to your re-  
cords of "Books Burnt:"—

"Lord Bolingbroke had printed six copies of his *Essay  
on a Patriot King*, which he gave to Lord Chesterfield,  
Sir William Wyndham, Mr. Lyttleton, Mr. Pope, Lord  
Marchmont, and to Lord Cornbury, at whose instance  
he wrote it. Mr. Pope lent his copy to Mr. Allen, of  
Bath, who was so delighted with it that he had an  
impression of 500 taken off, but locked them up se-  
curely in a warehouse, not to see the light till Lord  
Bolingbroke's permission could be obtained. On the dis-  
covery, Lord Marchmont (then living in Lord Boling-  
broke's house at Battersea) sent Mr. Gravenkop for the  
whole cargo, who carried them out in a waggon, and the  
books were burnt on the lawn in the presence of Lord  
Bolingbroke."

The editor has attached this note to the follow-  
ing early entry in Rose's *Diary*:—

"It appears by a letter of Lord Bolingbroke's, dated  
in 1740, from Angevill, that he had actually written  
some essays dedicated to the Earl of Marchmont, of a  
very different tendency from his former works. These  
essays, on his death, fell into the hands of Mr. Mallet, his  
executor, who had at the latter end of his life acquired a  
decided influence over him, and they did not appear  
among his lordship's works published by Mallet; nor have

they been seen or heard of since. From whence it must  
be naturally conjectured that they were destroyed by the  
latter, from what reason cannot now be known; possibly,  
to conceal from the world the change, such as it was, in  
his lordship's sentiments in the latter end of his life, and  
to avoid the discredit to his former works. In which re-  
spect he might have been influenced either by regard for  
the noble viscount's consistency, or by a desire not to  
impair the pecuniary advantage he expected from the  
publication of his lordship's works."

Upon this Mr. Harcourt notes:—

"The letter to Lord Marchmont, here referred to, has a  
note appended to it by Sir George Rose, the editor of *The  
Marchmont Papers*, who takes a very different view of its  
contents from his father. He gravely remarks, that as  
the posthumous disclosure of Lord Bolingbroke's in-  
veterate hostility to Christianity lays open to the view as  
well the bitterness as the extent of it, so the manner of  
that disclosure precludes any doubt of the earnestness of  
his desire to give the utmost efficiency and publicity to  
that hostility, as soon as it could safely be done; that is,  
as soon as death could shield him against responsibility  
to man. Sir George saw plainly enough that when he  
promised in those essays to vindicate religion against di-  
vinity and God against man, he was retracting all that he  
had occasionally said in favour of Christianity; he was up-  
holding the religion of Theism against the doctrines of  
the Bible, and the God of nature against the revelation of  
God to man."

It is painful to reflect upon this prostration of  
a splendid intellect; and I am but slightly re-  
lieved by Lord Chesterfield's statement in one of  
his letters published by Lord Mahon, in his edi-  
tion of Chesterfield's *Works*, that "Bolingbroke  
only doubted, and by no means rejected, a future  
state." Lord Brougham says:—

"The dreadful malady under which Bolingbroke long  
lingered, and at length sunk,—a cancer in the face,—he bore  
with exemplary fortitude, a fortitude drawn from the na-  
tural resources of his mind, and unhappily not aided by  
the consolations of any religion; for, having early cast  
off the belief in revelation, he had substituted in its  
stead a dark and gloomy naturalism, which even re-  
jected those glimmerings of hope as to futurity not  
untasted by the wiser of the heathens."

We know that Bolingbroke denied to Pope his  
disbelief of the moral attributes of God, of which  
Pope told his friends with great joy. How un-  
grateful a return for this "excessive friendliness"  
the indignation which Bolingbroke expressed at  
the priest having attended Pope in his last mo-  
ments!

Bolingbroke died at Battersea in 1752, and  
some sixty years after (in 1813), a home-tourist  
gleaned in the village some recollections of Bol-  
ingbroke and his friend Mallet. The tourist was  
Sir Richard Phillips, who, in the early portion of  
his *Morning's Walk from London to Kew*, in 1813,  
describes Bolingbroke's house as then converted  
into a malting-house and a mill! Some parts of  
the original house, however, then remained; and  
among them "Pope's room," in which he wrote  
his *Essay on Man*: this was a parlour of brown  
polished oak, with a grate and ornaments of the  
age of George I.

\* 2 Vols. 8vo. Bentley. (Just published.)



Now for the reminiscences of the two philosophers:—

"On inquiring for an ancient inhabitant of Battersea (says Sir Richard), I was introduced to a Mrs. Gilliard, a pleasant and intelligent woman, who told me she well remembered Lord Bolingbroke; that he used to ride out every day in his chariot, and had a black patch on his cheek, with a large wart over his eyebrows. She was then but a girl, but she was taught to look upon him with veneration as a great man. As, however, he spent little in the place, and gave little away, he was not much regarded by the people of Battersea. I mentioned to her the names of several of his contemporaries, but she recollected none, except that of Mallet, whom she said she had often seen walking about in the village, while he was visiting at Bolingbroke House."

JOHN TIMBS.

#### BURGHHEAD: SINGULAR CUSTOM: CLAVIE: DURIE.

The village of Burghhead is situated on the southern shore of the Moray Frith, about nine miles distant from Elgin, the county town of Morayshire. Though its former glory has now departed, it was at one time a great military stronghold, occupying almost the whole of a remarkable promontory which stretches out into the sea in a westerly direction. Unfortunately for the antiquary, the fortifications which once defended it were almost all demolished in the course of improvements on the harbour and the village, commenced to be made about the year 1808; but a beautiful plan of them with sections will be found in General Roy's *Military Antiquities*, plate xxxiii. Those who can refer to this map may observe that the innermost of the four ramparts, which run from sea to sea, makes a semicircular curve round a particular spot. This was then a green hollow, which tradition had long pointed out as the site of the well of the fort; and excavations undertaken here in 1809 by the late Wm. Young, Esq., resulted in its discovery. It is hewn with great care and skill out of the solid rock, and still yields a supply of excellent water. An account of this interesting relic of the past is said to be contained in the Advertisement to the second edition of Pinkerton's *Enquiry into the History of Scotland preceding the Reign of Malcolm the Third*. Edin. 1814.

The existence of these remains has given rise to various opinions regarding the early history of Burghhead. Roy, and those who take him as their guide, identifying it with the *Πρεσβυτεριον στρατοῦ* of Ptolemy and the Ptoroton of the treatise *De Situ Britannia*, usually attributed to Richard of Cirencester, consider the fortifications to have been originally the work of the Romans, admitting, however, that the Danes may have afterwards in some degree altered them during their occupation of the promontory. On the discovery of the well, antiquaries of this school unhesita-

tingly gave it the designation it still popularly retains of the "Roman Well," and it has even been dignified by some of them with the name of a Roman Bath, though nothing more inconvenient for the purposes of a lavatory can well be conceived. Stuart, misled in this way, actually founds an argument in favour of Burghhead having been a Roman station, on the existence there "of a Roman bath, and also of a deep well, built in the same manner (!)" (*Caledonia Romana*, 2nd ed. p. 214.) But as this is certainly the "Burgh" or Fort of Moray, said by Torfaeus (*Orcades*) to have been built (*circa* A. D. 850) by Sigurd, a Norwegian chief who had invaded that part of Scotland, and which is elsewhere mentioned by him as a Norwegian stronghold under the name of *Eccialsbacca*, there are others who believe that both the fortifications and the well are the work of the Norsemen. The Naverna of Buchanan (*Rerum Scot. Hist.*), which that author represents the Danes as seizing and occupying for a time in the reign of Malcolm II., is doubtless identical with Burghhead, as Roy correctly surmises. Dr. Daniel Wilson, a high authority on all questions of Scottish archaeology, is of opinion that this fort, along with several others of the so-called Roman posts described by General Roy, bears conclusive marks of native workmanship. He admits, indeed, that Burghhead may possibly include some remains of Roman works.

"The straight wall," he says, "and rounded angles, so characteristic of the legionary earthworks, are still discernible, and were probably still more obvious when General Roy explored the fort; but its character is that of a British fort, and its site, on a promontory inclosed by the sea, is opposed to the practice of the Romans in the choice of an encampment." (*Prehist. Ann. of Scotland*, p. 411.)

The object of the present communication is to give a short account of a singular custom that has been observed in Burghhead from time immemorial, in the hope that some of your readers will be able to trace its origin, as well as the etymology of two words, unknown elsewhere in the north of Scotland, which will be frequently employed in describing it; and the preceding remarks have been made as possibly affording a clue to guide the researches of any who may take the trouble of inquiring into this somewhat curious subject.

On the evening of the last day of December, (Old Style) the youth of the village assemble about dusk, and make the necessary preparations for the celebration of the "clavie." Proceeding to some shop they demand a strong empty barrel, which is usually gifted at once, but if refused, taken by force. Another for breaking up, and a quantity of tar are likewise procured at the same time. Thus furnished they repair to a particular spot close to the sea-shore, and commence operations. A hole about four inches in diameter is first made in the bottom of the stronger barrel, into

which the end of a stout pole five feet in length is firmly fixed: to strengthen their hold a number of supports are nailed round the outside of the former, and also closely round the latter. The tar is then put into the barrel, and set on fire; and the remaining one being broken up, stave after stave is thrown in until it is quite full. The "clāvie," already burning fiercely, is now shouldered by some strong young man, and borne away at a rapid pace. As soon as the bearer gives signs of exhaustion another willingly takes his place; and should any of those who are honoured to carry the blazing load meet with an accident, as sometimes happens, the misfortune excites no pity even among his near relatives. In making the circuit of the village they are said to confine themselves to its old boundaries. Formerly the procession visited all the fishing boats, but this has been discontinued for some time. Having gone over the appointed ground, the "clāvie" is finally carried to a small artificial eminence near the point of the promontory, and interesting as being a portion of the ancient fortifications, spared probably on account of its being used for this purpose, where a circular heap of stones used to be hastily piled up, in the hollow centre of which the "clāvie" was placed still burning. On this eminence, which is termed the "durie," the present proprietor has lately erected a small round column with a cavity in the centre for admitting the free end of the pole, and into this it is now placed. After being allowed to burn on the "durie" for a few minutes, the "clāvie" is most unceremoniously huffed from its place, and the smoking embers scattered among the assembled crowd, by whom, in less enlightened times, they were eagerly caught at, and fragments of them carried home and carefully preserved as charms against witchcraft. At a period not very remote, superstition had invested the whole proceedings with all the solemnity of a religious rite, the whole population joining in it as an act necessary to the welfare and prosperity of the little community during the year about to commence. But churches and schools have been established in Burghead, and the "clāvie" has now degenerated into a mere frolic, kept up by the youngsters more for their own amusement than for any benefit which the due performance of the ceremony is believed to secure. Still there are not a few of the "graver sort" who would regret if such a venerable, perhaps unique, relic of antiquity were numbered among the things that are past and gone, and who bestow a welcome on the noisy procession as it annually passes their doors.

Of the great antiquity of the practice now described there can be no doubt, while everything connected with it clearly indicates its religious character. So far as I have been able to ascertain, the "clāvie" is unknown in all the other

fishing villages along the north-east coast, or indeed elsewhere in Scotland, which could scarcely be the case if it is a remnant of an ancient superstition at one time common to the native population of the north. On the contrary, the inference seems plain that it was once foreign to the soil where it afterwards became so firmly rooted. But when, whence, and by whom was it transplanted? If I might hazard a conjecture I should be disposed to look to Scandinavia for traces of the parent stock. Not less puzzling is the etymology of the words "clāvie" and "durie." Webster gives *clevy* or *clevis* as a New England term applied to a draft iron on a cart or on a plough, suggesting its derivation from Lat. *clavis*; but beyond the similarity of their literal elements there appears no connexion between the American and the Burghead word. Perhaps I ought not to omit to mention that the villagers, when speaking of the fortifications that crowned the heights of the promontory, invariably call them "the baileys," said to be an Anglicised corruption of *ballium*, which again has been derived from the Lat. *val-lum*.

Should any of your correspondents be induced by what I have written to take up the investigation of these curious questions, they will confer a great favour by communicating the result of their inquiries to "N. & Q." JAMES MACDONALD.  
Elgin.

#### GENERAL LITERARY INDEX.—INDEX OF AUTHORS.

A friend of Professor Brewer, editor of *Rogeri Baconi Opera*, under the superintendence of the Master of the Rolls, has called my attention to that publication, and suggested that a MS. recently purchased for and deposited in the Chetham Library, should be made known to that gentleman. Not having yet seen the volume referred to, I know not whether Mr. Brewer is already acquainted with the contents of this MS.; but the prospect of affording acceptable information to others interested in the works of the great English philosopher, as well as to the learned Editor, induces me to furnish through "N. & Q." the description of the MS., and also of his other works, which is incorporated in the new Catalogue of the Chetham Library.

"Bacon (Roger) The Myrrour of Alchimy (composed by the thrice famous and learned fryer R. B., sometime fellow of Martin College, and afterwards of Brazen-nose Colledge in Oxenforde; also a most excellent and learned discourse of the admirable force and efficacy of Art and Nature, with certaine other worthie treatises of the like argument)." Sm. 4to. Creede, Lond., 1597.

Imperfect, wanting the title-page and first four pages: contains pp. 84.

(I have inserted his titles which I find here, more particularly, because I find that the writer of his Life in the *Biographia Brit.*, art. BACON, appears not to be "very

clear whether he was of Merton College or Brazen-nose Hall; and perhaps," says he, "he studied at neither, but spent his Time at the public Schools." See his Notes, d and e.) — Radcliffe.

The same treatises as the "*Speculum Alchemiæ*," etc., in Part II. The Latin only is in the Bodleian. In the British Museum is the same edition, 1597.

"*Perspectiva in qua ab aliis fusc traduntur succincte nervose et ita pertractantur ut omnium intellectui facile pateant. Nunc primum in lucem edita opera et studio Johannes Combachii. (Cum tractatu de Speculis.) 4to. Francofurti, 1614.*"

"In eodem volumine, *Specula Mathematica*. In qua ostenditur potestas Mathematicæ in scientiis et rebus et occupationibus huius mundi."

"Item, Joannis Archiepiscopi Cantuariensis [Joannis Peccam], *Perspectivæ Communis Libri Tres*. Coloniae. 1627."

On his knowledge of all sorts of glasses, see Dr. Plot's *Hist. of Oxfordshire*, p. 215. seqq., and Dr. Freind. His *Perspectiva* is in the 5th book of the following: —

"*Opus majus ad Clementem IV.* Ex MS. codice Dublinensi cum aliis quibusdam collato nunc primum edidit S. Jebb." Fol. Lond., 1733.

"It contains a multitude of things that one would scarcely expect to find in a performance under this title. For it was the custom of our author never to confine his thoughts too strictly unto any particular subject; but on the contrary believing, as he did, that all sciences had a relation amongst themselves, and were of use to each other, and all of them to Theology; it was very natural for him to illustrate this in a work calculated to shew how the study of Divinity might be best promoted." — *Biog. Brit.* His life is copiously described in the *Biographia Britannica*, and in the *Biographie Universelle*, which, observes Dean Milman, in his *Latin Christianity* (vol. vi.), "has avoided or corrected many errors in the old biographies." An analysis of the "*Opus Majus*," which is a collection of the several pieces he had written before the year 1266, and which, to gratify the Pope Clement IV., he greatly enlarged and ranged in some order, is given in the first work referred to above. Picus Mirandula, Del Rio Wierus, and others, maintain that in Roger Bacon's works there is a great deal of superstition. See Bayle's *Dict.* But "throughout Bacon's astrological section (read from p. 237.) the heavenly bodies act entirely through their physical properties—cold, heat, moisture, drought. The comet causes war, not as a mere arbitrary sign, nor as by magic influence (all this he rejects as anile superstition), but as by intense heat inflaming the blood and passions of men. It is an exaggeration unphilosophical enough of the influences of the planetary bodies, and the powers of human observation to trace their effects, but very different from what is ordinarily conceived of judicial astrology." — Milman. Maier, in his *Symbola Aurea Mensæ*, proves him to have been no conjurer, and to have had no connexion with Friar Bungay and the brazen head.\* The seven years' labour feigned to have been spent on this head must have been given to the search of the stone, which is farther proved by the existence of some alchemical tracts and letters passing under Bacon's name, one of which contains a valuable chemical axiom, applicable, according to Maier, to many other works besides Bacon's: "Cum dico veritatem mendacium puta; cum mendacium veritatem." — Maier's "*Symbola*," etc., reviewed in Thomson's *Annals of Philosophy* (vol. vi.) by the Rev. J. J. Conybeare. "In Geography he was admirably well skilled, as appears from a variety of passages in his works, which show that he was far better

acquainted with the situation, extent, and inhabitants, even of the most distant countries, than many who made that particular science their study, and wrote upon it in succeeding times. This I suppose was the reason which induced the judicious Hackluyt to transcribe a large discourse out of his writings into his noble collection of *Voyages and Travels*." . . . "What he has published is taken out of that part of our author's '*Opus Majus*,' in which he treats expressly of Geography, and gives so clear and plain, so full and yet so succinct an account of the then known world, as, I believe, is scarcely to be found in any other writer either of the past or present age." — *Biog. Brit.* The writer here gives incorrect reference. The "*Excerpta quædam de Aquilonaribus mundi partibus ex quarta parte Majoris Operis fratris R. Baconi*," are not in Hackluyt's collection, but that of Purchas, iii. 52—60.

"Baconus, Baconus, seu Bacho (Rogerius) De Alchemia Libellus, cui titulum fecit, *Speculum Alchemiæ v. Mangeti Bibl. Chemica*, i. 613—16. *Epistolæ de Secretis Operibus Artis et Naturæ. et De Nullitate Magiæ. Operâ Johannis Dee*," etc., 617—26. Printed, according to the *Biog. Brit.*, "Paris, 1542, 4to.; Basil, 1593, 8vo.; Ham-burgh, 1608, 1618, 8vo. It is also involved in the fifth volume of the *Theatrum Chemicum*." Dee's notes are in the Hamburg edition, and in the two collections. The Fire Ordeal is here noticed as having been used by Edward the Confessor to test the chastity of his mother. — Manget, p. 624. The Aqua Purgationis of the Mosaic Law is also referred to, p. 618. (See Acoluthus.) "There were ordeals by hot water, by hot iron, by walking over live coals, or burning ploughshares. This seems to have been the more august ceremony for queens and empresses, undergone by one of Charlemagne's wives, our own queen Emma, the empress Cunegunda." — Milman's *Latin Christianity*, i. 397. By Theutberga also, wife of Lothaire II., King of Lorraine, see Milman, *ibid.* ii. 364. The ordeal was held by Hincmar (De Divortio Hlotharii et Theutberge) to be a kind of baptism. All the ritualists — Martene, Mabillon, DuRoi, and Muratori — furnish ample citations. In the tenth and eleventh chapters he mentions the ingredients of gunpowder, and shows his knowledge of its effects. On Alchemy, or the art of transmuting metals, of which our author has left many treatises, see Boerhaave's *Chemistry*, vol. i. p. 200., and Maier's *Symbola Aurea Mensæ*. His notions on the medicinal virtues of gold, the aurum potable or golden elixir, are found in ch. vii., in "*Opus Majus*," p. 469., and his book "*De retardatione accidentium senii*" (see MSS. *infra*). In the "*Opus Majus*" (pp. 466—72.) is mentioned the great secret, the grand elixir of the chemists, far beyond the tincture of gold in its effects. An enumeration of his discoveries and inventions will be found in Dr. Freind's *History of Physic* (ii. 233. et seqq.); Morhof's *Polyhistor* (vide Index); Brucker (iii. 817—22.); Milman's *History of Latin Christianity* (vi. 302.). For additional references consult *Histoire Littéraire de la France*. His various works, manuscript and printed, are enumerated in Jebb's *Præfat.*, xiii.; Baleus, 342.; Pitiscus, 366.; Leland's *Comment. de S. B.*, 258.; Cave, i. 741.; Oudin, iii. 190. The most copious list is in Tanner's *Bibliotheca Britannico-Hibernica*. A list of printed editions will be found in Watt. See also MSS. in this Catalogue, and Part I.

"A Catalogue of European Manuscripts in the Chetham Library.

"Bacon (Roger) Medical Treatises; vellum, 4to., Sæc. XIII." — "A collection of treatises by this author, apparently written in the 13th century, in the hand which is very commonly used for books of this description, and which differs materially from books of Law or Theology. It contains: — 1. p. 1—32 b. His treatise de retardatione accidentium senectutis. This work has been printed at

\* See "The famous Historie of Fryer Bacon," in Thoms's *Early English Fictions*.

Oxford, 1590 date. But the printed work itself is very rare, and probably would be much improved by comparison with such a text as this. 2. 32b—34. An excerpt from Bacon's treatise de Regimine Senum et Seniorum. 3. 34(b)—37 b. A treatise de Balneis senum et seniorum. 4. 37 b. The Antidotarium: 'quem fecit Rogerus Bacon.' An inedited treatise. 5. 45 b. A treatise 'editione sive compositione fratris Rogeri Bacon,' concerning the graduation of medicines and the composition thereof as founded upon the rules of Geometry. 6. 58. 'De erroribus medicorum secundum fratrem Rogerum Bacon.' A short treatise of some curiosity. 7. 75. 'Excerpts from the Opus Majus of Friar Bacon, as published by Doctor Jebb.'

F. PALGRAVE.  
"1843."

This description is on a leaf recently inserted. In the Catalogue of the Manuscript Library of the late Dawson Turner, Esq., from which this volume came, there is an "abstract from an account of the several articles written upon one of the fly-leaves by Mr. James Cobbe, through whose hands many of the Spelman MSS. appear to have passed." The value of this MS. is diminished by the circumstance of every treatise here mentioned being deposited in the Bodleian and other libraries.

BIBLIOTHECÆ. CHETHAM.

#### THE EXECUTIONER OF KING CHARLES I.

The following curious dialogue, in metre, is copied from a contemporary broadside in the British Museum, and is probably *unique*. The date of publication assigned to it by Thomason, the collector of the "King's Pamphlets," is the 3rd July, 1649. The sheet is surmounted with a rude woodcut of the executioner, Richard Brandon, in the act of striking off the head of King Charles, whose hat, apparently from the force of the blow, is thrown up into the air. Between the Dialogue and the Epitaph, there is also a representation of a coffin, bearing three heraldic shields on its side. Perhaps the long-disputed question, "Who was the executioner of Charles I.?"—may be determined by this curious contemporary broadside. Brandon died on Wednesday, 20th June, 1649, and was buried on the following day in Whitechapel churchyard. The burial register of St. Mary Matfelon has the entry on the 21st: "Buried in the churchyard, Richard Brandon, a ragman in Rosemary Lane;" to which has been added: "This R. Brandon is supposed to have cut off the head of Charles I." It is said that the large fee (30*l.*) demanded by Brandon for his services on the fatal 30th of January, was paid to him in *crown* pieces, the whole of which, upon reaching his lodgings, he immediately handed over to his wife.

β.

"A DIALOGUE; OR A DISPUTE BETWEEN THE LATE HANGMAN AND DEATH.

"*Hangm.* What, is my glass run?  
"*Death.* Yes, Richard Brandon.

"*Hangman.*

"How now, stern Land-lord, must I out of door?  
I pray you, Sir, what am I on your score?  
I cannot at this present call to mind,  
That I with you am anything behind.

"*Death.*

"Yes, Richard Brandon, you shall shortly know,  
There's nothing paid for you, but you still owe  
The total sum, and I am come to crave it;  
Provide yourself, for I intend to have it.

"*Hangman.*

"Stay, Death, thou'lt force me stand upon my guard;  
Methinks this is a very slight reward:  
Let's talk awhile, I value not thy dart,  
For, next thyself, I can best act thy part.

"*Death.*

"Lay down thy axe, and cast thy ropes away,  
'Tis I command, 'tis thou that must obey;  
Thy part is play'd, and thou go'st off the stage,  
The bloodiest actor in this present Age.

"*Hangman.*

"But, Death, thou know'st, that I for many years,  
As by old Tyburn's records it appears,  
Have monthly paid my Taxes unto thee,  
Ty'd up in twisted hemp, for more security;  
And now of late I think thou put'st me to't,  
When none but Brandon could be found to do't:  
I gave the blow caus'd thousand hearts to ache,  
Nay more than that, it made three kingdoms quake:  
Yet in obedience to thy pow'ful call,  
Down went that Cedar, with some shrubs, and all  
To satisfy thy ne'er-contented lust,  
Now, for reward, thou tell'st me that I must  
Lay down my tools, and with thee pack from hence;  
• Grim Sir, you give me a fearful recompence.

"*Death.*

"Brandon, no more, make haste, I cannot stay,  
Thy know'st thyself how ill I brooke delay;  
Though thou hast sent ten thousand to the grave,  
What's that to me, 'tis thee I now must have:  
'Tis not the King, nor any of his Peers  
Cut off by thee, can add unto thy years;  
Come, perfect thy accempts, make right thy score;  
Old Charon stays, perhaps he'll set thee o'er.

"*Hangman.*

"Then I must go, which many going sent;  
Death, thou did'st make me but thy instrument,  
To execute, and run the hazard to;  
Of all thou didst engage me for to do,  
In blood to thee how oft did I carouse,  
Being chief-master of thy slaughter-house!  
For those the Plague did spare, if once I catcht 'em  
With axe or rope I quickly had despatcht 'em.  
Yet now, at last, of life thou wilt bereave me,  
And as thou find'st me, so thou mean'st to leave me:  
But those black stains, I in thy service got,  
Will still remain, though I consume and rot.  
Strike home, all conqu'ring Death! I, Brandon, yield,  
Thou wilt, I see, be Master of the field.

"*EPITAPH.*

"Who, do you think, lies buried here?  
One that did help to make hemp dear;  
The poorest subject did abhor him,  
And yet his King did kneel before him;  
He would his Master not betray,  
Yet he his Master did destroy;  
And yet no Judas: In records 'tis found  
Judas had thirty pence, He thirty pound."

EDWARD KIRKE, THE COMMENTATOR ON  
SPENSER'S "SHEPHEARD'S CALENDER."

The *Shepherd's Calender* of Spenser was first published in 1579, by E. K., who has prefixed thereto an epistle to the most excellent and learned both orator and poet, Maister Gabriel Harvey, and "The Generall Argument of the whole Booke." He is likewise author of the "Arguments of the several Aeglogues, and a certaine Glosse or scholion for the exposition of old wordes and harder phrases."

In a letter from Spenser to the "Worshipfull his very singular good friend Maister G[abriel] H[arvey], Fellow of Trinity Hall in Cambridge," dated "Leycester House this 16 of October, 1579," are these passages:—

"Maister E. K. hartily desireth to be commended unto your Worshippe, of whom, what accompte he maketh, your selfe shall hereafter perceiue, by hys paynefull and dutifull verses of your selfe."

"Thus much was written at Westminster yesternight; but comming this morning, beeyng the sixteenth of October, to Mystresse Kerkes, to haue it delivered to the carrier, I receayved youre letter, sente me the laste weeke; whereby I perceiue you other whiles continue your old exercise of versifying in English; whych glorie I had now thought shoulde have bene onely ours heere at London, and the Court."

At the close, speaking of letters which he wishes to receive from Harvey, he says:—

"You may alwayes send them most safely to me by Mistresse Kerke, and by none other."

From the mention of Mrs. Kerke, and of E. K. in this letter, it was long since conjectured that E. K. was E. Kerke.

Mr. Craik (*Spenser and his Poetry*, 40.) remarks:—

"If E. K. was really a person whose Christian name and surname were indicated by these initial letters, he was most probably some one who had been at Cambridge at the same time with Spenser and Harvey, and his name might perhaps be found in the registers either of Pembroke Hall, to which Spenser belonged, or of Christ Church [Christ's College] or Trinity Hall, which were Harvey's colleges."

Your correspondent J. M. B. ("N. & Q." 1<sup>st</sup> S. x. 204.) drew the attention of your readers to this subject upwards of five years ago.

We have now ascertained that a person named Edward Kirke was matriculated as a sizar of Pembroke Hall in November, 1571. He subsequently migrated to Caius College, and graduated as a member of that house, B. A. 1574-5, M.A. 1578.

Spenser was matriculated as a sizar of Pembroke Hall, 20 May, 1569, proceeded B.A. 1572-3, and commenced M.A. 1576.

It will be seen, therefore, that Spenser and Edward Kirke were contemporaries at Cambridge, and were for some time of the same college.

As it has also been conjectured that E. K. was

Edward King, it may be satisfactory to state that the earliest person of that name who occurs amongst the Cambridge graduates, is Edward King of S. John's College, B.A. 1597-8, M.A. 1601. These dates render it very improbable that he could have been the E. K. of 1579.

Under these circumstances we feel justified in assigning the editorship of the *Shepherd's Calender* to Edward Kirke, and shall accordingly notice him in the forthcoming volume of *Athenæ Cantabrigienses*. He was evidently a man of considerable talent, and we cannot but regret our inability to give any other particulars of him than may be collected from this communication.

It is somewhat remarkable that none of the biographers of Spenser appear to have been aware that Gabriel Harvey, the common friend of Spenser and Kirke, between his leaving Christ's College and being elected a Fellow of Trinity Hall, was a Fellow of Pembroke Hall. He was elected a Fellow there (being then B.A.) 3rd Nov. 1570; but we are not now enabled to state how long a period elapsed before he removed to a Fellowship at Trinity Hall.

We think it very probable that Harvey was the tutor both of Spenser and Kirke at Pembroke Hall.

C. H. & THOMPSON COOPER.

Cambridge.

### Minor Notes.

ORIGIN OF "COCKNEY."—In "The Turnament of Tottenham; or, the Wooeing, Winning, and Wedding of Tibbe, the Reeves Daughter there," in Percy's *Reliques*, vol. ii. p. 24., occur the following lines descriptive of the wedding feast with which the "turnament" closed:—

"At the feast they were served in rich array;  
Every five and five had a *cokney*."

The learned editor says, with reference to the meaning of *cokney*, that it is the name of "some dish now unknown." May not the cant term *Cockney*, applied to Londoners, have arisen from their fondness for this dish? In the same way that in Scotland a Fife man is styled a "Kail-supper," and an Englishman in France is termed "un rosbif."

DOBRIKES.

UNBURIED COFFINS.—The late interesting discussion in the pages of "N. & Q." relative to the unburied coffins in Westminster Abbey, calls to mind a note which I made some time since from a pleasing work entitled *An Excursion to Windsor in July*, 1810, by John Evans, Jun., A.M., London, 1817. In a brief account of Stains, he says:

"The church is at the extremity of the town, but has nothing remarkable, with one exception. In a small apartment under the staircase, leading to the gallery, is presented the spectacle of two unburied coffins containing human bodies, covered with crimson velvet. They are

placed beside each other on trestles, bearing respectively the following inscriptions:—

“ ‘Jessie Aspasia, the most excellent and truly beloved wife of Fred. W. Campbell, Esq., of Barbeck, N.B., and of Woodlands, Surry. Died in her 28th year, July 11, 1812.’

“ ‘Henry E. A. Caulfield, Esq., died September 8, 1808, aged 29 years.’

“The Sexton tells us, that the lady was daughter of W. T. Caulfield, Esq., of Rahanduff, in Ireland, by Jessie, daughter of James, third Lord Ruthven, and that she bore with exemplary patience a fatal disorder, produced by grief on the death of her brother. They now lie together in unburied solemnity.”

Feeling an interest in these parties for genealogical purposes, &c., I would be glad to know if the bodies have since been removed to their ancestral burial-place? or do they still lie under the staircase leading to the gallery in the church of Stains?

R. C.

Cork.

#### HISTORICAL COINCIDENCES: FRENCH AND ENGLISH HEROISM AT WATERLOO AND MAGENTA:—

“L'Empereur (Napoleon III.) est sur la route. Le Colonel Raoul vient lui dire de la part du général Regnaud de St. Jean d'Angely, que la masse des ennemis augmente à chaque instant, et qu'il ne peut plus tenir, si on ne lui envoie pas du renfort. ‘Je n'ai personne à lui envoyer,’ répond avec calme l'Empereur: ‘dites au général qu'il tienne toujours avec le peu de monde qui lui reste.’ Et le général tenait.”—*Saturday Review*, Dec. 31, 1859, review of *La Campagne d'Italie de 1859, Chroniques de la Guerre*, par le Baron de Bazancourt.

“One general officer was under the necessity of stating that his brigade was reduced to one-third its number, and that those who remained were exhausted with fatigue, and that a temporary relief seemed a measure of peremptory necessity. ‘Tell him,’ said the Duke, ‘what he proposes is impossible. He, I, and every Englishman on the field, must die on the spot we now occupy.’ . . . ‘It is enough,’ said the general. ‘I, and every man under my command, are determined to share his fate.’”—*Paul's Letters to his Kinsfolk*, 1816.

Two curious instances of the two commanders and their generals at Waterloo and Magenta, for which I suspect Scott and Baron de Bazancourt would be equally puzzled if required to produce their authorities. .

J. H. L.

**THE FRENCH IN WALES.**—*The Times* newspaper, during the last week, has contained a correspondence relative to the French landing in Wales in 1797. The following memoranda made at the time appeared in yesterday's issue. If reprinted and indexed in “N. & Q.” they will be of use to the future historian; if left unnoticed in that wide sea of print, they will probably be forgotten:—

“TO THE EDITOR OF THE ‘TIMES.’

“Sir,—Permit me, with all due deference both to the Hon. G. Denman and M. Edouard Tate, to give through the medium of your columns a full, true, and particular account of the French landing in Wales, from an old writing in my possession written at the time:—

“On the 22d of February, 1797, that part of the De-

vonshire coast, situated at the mouth of the Bristol channel, was thrown into the greatest consternation by the appearance of three frigates, which entered the small harbour of Ilfracombe, scuttled some merchant ships, and endeavoured to destroy every vessel in the port. From this place they departed, standing across the channel towards the side of Pembroke; they were discovered from the heights of St. Bride's Bay, as they were steering round St. David's Head. They afterwards directed their course towards Fishgard, and came to anchor in a small bay not far from Lanonda church, at which place they hoisted French colours and put out their boats; they completed their debarkation on the morning of the 23d, when numbers of them traversed the country in search of provisions, plundering such houses as they found abandoned, but offering no molestation to those inhabitants who remained in their dwellings. The alarm which they had first created soon subsided, as their numbers did not exceed 1,400 men, wholly destitute of artillery, though possessed of 70 cartloads of powder and ball, together with a number of hand grenades. Two of the natives became victims of their own temerity; in one of these instances a Frenchman having surrendered and delivered up his musket, the Welshman aimed a blow at him with the butt-end of it, when self-preservation induced the Frenchman to run him through the body with his bayonet, which he had not delivered up. Soon after the invaders surrendered themselves prisoners of war to Lord Cawdor, at the head of 700 men, consisting of volunteers, fencibles, yeomen cavalry, and colliers. The frigates set sail for the coast of France, but two were captured on the first night in the ensuing month, while standing in for the harbour of Brest, by the *San Fiorenzo* and *Nymph* frigates. They proved to be *La Resistance*, of 48 guns, and *La Constance*, of 24. The officer in command stated, when captured, that the whole expedition consisted of 600 veteran soldiers, besides sailors and marines. It was alleged at the time in favour of the French Government that this expedition was merely an experiment.

“I am, Sir, yours obediently,

“Leek, Dec. 21.”

“G. MASSEY.”

K. P. D. E.

Christmas Eve.

**JUNIUS.**—If this question ever was solved, the secret has not transpired, and the subject may be said to remain as problematical as ever. In *Quarterly Review* for April last (p. 490.), it is stated that George III., when labouring under aberration of mind, even when most delirious, possessed such “reticence” that he never divulged any matters which in his rational moments it was his object to conceal. It repeats his words to Major-Gen. Desaguliers in 1772: “We know Junius—he will write no more.” And the reviewer adds, “there can be little doubt, that the King knew Francis's secret, and he never communicated it.” This, however, is not reconcilable with the following statement in *Diaries and Correspondence of the Rt. Hon. George Rose*, just published by the Rev. Leveson V. Harcourt, in 2 vols. 8vo.; where, in vol. ii. p. 184., it is related that, on October 31, 1804, the King, when riding out with Mr. Rose, asked him whether he knew, or had any fixed opinion as to who was the author of *Junius*? To which Mr. Rose replied, he believed no one living knew to a certainty who the author was, except Lord





opinion amongst the Romanist juriconsults upon this matter, since France *continued* diplomatic intercourse. Are there any historical notices extant upon the subject? J. R.

**KING BLADUD AND HIS PIGS.**—The city of Bath has a curious and somewhat comic tradition (which is noticed in its local guide books) that the old British King Bladud (father of King Lear or Leal), being reduced by leprosy to the condition of a swineherd, discovered the medicinal virtues of the hot springs of Bath while noticing that his pigs which bathed therein were cured of sundry diseases prevailing among them. Warner, our chief writer on the history of Bath, quotes this tradition at large from Wood, a local topographer of the preceding century, who gives it without authority. Warner states that although the legend may appear absurd, it is noticed and accredited by most British antiquaries of antiquity. Now as we do not find it in Geoffrey of Monmouth, or any early author of antiquarian lore whom we have yet consulted, I take the liberty of directing the attention of your sagacious readers to the point, so that by the aid of "N. & Q." the question concerning King Bladud's pigs may finally be settled. The direct question is this,—*What are the most ancient existing authorities for this legend*, which, though apparently unimportant in itself, is connected with some points of old British history, in whose solution antiquaries are justly interested.

FRANCIS BARHAM.

St. Mark's Place, Bath.

**JUDGES' COSTUME.**—In Sir William Dugdale's *Origines Juridicales*, at page 98., in the 20 Ed. III., the King, by his precept to the Keeper of his Great Wardrobe, directs him to provide the different justices therein named with,—

"For their Summer Vestments for that present year half a short Cloth, and one piece of fine *Linnen silk*; and for the *Winter* season another half of a Cloth colour *Curt* with a Hood and three pieces of fur of white *Budg.* And for the feast of the Nativity of our Lord, half a cloth colour *Curt*, with a Hood of two and thirty bellies of minever, another belly with seven *tires* of minever, and two *furs* of *silk.*"

Doubtless, Sir, some of your numerous correspondents who are learned in mediæval costume will be able to answer some or all of the following queries:—

What kind of fabric is meant by *linnen silk*?

What is the meaning of "*curt*?" Has it reference to the *colour* or the *width* of the "*cloth*?"

What were "*tires*" of silk?

And what were "*furs* of *silk*?" Could they have been merely imitations of furs analogous to our so-called "*sealskin*?"

An answer to these queries will greatly oblige

CAUSIDICUS.

**BP. DOWNES' "TOUR THROUGH CORK AND ROSS."**—Dive Downes, D.D., ancestor of the late Lord Downes (for some years Lord Chief Justice of the Court of King's Bench, Ireland), was promoted to the bishoprick of Cork and Ross in the year 1699; and has been described by Bishop King, of Derry, as "a man considerable for gravity, prudence, and learning, both in divinity, ecclesiastical law, and other sciences." He wrote (as we are informed by Archdeacon Cotton in his *Fasti Ecclesiæ Hibernicæ*, vol. i. p. 230.), an interesting journal of a "Tour through the Dioceses of Cork and Ross," which is preserved in the manuscript room of the Library of Trinity College, Dublin. Would it not be a boon to many readers to print this document, either separately, or in some one of the suitable periodicals of the day? ABHBA.

**CELTIC FAMILIES.**—Is there a work about to be published purporting to give the history of the ancient Celtic families of Ireland, and if so, what is its title? MILES.

**MAGISTER RICHARD HOWLETT.**—Can any one give me any information as to the ancestors or descendants of the above, who in 1616 was tutor to Oliver Cromwell at Sidney Sussex College, Cambridge? Was he in any way connected with the Norfolk Howletts? CHELSEGA.

**OLDYS'S DIARY.**—Oldys left a Diary, and as I may judge, of no little interest, from such extracts which I have seen. It was in the possession of J. Petit Andrews, Esq., of Brompton, in 1785. It was entitled *Diarium Notabile*, and is described as an octavo pocket-book, gilt leaves. In whose possession is it at present? \* ITHURIEL.

**THE BATTISCOMBE FAMILY.**—Having obtained all the information I desire concerning the first of my Queries through the kind assistance of the Editor and B. S. J., I should feel greatly obliged to any correspondent for answers to my Queries concerning William Battiscombe, who, I have since learnt, was nearly related to Mr. Robert Battiscombe, the royal apothecary, had two brothers James (or John?) and Daniel (mentioned in the reply); had issue William John, and died 180—. *How were the said Robert and William Battiscombe connected?*

I have also heard that the former married a French lady and died *s. p.* Am I correct, and if so, what was her name, and what are the dates of their deaths? When did Peter Battiscombe of Vere Wotton, father of the said Robert (living in 1796) die? A. SHELLY ELLIS.

Bristol.

[\* For a notice of Oldys's *Autobiography*, see our 1<sup>st</sup> S. v. 529.—ED.]



**CROWE FAMILY.**—Information is desired respecting the descent, marriages, &c. of Sir Sackvill Crowe, who lived in the time of Charles I., and Dr. Charles Crowe, Bishop of Cloyne, Ireland, who died 26 October, 1724.\* H.

**CHARLES II.**—The following letter of King Charles II. was written during his residence in Jersey:—

"Progers, I would have you (besides the embroidered suite) bring me a plaine riding suite with an innocent coate, the suites I have for horseback being so spotted and spoll'd that they are not to be seene out of this island. The lining of the coate and the petit toies are referred to your greate discretion, provided there want nothing when it comes to be put on. I doe not remember there was a belt or a hat band in your directions for the embroidered suite, and those are so necessarie as you must not forget them.

"CHARLES R.

"Jearsey, 14<sup>th</sup> Jan.  
old stile, 1649."

"To Mr. Progers."

The above letter is printed in Bohn's edition of the *Memoirs of the Count de Grammont*, notes, p. 381. My inquiry is directed as to where is or was the original of this letter, and is it in print elsewhere? CL. HOFFER.

**PEPYSIANA.**—

1. To what church near Southampton does Pepys allude, when he speaks, in the *Diary* for April 26, 1662, of a little churchyard, where the graves are accustomed to be all sowed with sage?

2. Feb. 8, 1663. For "*Josiah's words*," read "*Joshua's words*" (xxiv. 15.).

P. J. F. GANTILLON.

**THE YOUNG PRETENDER.**—In the first number of Cassell's *History of England*—"The Reign of George III.," by William Howitt—it is stated that among the crowd who witnessed the coronation of George III. was Charles Stuart, the heir *de jure* of the throne? Is this a well-authenticated fact?

WM. DOBSON.

Preston.

**SIR GEORGE PAULE.**—I am desirous to obtain some particulars respecting Sir George Paule, author of a *Life of Archbishop Whitgift*. He describes himself as "Comptroller of his Grace's Household;" and his *Life of Whitgift* was published, in 1699, in the same volume with Dr. Richard Cosin's *Conspiracy for Pretended Reformation*.

Browne Willis (*Notit. Parl.*) mentions Sir Geo. St. Poll as M.P. for the county of Lincoln in the parliaments of 1588 and 1592; and as M.P. for *Grimsby* in 1603. This Sir George St. Poll had a nephew, George, son of John St. Paul of Camp-

sale, by whom he was succeeded in part of his estates, and (I suppose) in his baronetcy—for he was knight and baronet.

Can the author of the Archbishop's *Life* be identified with either of these Georges (uncle or nephew), supposing the *saint* to have been banished from the name in charity to the Puritan scruples of the times? Upon this supposition, the Sir George Paul, who is mentioned by Willis as M.P. for Bridgnorth in 1628, may possibly have been the *nephew*: the *uncle* being the last Sir George, who lived in *Lincolnshire*, i. e. the M. P. for Grimsby, 1603.

It should be remembered that Whitgift was born at Grimsby, and received the rudiments of his education at the monastery of Wellow, where his uncle was abbot; and that, for seven years of his after life, he was dean of Lincoln.

It may be worth observing farther, that there is a George *Powle*, Esq., mentioned by Willis as M. P. for Hindon, Wilts, in 1601; and, four years previously, as M. P. for Downton in the same county. There would seem to have been a family of this name in Wiltshire, apparently in no way connected with the St. Pauls, or St. Polls, of Lincolnshire. Still it is observable that Richard Cosin, LL.D., and Richard Cossyn, or Cossyn, LL.D., may be found as M. P. for both these places in 1586 and 1588. This can hardly have been any other than Richard Cosin, "Dean of Arches and Official Principal to Archbishop Whitgift," the author of the *other* treatise bound up with the *Life*. J. SANSOM.

**PICKERING FAMILY.**—Can you give me any information as to John Pickering, who founded the grammar-school at Tarvin, near Chester, in 1600. Thomas Pickering of Tarvin received the freedom of the city for serving as a volunteer at Culloden. Was he descended from this John Pickering?

THOMAS W. PICKERING.

**SIR HUGH VAUGHAN**, styled as of Littlehampton, co. Middlesex, was Gentleman-usher to Henry, VIII., and subsequently for some time Captain or Governor of the Island of Jersey. Can any of your correspondents inform me whether he has any recognised descendants? and where to find additional data respecting him, other than that given by Bentley in his *Excerpta Historica*?

J. BERTRAND PAYNE.

### Queries with Answers.

**ANTONIO GUEVARA.**—A small 4to. volume has just come under my notice, respecting which I wish to make a Query. It is, judging from the typography (for the title-page is wanting) of the latter end of the sixteenth or early part of the seventeenth century. The indiscriminate use of

[\* Dr. Charles Crow, Bishop of Cloyne, died on June 26, 1726, according to Cotton's *Fusti Eccles. Hibernice*, i. 271.—ED.]

the *v* and *u* is abundantly exemplified in its pages. The "Prologue" states the work to be "entitled the *Mount of Calvary*, compiled by the Reueren Father, Lord Antonie de Gueuara, Bishop of Mondonnedo, preacher and chronicler vnto the Emperour Charles the fift." Is this work scarce?

S. S. S.

[This work is entitled "*The Mount of Caluarie*, compiled by the Reverend Father in God, Lord Antonie de Gueuara, Bishop of Mondonnedo, Preacher, Chronicler, and Councillor, vnto Charles the fift, Emperour. Wherein are handled all the Mysteries of the Mount of Caluarie, from the time that Christ was condemned by Pilat, vntill hee was put into the Sepulcher, by Ioseph and Nichodemus. At London, printed by Edw. All-dé for Iohn Grismond, and are to be sold at his shop, at the little North dore of Paules, at the signe of the Gunne, 1618." Antonio Guevara, a Spanish prelate, was born in the province of Alava, and became a Franciscan monk. He was nominated to the bishopric of Guadix, in the kingdom of Granada, and afterwards to that of Mondonnedo in Galicia. He died in 1544. He is the author of several other works. The well-known saying, that "Hell is paved with good intentions" has been attributed to him.]

**POST-OFFICE IN IRELAND.**—When was the post-office first regularly established in Ireland? And where may information upon the subject be found?

ABHBA.

[Our correspondent will have to consult the Parliamentary History of the United Kingdom for the information he requires. A proclamation of Charles I., 1635, commands his Postmaster of England and Foreign Parts to open a regular communication by running posts between the metropolis and Edinburgh, West Chester, Holyhead, Ireland, &c. But the most complete step in the establishment of a post-office was taken in 1656, when an Act was passed "to settle the postage of England, Scotland, and Ireland." Additional chief letter offices were established by 9 Annæ in Edinburgh and Dublin. In 1784, the Irish post-office was established independent of that of England; but the offices of Postmasters-general of England and Ireland were united into one by 1 Will. IV. cap. 8., 1831. By 2 Will. IV. cap. 15. 1832, the Postmaster-general is empowered to establish a penny-post office in any city, town, or village, in Ireland. The new post-office of Dublin was opened Jan. 6, 1818.]

**ANTHONY STAFFORD.**—What is known of Anthony Stafford's history? The date of his birth and death, or any other particulars? Did he publish any, and what, works besides *The Femall Glory*? and is there any modern edition of this work known? The date of the first edition is 1635.

G. J. M.

[Anthony Stafford, descended from a noble family, was born in Northamptonshire, and educated at Oriel College, Oxford, where he took his degree of M.A. in 1623. He died in 1641. See Lowndes and Watt for a list of his works. There is no modern edition of his *Femall Glory*; but in 1656 it was republished, and entitled *The Precedent of Female Perfection*. A curious account of this work will be found in Wood's *Athenæ Oxon.*, iii. 33.]

**ANONYMOUS AUTHOR.**—Who was the translator of "*The Contempe of the World*, and the vanitie thereof, written by the reuerend F. Diego

de Stella, of the order of S. Fr. of late translated out of the Italian into English." A<sup>o</sup> D<sup>ni</sup> 1582. No place of publication, 16<sup>mo</sup>.? The dedication is—

"To my deare and lovinge Countrywomen, and Sisters in Christ assembled together to serue God vnder the holie order of S. Briget in the towne of Rone in Fraunce."

It concludes—

"From the prison, Aprilis 7. Anno domini. 1584. nost. capt. 7. Your saythfull well willer, and true frende in Christ Iesu. G. C."

It will be seen the date of the title is two years earlier than that of the dedication. The writer is evidently a Roman Catholic suffering imprisonment; probably a prisoner of state detained for participation in some of the numerous conspiracies of the reign of Elizabeth. Perhaps some of your readers can supply his name.

G. W. W. MINNS.

[We have before us the third English edition, translated from the *Spanish*, of Diego's *Contempe of the World*, "at S. Omers, for Iohn Heigham. Anno 1622." 18mo. The Dedication commences "To the Vertvovs Religious sisters of the holie Order of S. Briget, my deare and louing countrie women in our Lord Iesus Christi, increase of grace and euerlasting happines." The sentence "From the prison," &c. is omitted; but concludes with the words "your faithful wel willer, and true frende in Christ Iesu. G. C." The "Approbatio" at the end of the book is dated "Decembris, 1603," and signed "Georgius Coluencius, S. Theol. Licent. et Professor, librorum in Academia Duacensi Visitator." At first we were inclined to attribute the initials to Gabriel Chappuys, the editor of the French translation; but the earliest edition we find by him in Nicéron, xxxix. 109., is that of 1587.]

**ORRERY.**—Can the etymology of the word *orrery* be ascertained? Has it anything to do with the Latin *horarium*?

CURIOSUS.

[About the year 1700, Mr. George Graham first invented a movement for exhibiting the motion of the earth about the sun at the same time that the moon revolved round the earth. This machine came into the hands of a Mr. Rowley, an instrument maker, to be forwarded to Prince Eugene. Mr. Rowley's curiosity tempted him to take it to pieces; but to his mortification he found he could not put it together again without having recourse to Mr. Graham. From this circumstance, Mr. Rowley was enabled to copy the various parts of the machine; and not long after, with the addition of some simple movements, constructed his first planetarium for Charles Earl of Orrery. Sir Richard Steele (*Spectator*, No. 552., and *Guardian*, No. 1.), thinking to do justice to the first encourager, as well as to the inventor, of such a curious instrument, called it an *Orrery*, and gave to Mr. J. Rowley the praise due to Mr. Graham. (*Desaguliers's Course of Experimental Philosophy*, i. 431., 4to., and *Gent. Mag.* June, 1818, p. 504.) Webster and other lexicographers agree in this etymology; yet, supposing it to be correct, here may still have been some allusive reference to the Latin *horarium*.]

**SIR HENRY ROWSWELL.**—Who was Sir Henry Rowsell of Ford Abbey in Devonshire? of what family? and on what occasion was he knighted? I have noticed him in the preface to his edition of *Hudibras*, and has shown that not he, but Sir

Samuel Luke, was the hero of that poem. Lysons tells us that Sir Henry Roswell married into the family of the Drakes, but nothing farther.

#### X. A. X.

[William, third son of Richard Rowswell (sometimes spelt *Rosewell*) of Bradford, in the county of Wilts, was solicitor to Queen Elizabeth; he bought the manor of Carswell in the parish of Broadhembury, in the county of Devon, and dying in 1565, was succeeded by his eldest son William, who purchased the site of the ancient Abbey of Ford, and seated himself there. He was succeeded by his son Sir Henry Rowswell, who resided at Ford Abbey in Sir William Pole's time (*circa* 1630), but afterwards sold it to Sir Edmund Prideaux.

This Sir Henry was knighted at Theobalds on the 17th or 19th of February, 1618. His wife was Mary, daughter of John Drake of Ashe; his family arms, per pale gules and azure, a lion rampant argent. Crest: a lion's head couped argent. We are indebted to Mr. Tuckett's *Devonshire Collections* for the above information.]

**BISHOP LYNDWOOD.**—Lyndwood, the author of the *Provinciale*, where born? Was he of a family of merchants of that name, to whose memory there are some brasses in the church of Linwood parish, near Market Rasen?

#### J. SANSOM.

[William Lyndwood, Bishop of St. David's, was descended from a respectable family seated at Lyndewode or Linwood, near Market Rasen, in the county of Lincoln, at which place he was born. He is stated to have been one of seven children. Gough (*Sepulch. Mon.* ii. 52.) has printed an inscription on a slab in the church of that parish to the memory of John and Alice Lyndewode, who are thought to have been the father and mother of the bishop. The father died in 1419. Gough (*ib.* 53.) has also printed another inscription derived from the same church, to the memory of a second John Lyndewode, who died in 1420, and who is stated to have been a brother of the bishop. We are indebted for these particulars to a valuable biographical notice of the bishop in the *Archæologia*, xxxiv. 411-417.]

#### Replies.

##### ENGLISH COMEDIANS IN THE NETHERLANDS.

(1<sup>st</sup> S. ii. 184. 459.; iii. 21.; vii. 114. 360. 503.; 2<sup>nd</sup> S. vii. 36.)

Mr. L. Ph. C. van den Bergh, J. U. D., in the first part of his '*Gravenhaagsche Bijzonderheden* ('s Gravenhage Martinus Nijhoff, 1857), p. 20—23., writes:—

"Already in 1605 a company of English comedians or *camerspelers* \* had erected its trestles at the Hague, and it seems they gave some representations during the fair. The Hof van (*Court of*) Holland, taking ill that this was done without its knowledge, thought fit to summon the players, and by them was acquainted, that they had an act of consent from the Prince, and the magistrates' permission for eight or ten days: that, furthermore, they took three pence a spectator. Hereupon they were forbidden to play after the current week. (*Resolutien's Hof's*, May 10th, 1605.) Thus, probably, this association of actors will have given its representations in

a tent or booth, pitched up for the purpose, and in the number of Englishmen then, as appears from elsewhere, residing at the Hague, we find good reason for their doing so.

"In the month of June of next year, they, with the Stadtholder's leave, again made their entrance-bow to the public, but again only stayed for a short time: which latter fact, considering the journey from England to the Low Countries, makes us surmise that they also will have played in other towns of the United Provinces, though written proofs of this suggestion still be wanting.\* And it seems they had 'a good house,' for in the month of April, 1607, they, for a third time, found themselves at the Hague, and again the Hof interfered and hindered them from giving any farther representations until the fair.

"But, in 1608, the States, by express edict, opposed their authority against all scenical representations of whatever kind being given at the Hague, forbidding them as *scandalous and pernicious to the commune*, and thus, during a couple of years, no vestige of any stage-playing occurs.

"The nation, meanwhile, had grown accustomed to such shows: even protestant England had admitted, and the Stadtholder with his court seem to have relished them. And so it happened that when, in 1610, the strolling actors again presented themselves, the Court of Holland, by resolution of September 24, authorised them to perform on Monday, Tuesday, Wednesday, and Thursday, for which leave they should have to pay to the deacons, in behalf of the poor, a sum of 20 pounds; this licence was prolonged for a week on the 29th. A similar permission was granted to them on October 9, 1612: this time for a fortnight. Whether they since came back more than once, I cannot say, as I do not again find them noticed before the year 1629, when the magistrate, under the stipulation of thirty guilders for the orphan-house, repeated for them his allowance to perform at the fair. In December of that year their licence was renewed, and the tennis-court of the Hof, in the present Hoflaan, conceded to their use.

'But once more, since that period, I fell in with an English company of actors, which resided at the Hague

\* If Mr. Van den Bergh had looked over his *Navorscher*, he would not have overlooked what is stated there (*Navorscher's Bijblad*, 1850, pp. xl. and liv.; cf. "N. & Q." 1<sup>st</sup> S. vii. 360. 503.) about the English players and their peregrinations; we can almost follow them step by step. I will not mention the troop of Robert Browne (*sic*, not Brony; *vide infra*), that, in October, 1590, performed at Leyden (*Navorscher*, vii. 7; "N. & Q." 2<sup>nd</sup> S. vii. 36.), nor allude to the company of "certain English comedians," who played at the townhall of Utrecht in July, 1597; but will only refer to the association of players that (with John Wood as manager?) appears at the Court of Brandenburg before August the 10th, 1604: comes to Leyden on September 30 of the same year: has an act of consent from his Excellency of Nassau, bearing the date of December 22: returns to Leyden on January the 6th, 1605: plays at Konigsberg in Prussia before the Duchess Maria Eleonora in October: is sent away from Elbing "because of its having produced scandalous things on the stage:" is found at Rostock in 1606, and again dismissed in 1607. It seems this company, as your present "Judge and Jury," acted extempore, and like the latter frequently overstepped the then much less rigid rules of decency. That such English comedians were not unknown at Amsterdam in 1615 is proved by what is said in Brederoo's *Moortje*, Act III. Sc. 4. See the translation by my friend John Scott of Norwich, "N. & Q." 1<sup>st</sup> S. vii. 361.

\* Rhetoricians.

at least from November, 1644, to about February, 1645: their names, as recorded in an act passed by notary, were: Jeremias Kite, William Cooch, Thomas Loffday, Edward Schottel [sic], Nathan Peet and his son, (*Dingtalen's Hofe*, Reg. No. 25.) It does not appear actresses belonged to this troop.

"To such of my readers, however, as ask me what kind of representations these stagers used to give, I, to my disappointment, cannot supply the information wanted: but I deem it probable that, with other plays, they also will have performed the pieces of Shakspeare, Marlowe, Ben Jonson, and their cotemporaries. For only with this supposition I am able to explain to myself how the works of the poet I named first came already to be known here so early, and so soon were translated into Dutch: and this at a period when they were yet unnoticed elsewhere. Thus, already in 1618, the well-known *Jen Jannz. Starter* gave his version of Shakspeare's *Much Ado about Nothing* in his *Blyendigh Truysspel van Timbre de Cardone ende Fenicie van Messine* (*Merrily-ending Tragedy of Timbre de Cardone and Fenicia of Messina*); Leeuwarden, 1618, in 4to. See van Halmael, *Blydragen tot de Geschiedenis van het Tooneel* [*Contributions towards the History of the Stage*]: Leeuwarden, p. 82. Starter's performance, being very rare, never came under my hands. I may, however, not pass under silence that one of my friends, who read Starter's comedy, did not judge it an imitation after Shakspeare, but rather a working up of an old novel. If it be so, I, of course, retract my surmise.\* Jacob Struys, in 1634, gave the dramatic play of *Romeo en Juliette*, which was personated in the old chamber of the Rhetoricians at Amsterdam, and which, to all probability, also, is followed after Shakspeare: whilst Jan Vos's notorious tragedy of *Aran en Titus*, of which already in 1656 there appeared a fifth edition, is nothing else, as *Bilderdijk* has demonstrated, but a free imitation of the English poet's *Titus Andronicus*. Perhaps more examples are extant of such translations; but how is their earliness to be explained otherwise than by the supposition that beforehand their originals had become known by the English comedians of that time?"

I conclude with a *Letter of Credence*, addressed to the *States General* in favour of a *Company of English Comedians*, and communicated by M. van den Bergh, *ll.*, p. 41. He says:—

"This document, recently discovered by the Clerk-chartermaster J. A. de Zwaan Cz., in a bundle of letters belonging to the *States General*, I thought too interesting not to publish it, now the occasion offers. By it we see that, already in 1591, in various towns of Holland, and probably too at the Hague, English comedians were seen, personating tragedies, comedies and *histories*, quite according to the difference, also made by Shakspeare, with whom, for instance, the pieces of which kings are the heroes in the same way are called *histories*. The fact that this company was in the service of a private gentleman reminds us of the custom in the middle ages, also with us, that the principal barons usually retained one or more players, a custom of which the baronial accounts furnish many an example. The *agilitez* [see "N. & Q." 2<sup>nd</sup> S. vii. 86.] were tricks, whether of legerdemain [leaping] or otherwise, performed in the interludes meanwhile to divert the public."

Follows the letter:—

"Messieurs, comme les presents porteurs Robert Browne

\* The title of Starter's production abundantly shows Shakspeare was not imitated by him.

["N. & Q." 2<sup>nd</sup> S. vii. 86.], Jehan Bradstriet, Thomas Saxfield, Richard Jones, avec leurs consorts, estants mes joueurs et serveiteurs, ont delibere de faire ung voyage en Allemagne, avec intention de passer par les pals de Zeelande, Hollande et Frise, et, allantz en leur dict voyage, d'exercer leurs qualitez en faict de musique, aglitez et jeux de commedies, tragedies et histoires, pour s'entretenir et fournir a leurs despenses en leur dict voyage. Cestes sont partant pour vous requérir monstrier et prester toute faveur en voz pafs et jurisdictions, et-leur octroyer en ma faveur vostre ample, passeport soubz le seel des Estatz, afin que les Bourgmeistres des villes es-tantz soubz vos jurisdictions, ne les empeschent en passant d'exercer leur dictes qualitez par tout. En quoy faisant, je vous en demeureray a tous obligé, et me treuverez tres appareillé a me revenger de vostre courtoisie en plus grand cas. De ma chambre a la court d'Angleterre, ce x<sup>e</sup> jour de Febrier, 1591.

"Vostre tres affeccioné a vous

"fayre plaisir et sarvis,

"C. HOWARD."

J. II. VAN LENNEP.

Zeyst, near Utrecht,  
Dec. 21, 1859.

#### THE DE HUNGERFORD INSCRIPTION.

(2<sup>nd</sup> S. viii. 464.)

This inscription is printed by Mr. Gough in his *Sepulchral Monuments*, vol. i. p. 107., and engraved in his Plate xxxviii. It is also engraved by Sir Richard C. Hoare, in his *Modern Wiltshire*, "Hundred of Heytesbury," Plate viii. But unfortunately neither of these plates is from an accurate tracing or rubbing. Sir Richard Hoare's, indeed, is a mere copy of Mr. Gough's, except that some corrections are made in the French inscription, and he has left the escocheon blank, where Mr. Gough represented the arms of Heytesbury, because (he says) "no armorial bearings were ever engraved on it." This probably is to be explained by the fact of the arms having been painted, not "engraved," or carved, for it is not likely that Mr. Gough supplied them; and, if painted, they were probably obliterated when the stone was removed from the south wall of the church to the north, as Sir R. C. Hoare records.

Neither Mr. Gough's nor Sir R. C. Hoare's copies of the inscription are perfectly correct; nor is that furnished to "N. & Q." by Mr. HORNER immaculate. In the fifth line, instead of *iour* we should read *com*, the phrase *tant com* being a repetition of that spelt *tint cū* in the second line. In the sixth the word queried by Mr. HOPPER is *nōn*. The whole (when the contractions are extended) then reads as follows:—

"Ky por monsire Robert de Hungerford taunt cum il vivera et por l'alme de ly apres sa mort priera, synk centz et sinquante jours de pardon avera, granté de qatorse Evesques taunt com il fuist en vie: Par quei en noun de charité Pater et Ave."

i. e.:—

"Whoso shall pray for Sir Robert de Hungerford whilst he shall live, and for his soul after his death, shall have

five hundred and fifty days of pardon, granted by fourteen bishops whilst he was alive: Wherefore in the name of charity (say) Pater and Ave."

When Gough, quoting Mr. Lethieullier, states that "This plate, having no date, shows it was set up in his life-time," he misreports Mr. Lethieullier's words. Mr. Lethieullier (*Archæologia*, ii. 296.) is speaking of the effigy of Sir Robert when he says, "This having been set up in his life-time, there is no being certain as to its date." The inscription, when it asks for prayers for Sir Robert "so long as he shall live," proves that, it was erected in his life-time. That fourteen bishops should have promised five hundred and fifty days of pardon to all comers for an object so perfectly personal as the temporal and spiritual welfare of Sir Robert Hungerford seems very strange to our modern notions; but there is no doubt that there was a market always open for the sale of these visionary benefits. The bishops who made such grants were generally those of inferior grade, or suffragans: the amount of pardon to which their grants were usually limited was forty days, and sometimes thirty. If each of the fourteen to whom Sir Robert Hungerford was indebted had granted forty days, the total would have amounted to 560: probably they were all for forty days but one, and that for thirty days only. There will be found a long catalogue of such indulgences granted to the fabric of the church of Durham, at the end of the edition of the *Rites of Durham*, printed for the Surtees Society in 1842; and several to a far less important structure, the Guild Chapel at Stratford-upon-Avon, are described in the folio volume upon that building, commenced by the late Thomas Fisher, F.S.A., and edited by myself after Mr. Fisher's death. JOHN GOUGH NICHOLS.

#### PROHIBITION OF PROPHECIES.

(2<sup>nd</sup> S. viii. 64.)

The prohibition of prophecies dates from antiquity. The Chaldæi or mathematici, the professors of astrological prediction, were prohibited by various acts of the Roman emperors; but the craving after this species of divination prevented the laws from being rigorously enforced. See Tacit. *Ann.* ii. 32., xii. 52.; *Hist.* i. 22., ii. 62. In the third of these passages Tacitus calls the mathematici a "genus hominum potentibus infidum, sperantibus fallax, quod in civitate nostrâ et vetabitur semper et retinebitur." See also Dio Cass. lxxv. 1.; Suet. *Vitell.* 14.; and the laws in *Cod. Theod.* ix. 16.; *Cod.* ix. 18.; *Coll. Leg. Mos. et Rom.* tit. 15. There was a rescript of the Emperor Marcus Antoninus, which denounced transportation to an island against any person who terrified the minds of others with superstitious fear. (*Dig.* 48. 19. 30.) A rescript of

Diocletian and Maximian permitted geometry, but proscribed the art of the *mathematicus* or astrologer as pernicious: "Artem geometriæ discere atque exercere publice interest. Ars autem mathematica damnable est et interdicta omnino." (*Cod.* ix. 18. 2.) Ulpian (*Coll.* 15.) says on the rescript of Marcus: "Et sane non debent impune ferri hujusmodi homines, qui sub obtentu et monitu decorum quædam vel renuntiant vel jactant vel scientes confingunt." (Compare Rein, *Criminalrecht der Römer*, p. 905.)

According to the law laid down by Paulus (*Sentent. Rec.* v. 21.), all persons professing to be inspired diviners are treated as criminals. "Vaticinatores qui se deo plenos adsimulant idcirco civitate expelli placuit, ne humanâ credulitate publici mores ad spem alicujus vi corrumpere, vel certe ex eo populares animi turbarentur." Paulus proceeds to declare that the punishment for their first offence is flogging and simple banishment; but that if this does not suffice, they are subject to imprisonment or transportation to an island. To consult an astrologer or other diviner concerning the health of the emperor, or the state of public affairs, was a capital offence. The same punishment was due to a slave for a similar consultation concerning the health of his master. Paulus adds that the safer course is to abstain not merely from the practice of divination, but even from all knowledge of it, and from the perusal of books of divination. The latter doctrine is repeated in *Cod. Theod.* ix. 16. 8. with respect to the study of *mathematical* or astrological writings: "Neque enim dissimilis culpa est prohibita discere quam docere."

Mæcenas in his speech to Augustus warns him against magicians, who by false predictions lead the people to disturbance. (Dio Cass. lii. 36.)

It has been remarked that when a person receives a prophecy, promising him some great elevation of dignity, his disposition is not to sit quiet, awaiting the spontaneous fulfilment of his destiny, but to resort to active measures for bringing about the event. This observation has been illustrated by a reference to the example of Macbeth, who is not satisfied to await the natural accomplishment of the prophecy of the weird sisters that "he shall be king hereafter," but murders Duncan in order to obtain his crown. This tendency of human nature did not escape the penetration of Tacitus, who thus comments on the prediction of the astrologer Ptolemæus that Otho would one day become emperor:—"Sed Otho tamquam peritiâ et monitu fatorum prædicta accipiebat, cupidine ingenii humani libentius obscura credendi. Nec deorat Ptolemæus, jam et sceleris instinator, ad quod facillime ab ejusmodi voto transitur."—*Hist.* i. 22. (Compare Merivale's *Rome under the Emperors*, vol. vi. p. 386.)

It is this tendency which has led to the pro-

hibition of prophecies: notwithstanding the supposed sanctity of diviners, predictions have been rendered penal, because they unsettle men's minds, and stimulate them to take active steps for accomplishing the downfall of princes, or for bringing about other political changes, to which the prediction points.

L.

## FOLK-LORE AND PROVINCIALISMS.

(2nd S. viii. 483.)

**Brangle.**—This word is used in Lincolnshire, and is given by Halliwell in quite an opposite meaning to that ascribed to it by the translators of Rabelais, where it seems to mean to *prevent* difficulty. Mr. Halliwell says, "Brangled, confused, entangled, complicated. *Lincolnshire*." And so I have always heard it applied. Thus, a confused and complicated account is called "a *brangled* account."

**Cushion.**—In the parish accounts of Wrangle, near Boston, "A velvet *quishon* of greene" is mentioned as belonging to the pulpit in 1673. See Chaucer's *Troilus and Cressida*, Book iii. line 961., where "*quishen*" for *Cushion* occurs.

**Leery** is frequently used in Lincolnshire to express feeling shy, bashful, under restraint. Thus, a country girl will say, "I felt quite *leery* when the lady spoke to me."

**Widbin.**—Your correspondent A. A. says, that the Anglo-Saxon for the Red Dogwood is *corn-treou*. It is rather singular that the botanical name of the Dogwood—*Cornus florida*—should approach so near to the Anglo-Saxon!

**Singing before Breakfast.**—"If you sing before breakfast, you will cry before night," is a very common saying in almost every part of Lincolnshire.

PISNEY THOMPSON.

Stoke Newington.

I send a few provincialisms not in Halliwell (ed. 1855):—

**Crump**, a knock, more especially on the head. *Cambridgeshire*.

**Dee**, noise.—*Cambridgeshire*.

**Haling-way**, towing-path.—*Cambridgeshire*.

*Cambridgeshire* people pronounce *two*, *do*, and the like, as *tew*, *dew*, &c.; they also insert *together* in such phrases as "What are ye at there, *together*?"

**Scoggin**, a vane, weathercock.—*Kent*.

**Brangle**, decidedly from *ebranler*, to shake (act).

**Lear**. Halliwell, s. v. says *Lear* = hollow, empty.

**Maiden**.—I have often heard a most dearly-loved deceased friend, born in *Lancashire*, use the word *maiden* in the sense of clothes'-horse: in the same county the word winter-hedge, given by Halliwell, is used in the same meaning.

P. J. F. GANTILLON.

**BRANGLE** (2nd S. viii. 6. 483.), like the Scotch *brangle*, to shake, to vibrate, is probably from the French *branler*, *brandir*. *Cushion* is from French *coussin*, from Germ. *kussen*, *kissen*, perhaps derived from the Heb. כִּסִּים, "a bag," "purse." *Huffkins* may be a diminutive formed from *huff*, "to swell," from A.-S. *hebban*, to "raise." *Leer* may come from *leer*, "empty," from A.-S. *gelær*. A *simnel* or *aymnel* is "a kind of cake made of sugar, flour, plums and saffron" (Marriott's *Eng. Dict.*), from L. *simila*, flour, fine meal; whence the A.-S. *symbel*, *simble*, *simle*, a feast, banquet, supper. A maiden was likewise a sort of guillotine; and glee may be connected with the Dan. *glar*, Icel. *gler*, glass.

R. S. CHARNOCK.

**THE MAYOR OF MARKET JEW OR MARAZION** (2nd S. viii. 451.)—While staying some time since at Marazion in Cornwall, I went into the little old church with the clergyman, who, pointing out a large high bishop's throne-like kind of seat, said: "That is the mayor's seat, and it is a common saying here—'In one's own light like the Mayor of Marazion.'" Certainly the position and appearance of the seat justifies the legend.

W. DE MOHUN.

**THE KING'S SCUTCHEON** (2nd S. ix. 6.)—In answer to MR. BRUCE, perhaps the following information may be of service:—My father was a King's Messenger for upwards of forty years, and served under fifteen or sixteen prime ministers. When on duty, that is to say travelling with despatches, he always wore a scutcheon or badge of this description: as well as I can recollect, a small lozenge-shaped frame about four inches long, made of some metal very strongly gilt, inside of which was the arms of England, painted on some kind of stout paper, I think; so it appeared to me. This was covered by a thick glass let into the frame; from the bottom of the frame and affixed to it by a ring depended a small solid silver greyhound, in full chase. The badge was worn round the neck by a broad blue ribbon. It was his authority for passing turnpikes toll free, through parks and any private property, and in fact anywhere he had occasion to go, and likewise for pressing posthorses or carriages on the road. In reading MR. BRUCE's Note it struck me there was a great similarity in the two cases, as I know my father's was a very ancient office, he receiving as part of his fees 4d. per day for livery, which fee had been in existence from the time of Elizabeth. He also held his situation by patent.

S. J. S.

**SIR PETER GLEANE** (2nd S. viii. 187.)—For particulars of him, see Blomefield's *Norfolk*, "Village of Hardwick," where are still the remains of a red-brick house, surrounded by a moat, in which he resided.

X. Y.

**ARITHMETICAL NOTATION** (2<sup>nd</sup> S. viii. 41. 460. 520.) — The common usage of the middle ages being to divide number into *digitus*, *articulus*, and *compositus*, I presume that *computus*, occurring with the two other words, must be taken as either intended to be *compositus*, or as a mistake, until more instances are produced. I never found any word but *compositus* joined with *digitus* and *articulus*.

There is no doubt that *compotus* and *computus* are the same word, and that either spelling is very frequent. But my experience is utterly at variance with that of H. F., who pronounces "an account of money" to be a meaning of *compotus* common enough to be called the usual one. When doctors differ, a third doctor must be called in: and I call in Doctor Ducange, whom I have never till now consulted on this question. He first points out that *computus* originally means computation of any kind, and cites ancient authors, as Julius Firmicus and St. Jerome. He then goes on thus: — "*Compotus*, seu *Computus*, apud Scriptores, *Ecclesiasticus* potissimum intelligitur. . . ." Of this he goes on to give ample instances, noticing also the manner in which *Compotista* means a settler of time by the sun and moon, &c. If H. F. can support his assertion that the usual meaning of *computus* refers to money, it will be a useful correction of Ducange. As at present informed, I take the fact to be that "*Computus Ecclesiasticus*," the standing title of the calendar, subsided into "*Computus*," with "*Ecclesiasticus*" understood, just as "*Holy Bible*" has subsided into "*Bible*," or "*sum total*" into "*sum*," a word which never implied addition until it came to stand alone after keeping company with "*total*." No doubt there may be occasional uses of the original meaning of *computus*: the question is about their frequency.

Before leaving this subject, I notice some amount of tendency to confusion between *Computus* and *Compositus*, from *Compositio*, used as a translation of *Syntaxis*. The Almanac called the "*Compost* of Ptolemæus" seems to contain the word in a confusion between the senses of *Computus* and *Syntaxis*. Ducange notices one instance of *Compositus* used for *Computus*.

A. DE MORGAN.

**BOYDELL'S SHAKSPEARE GALLERY** (2<sup>nd</sup> S. viii. 50. 97. 313. 457.) It is singular that those gentlemen who have attempted to reply to V. H. Q.'s original Query should be unacquainted with that interesting volume, *The Patronage of British Art; an Historical Sketch, comprising an Account of the Rise and Progress of Art and Artists in London, from the beginning of the Reign of George the Second*, &c., by John Pye, 8vo. 1845. In this work (p. 279.) will be found a reprint of Mr. Tassie's Sale Catalogue, indicating the subjects, names of artists, purchasers, and prices of the

different works which formed the Shakspeare Gallery. V. H. Q. may also be referred to a very interesting essay, entitled "*The Shakspeare Gallery,—an Illustration*," which forms the second section of a pamphlet by that able advocate of British Art, the late William Carey, entitled *Varie; Historical Observations on Anti-British and Anti-Contemporarian Prejudices*, &c., 8vo. 1822. The chief object of this essay is to show that the striking events of English history, especially as delineated by the forcible pencil of Northcote, possessed stronger interest and brought higher prices at the sale than the more imaginative and academical compositions of Hamilton, Angelica Kauffman, and others. An account of the lottery also appeared in the *Projector*, No. XLII., and was reprinted in the *Gentleman's Magazine*, vol. lxxv. p. 213. WILLIAM BATES.

**SIR ROBERT LE GRYS** (2<sup>nd</sup> S. viii. 268.) — The family of Le Gry is extinct in Norfolk. C. Le Gry was owner of the manor-house of Morton in Norfolk, of which parish Robert Le Gry was rector till 1790. He was a good scholar and a friend of Dr. Samuel Parr. X. Y.

**THE THREE KINGS OF COLON** (2<sup>nd</sup> S. viii. 505.) — There is, at this time, a public-house in Boston, Lincolnshire, called the "*Indian Queen*;" it probably took its name from some fancifully dressed figures which I well remember were painted on its ancient sign-board. There were three figures, and these were so uncouth, and unlike anything known at that time, that the house had borne the name of "*The Three Merry Devils*." This tavern originally bore the name and sign of "*The Three Kings of Cologne*," but the sign faded, and the title became obsolete, and the mediæval designation of the house was desecrated and degraded as I have stated.

Another tavern in Boston has, at present, for its name the curious combination of "*The Bull and Magpye*," and bears for its sign a literal bull and as literal a magpye. This name and sign has also mediæval origin. The ancient title of the house was the "*Bull and Pie*," both words having a reference to the Roman Catholic faith; the *bull* being the Pope's Bull, and *Pie* or *Pye* being the familiar name in English for the Popish Ordinal; that is, the book which contained the ordinances for solemnising the offices of the Church. A MS. called *The Salisbury Pie*, — *Regulæ de omnibus historiis inchoandi*, &c., was advertised for sale by Mr. Kerslake, of Bristol, in 1858. This was one of the Service Books of the Romish Church. There was a celebrated inn in Aldgate called the "*Pie*" in 1659, and later. See Nares's *Glossary*, p. 16. ed. 1857; see also Gutch's *Collect. Cur.* ii. 169. *Pie* or *Pye* is supposed to be an abridgement of the Greek word, *Pingx*, an index.

FISHEY THOMPSON.



**CUTTING ONE'S STICK: TERMS USED BY PRINTERS** (2<sup>nd</sup> S. viii. 478.)—May not this phrase, which does not mean abrogating a covenant, or cutting the connection with anybody, but simply going away, be rather derived from an expression very commonly used in printing offices? A compositor who wants a holiday, or a little recreation, will say, "Well, I am tired of this. I shall cut the stick (*i. e.* the *composing-stick*) for to-day, and go and take a walk." I have been told the phrase "in the wrong box" is derived from the compositor's expression when he finds a letter in the wrong place; and that "to mind your p's and q's" comes from the same source, these letters being so like each other, and so liable to be mistaken the one for the other by young compositors, who have not got quite used to read letters the reverse way.

May I venture to add, —

'An old-fashioned saying is often in use,  
Bidding people 'to look to their P's and their Q's';  
A better example we now-a-days find,  
'Tis our N's and our Q's we are careful to mind.'

A. A.

Poets' Corner.

The illustration given by SIR J. EMERSON TENNENT (p. 478.) from Zechariah, of the "*cutting one's stick*" being symbolical of the abrogation of a friendly covenant, or the disruption of family bonds, reminds me of the provisions in the Salic Law; and the forms there laid down for a person who desired to repudiate all connection with his kinsmen:—

"LXIII. *De eo qui se de parentilla tollere vult.*

"1. Si quis de parentilla tollere se voluerit, in mallo ante tinguinū aut centenarium ambulet, et ibi quatuor fustes albinos super caput suum frangat, et illas quatuor partes in mallo iutare debet, et ibi dicere, ut et de juramento, et de hereditate, et de totū illorum se ratione tollat.

"2. Et si postea aliquis de parentibus suis aut moritur, aut occiditur, nihil ad eū de ejus hereditate, vel de compositione pertineat.

"3. Si autem ille occiditur, aut moritur, compositio aut hereditas ejus non ad hæredes ejus, sed ad fiscum pertineat, aut cui fiscus dare voluerit."

W. B. MAC CABE.

**HERALDIC DRAWINGS AND ENGRAVINGS** (2<sup>nd</sup> S. viii. 471.)—We are told by that careful antiquary, Mr. J. R. Planché, in his *Pursuivant of Arms*, 1852, p. 20., that the mode of indicating the tinctures in engraving is said to be the invention of an Italian, Padre Silvestre de Petra Sancta; the earliest instance of its use in England being the death-warrant of King Charles I., to which the seals of the subscribing parties are represented as attached.

*Gules* seems to be represented by perpendicular lines, as blood running down; *azure*, by horizontal lines, as a level expanse of blue water; *vert*, by diagonal lines, as indicating a green hill; *sable*, by the cross lines, as darkness.

ACHE.

**THREE CHURCHWARDENS** (2<sup>nd</sup> S. viii. 146.)—At Attleborough, Norfolk, three churchwardens are chosen annually, and there is evidence that the custom existed as far back as 1617. It appears from the fourth bell at St. John Maddermarket, Norwich, that in 1765 there were three churchwardens. I cannot say whether such is the case now. At St. Michael-at-Thorn, in the same city, there are, I believe, three. At St. Michael Coslany (also in Norwich) forty years ago, I am told there were three. But this would appear to have been unusual, for when they presented themselves to be sworn, the Archdeacon (Bathurst) jocosely exclaimed, "Any more churchwardens for St. Michael Coslany, gentlemen, any more?"

EXTRANEUS.

**CABAL** (1<sup>st</sup> S. iv. 443. &c.)—I think I can furnish as early an instance as any of those adduced by your correspondents of the use of this word: being employed in a sort of Spy-book (MS.) about the year 1663.

"Needham (Marchmont) practises physic in St Thomas Apostles, holds no great cabal with the disaffected, though much courted to it; is not very zealous, only despairs of grace from the king."

Macaulay, in *History of England*, says that "during some years the word *cabal* was popularly used as synonymous with *cabinet*," and considers the appellation as applied to the ministry of 1671 only a "whimsical coincidence." CL. HOPPER.

**GEERING** (1<sup>st</sup> S. viii. 340.)—Henry Geering, late of St. Margaret's, Isle of Thanet, Kent, and afterwards of Dublin, Gent., died intestate, and administration was granted to Richard Geering, of Dublin, his brother, 26 April, 1694, by the Court of Prerogative in Ireland. Can any correspondent from the Isle of Thanet supply me with information respecting this Henry Geering or his family? Perhaps some memorial of them appears in the parish register of St. Margaret's.

Y. S. M.

**HILDESLEY'S POETICAL MISCELLANIES** (2<sup>nd</sup> S. viii. 472.)—In the church of Wyton, or Witton, Huntingdonshire, is a monument to the memory of Mark Hildesley, M.A., who is stated to have been for sixteen years rector of that and the adjoining parish (Houghton). He died April 28th, 1726, aged fifty-eight, and the monument was erected by "M. H. Filius Defuncti natu Maximus."

B.

**DISCOVERY OF GUNPOWDER PLOT BY THE MAGIC MIRROR** (2<sup>nd</sup> S. viii. 369.)—I have an imperfect copy of the Prayer Book with this plate, of a much later date than that alluded to at p. 369. The title-page and some leaves are gone; but the Order in Council of 1760 for the use of the usual prayers is in it; and the prayers mention King George III., Queen Charlotte, and George Prince of Wales.

S. O.



**CAMPBELLTON, ARGYLSHIRE (2<sup>nd</sup> S. viii. 380.)**

—I purchased at a book sale in Edinburgh, nearly two years ago, a work entitled *Views of Campbellton and Neighbourhood*, published by Wm Smith, junr., Lithographer, Edinburgh (43 pp. la. fol.) It contains nearly a dozen views, among which there is one of the "Main Street of Campbellton" with the ancient cross which CUTHBERT BEDE mentions. In the printed description which accompanies the views the cross is thus alluded to:—

"The Cross, which stands in the centre of the street, is a very handsome pillar of granite, and is richly ornamented with sculptured foliage. It bears on one side this inscription: 'Hæc: est: crux: Domini: Yvari: M: K: Eachyrna: quondam Rectoris: de Kyregan: et Domini: Andre nati: ejus: Rectoris: de Kilcoman: qui hanc crucem fieri faciebat.'"

"Gordon (by report only) mentions this as a Danish obelisk, but does not venture its description, as he never saw it. The tradition of the town, however, is, that it was brought from Iona, and we are inclined to be of the same opinion, although it has been stated in a lately published work that this tradition is improbable, from the circumstances of its being likely that the  $\times$  was not removed far from where it was originally placed; as also that the name Kyregan, of which M'Eachran was rector, sounding something like Kilkerran and Kilcoman, of which Mr. Andrew was rector, being similar to Kilcoivin, an ancient parish now joined to that of Campbellton. This kind of derivation certainly bears some ingenuity, if not probability. Yet when one considers the intercourse which existed between Kintyre and the island of Iona for such a length of time, as is proved from the intimacy existing between St. Columba and St. Ciaran during the whole of their lives, as also the fact of there being many Ionian crosses of undisputed origin distributed throughout the country and found in places much more unlikely than Campbellton, connected with the description of the stone, the nature of the sculpture, and the tradition of the country, he is naturally led to conclude that the cross *was* actually brought from Iona. However, come from where it might, it is a great ornament to the town. There also a public well of pure spring water issues from a fountain in the cross. The Kintyre Club has adopted the figure of this  $\times$  as one of its distinguishing badges."

Referring to my copy of Pennant's *Tour*, 1772, I find that the first paragraph of the above is taken from his work.

If CUTHBERT BEDE desires to get a copy of the views and letter-press, I will be glad to part with my copy at the price it cost me. J. N.

Inverness.

**THE BOOK OF HY-MANY (2<sup>nd</sup> S. viii. 512.)** —MR. KELLY asks, "Can any of your correspondents inform" him "in whose custody this doubtless highly curious ancient MS. is at the present time?" *The Leabhar Hy Maine*, or the *Book of the O'Kellys*, was among the Stowe MSS. These were all bought by the present Earl of Ashburnham, who no doubt is the actual owner. In the *Transactions of the Berno-Celtic Society*, tom. i. part i. p. cxxi.; may be seen a lengthened description of its contents. C.

**ROUND ABOUT OUR COAL FIRE (2<sup>nd</sup> S. viii. 481.)**

—Inferring from DR. RIMBAULT's article on this subject, that he has not seen the first, second, and third editions of this tract, I beg to say that I possess the latter, which is, however, without date. It contains, moreover, a sheet less than DR. RIMBAULT's edition, and differs too as to the title-page, which being shorter, and characteristic in its way, I venture to transcribe:—

"Round about our Coal-Fire: or Christmas Entertainments, containing *Christmas Gambols, Tropes, Figures, &c.* with Abundance of Fiddle-Faddle-Stuff; such as *Stories of Fairies, Ghosts, Hobgoblins, Witches, Bull-beggars, Raw-heads and Bloody-Bones, Merry Plays, &c.* for the Diversion of Company in a Cold Winter-Evening, besides several curious Pieces relating to the History of Old Father *Christmas*; setting forth what Hospitality has been, and what it is now. Very proper to be read in all Families. Adorned with many curious Cuts. The Third Edition. London. Printed for J. Roberts in Warwick-Lane, and sold by the Booksellers in Town and Country. Price 1s." Pp. 48."

The cut of the "Hobgoblin Society" is facetiously described as being "from an original painting of Salvator Rosa," and the following one, of "Witches at an Assembly," as "from a Capital Piece by Albert Durer, as supposed by the hardness of the drawing." There is no Prologue in my copy, but an excellent Epilogue, which, however, as DR. RIMBAULT promises to return to the subject, I leave to his discretion. A copy, bearing the same title as mine, and also without date, was sold for seventeen shillings at Mr. Halliwell's sale of his Shakspearian collections in May, 1856.

WILLIAM BATES.

**DICKSON OF BERWICKSHIRE (2<sup>nd</sup> S. viii. 398.)**—

I am unable to give D. any information as to the Dicksons of Brightrig, but I am quite certain that the family of Belchester is not extinct. The late George Dickson, Esq., of that place, who died some few years ago, was married, and left issue one son and a daughter; the former is now an officer in the army.

CHATHODUNUS.

**NATHANIEL FAIRCLOUGH (2<sup>nd</sup> S. viii. 398.)**—

In answer to the request of MESSRS. C. H. & THOMPSON COOPER for farther information respecting this gentleman, I beg to say that in *The History and Antiquities of Lambeth*, by John Tanswell, of the Inner Temple, 8vo. Lond. 1857, p. 136., is an account of "Daniel Featlye, Featley, or Fairclough, D.D." It states, *inter alia*, that he was

"Presented to this living [St. Mary's, Lambeth] on February 6, 1618. He was the son of John Featley, by Marian Thrift his wife, and was born on the 15th March, 1582, at Charlton-upon-Otmore, near Oxford, but was descended from a Lancashire family named *Fairclough*, which he changed to Featley, to the great displeasure of his nephew, who wrote an account of his life."

Nathaniel Fairclough was probably the nephew here referred to. T. P. L.

**LUCKY STONES** (2<sup>nd</sup> S. viii. 267.)—There is no mystery about "lucky stones." They are generally composed of flint, and come mostly from the chalk districts. When flint is in a fluid state, its particles have a mutual attraction for each other, whereby they will aggregate into lumps. This has been frequently proved by artificial experiment. When the fluid flint was originally disseminated through the chalk, it gradually aggregated into such nodules or irregular figures as the crevices in the chalk favoured. Flint nodules are of the most varied and fantastical forms. In the case of "lucky stones" the flint merely collected round something softer than itself, which afterwards decayed out or wore out, and consequently left a hole. P. HUTCHINSON.

**SIR HUMPHRY (OR HUMFREY) LYNDE** (OR LIND) (2<sup>nd</sup> S. ix. 13.)—Sir H. Lynde was author of *Via Tuta and Via Devia* (Prynne's *Canterburie's Doome*, pp. 168. 170. 185.). He was a friend of Simon Birkbeck's (Birkbeck's *Protestant's Evidence*, 1657; Preface, § 1.). He is noticed by Duport (*Musæ Subsecivæ*, p. 20.). Notices of the controversy at his house may be seen in a letter to Joseph Mead, printed in the very useful but ill-edited collection known as *Birch's Court and Times of James I.* (Lond., 1849, vol. ii. p. 408.); and in a letter of John Chamberlain's to Sir D. Carleton (July 12, 1623; S. P. O.) One Humphry Lynd, curate of Maidstone, is mentioned by Le Neve (*Protestant Bishops*, vol. i. part 1. p. 206.). J. E. B. MAYOR.

St. John's College, Cambridge.

**JOHN LLOYD (OR FLOYD) THE JESUIT** (2<sup>nd</sup> S. ix. 13.)—Of John Lloyd, *alias* Daniel à Jesu, *alias* Hermannus Loemelius, *alias* Geo. White, some account may be seen in Berington's *Memoirs of Panzani*, pp. 124—126.

It is so hard to identify members of a persecuted sect, forced to assume a succession of disguises, that I add the following references, without venturing to affirm that they refer to the same person as Panzani.

One Lloyd, a dangerous Jesuit, occurs in Prynne's *Canterburie's Doome*, p. 453.; Lloyd, *alias* Hen. Smith, a Jesuit, *ibid.* p. 449.; one Hen. Lloyd, or Flud, *alias* Fras. Smith, *alias* Rivers, *alias* Simons, provincial of the Jesuits, *ibid.* pp. 448—450. J. E. B. MAYOR.

St. John's College, Cambridge.

**HERALDIC** (2<sup>nd</sup> S. viii. 531.)—The armorial bearings on the impalement mentioned by P. HUTCHINSON may possibly be intended for the name of Batty or Battie, as they somewhat resemble the coat granted to Battie of Wadworth and Warmsworth, Yorkshire, viz. a chevron between three goats passant, on a chief a demi-savage, or woodman, holding a club over his shoulder, between two cinquefoils, C. J.

**THE "MISERS" OF QUENTIN MATSYS** (2<sup>nd</sup> S. viii. 469.)—The Query respecting the *Misers* of this artist, suggests another Query I have long thought of asking, namely, on what authority are the personages represented in the picture styled *misers* at all? They appear to me to be two merchants looking over their books. Everything about the room betokens neatness and order; both men are well-dressed in the burgher costume of the time; and certainly the face of the man nearest to the spectator is pleasing in expression, and bears no trace of a miserly or churlish disposition.

I last saw the picture at the Manchester Exhibition, and could not get near enough to read the entries in the book they are looking over; but I saw that it was an account-book, and if any person familiar with Flemish, and with the current hand of the time, will take the trouble to read the entries, some light may be thrown upon the subject of the picture, and possibly some clue may be obtained towards identifying the persons represented. J. DIXON.

**SHAKESPEARE'S CLIFF CALLED HAY CLIFF** (2<sup>nd</sup> S. viii. 79.)—The poor people for some miles round still call it *Hay Cliff*, i.e. the *High Cliff*. So in West Dorset Hawkchurch is called by the people *Hay Church*, i.e. the church on the *high* ground. G. R. L.

**HENRY SMITH** (2<sup>nd</sup> S. viii. 254.)—I am able to supply the missing words of the title-page of the edition of Henry Smith's Sermons to which MR. BINGHAM refers ("N. & Q." p. 331.) They are as follows:—

At London: Imprinted by Felix Kyngston for Thomas Man, dwelling in Pater-noster Row at the signe of the Talbot. 1611.

My copy has the whole of the "Questions" at p. 54. to which MR. BINGHAM refers. Should the book be republished, I shall have much pleasure in placing my copy at the disposal of the Editor.

C. J. ELLIOTT.

Winkfield Vicarage.

**BISHOPS ELECT** (2<sup>nd</sup> S. viii. 431.)—The *junior bishop never* being a member of the House of Peers, cannot, of course, take his seat *before* his consecration; but I much doubt whether, even under the old system—that is, before the creation of the see of Manchester—any bishop *elect* only could have so taken his seat; as the bishops surely sit in the House as *Spiritual Peers*, and could not come under that denomination until entitled to it by the act of consecration. J. S. S.

**"PRUGIT (?)"** (2<sup>nd</sup> S. ix. 4.)—As *prugit* does not accord, in tense, with the verbs which follow (*furaverit*, *occiderit*), Du Cange suspects that the passage, as it stands, is corrupt; and therefore for "Si quis bisontem, bubalum, vel cervum prugit,"

furaverit aut occiderit" he proposes to read "Si quis bisontem, bubalum, vel cervum qui prugit, furaverit," &c., taking prugit as equivalent to rugit. This emendation Du Cange supports by the two following citations from the *Lex Longob.*: "Si quis cervum domesticum alienum, qui non rugit, intricaverit," and "si quis cervum domesticum alienum, qui tempore suo rugire solet, intricaverit."

The proposed emendation is liable to this objection, that we have nothing in the way of evidence to prove that prugit ever stood for rugit. May not the true solution be that the original reading was q rugit (qui rugit); and that some copyist, not minding his p's and q's, for q rugit wrote p rugit, whence prugit?

THOMAS BOYS.

### Miscellaneous

#### NOTES ON BOOKS.

*Memoirs of the Life and Times of the Pious Robert Nelson, Author of "The Companion to the Festivals and Fasts of the Church."* By Rev. C. F. Secretan, M.A., Incumbent of Holy Trinity, Westminster. (Murray.)

If the virtues of Robert Nelson were not tried in the fire of persecution, yet it may be truly said of him that the Church of England has had no more zealous, no more worthy son — none who in his station has done more to show by good works what his faith was. The child of a wealthy parent, the pupil of so ripe a scholar and good a churchman as Bishop Bull, it was Nelson's good fortune to make to himself friends of the mammon of unrighteousness, by using his means and influence for the noblest purposes — the benefit of his fellow creatures, and the promotion of God's honour. It is no small wonder, then, that it should be left to a writer of the present day to give us the life of one who exercised so much influence on the times in which he lived, by his labours and his writings, more especially by the publication of his *Festivals and Fasts*, which Dr. Johnson pronounced "a most valuable help to devotion," and to have had the greatest sale of any book in England except the Bible. Mr. Secretan has been fortunate in his subject; and that it has been with him a labour of love, is manifest from the extent of his researches as well as the tone of his book. While perhaps it is no less fortunate for the memory of Nelson that the task of describing his various good works and schemes of usefulness should have fallen upon one who, having the spiritual charge of a poor metropolitan district, is especially enabled to appreciate the value of Nelson's labours, and to point out how all the great schemes of social improvement, of which we now boast so freely, were proposed a century and a half since by this model of a Christian gentleman. There can be little doubt that Mr. Secretan's *Life of Robert Nelson* is an important addition to our Standard Christian Biographies.

*My Diary in India in the Year 1858-9.* By William Howard Russell, Special Correspondent of "The Times." With Illustrations. 2 Vols. (Routledge.)

Of the great descriptive power of Mr. Russell, as displayed in his Letters to *The Times*, in which he painted all the pride, pomp, and circumstance of the late glorious but unhappy war by which we lately reconquered India, it would be superfluous to say one word. The present volume, which relates to Mr. Russell's own personal adventures, and what we may call the inner life of that great struggle, is equally striking and interesting;

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### Notices to Correspondents.

B. H. COWPER. The Revolt of the Bees, 1828, is attributed to Robert Owen.

G. F. C. See The Life and Death of Thomas Lord Cromwell, by W. S. 1602, &c.; republished in The Ancient British Drama, i. 350., 1810.

W. P. The E. O. Table is described in The World, No. 180., in "The Humble Petition of all the letters in the alphabet, except E. and O."

Notices to other Correspondents in our next.

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Notes on Books.

## Notes.

## THE LION IN GREECE.

In a former article upon this subject (2<sup>nd</sup> S. viii. 81.) I called attention to the improbability of the supposition that Aristotle should have received upon trust from Herodotus a false statement respecting the occurrence of the lion in Northern Greece. It is worthy of note that in one of the passages of the *History of Animals* in which Aristotle mentions this fact, he introduces it on the occasion of a fabulous story that the lioness produces only once in her life, because she casts her womb in the act of parturition. This foolish fable (*μῦθος ληρώδης*) was, he says, invented by some one who wished to account for the rarity of the lion (*H. A.* vi. 31.). Now the author of this "foolish fable" is no other than Herodotus himself, who relates it at length (iii. 108.); and it seems very unlikely that Aristotle should have been able to correct the historian's account of the parturition of the lioness, but should not have thought it worth his while to verify the more obvious and patent fact, of the occurrence of the lion in Northern Greece. (Concerning this fable, compare Gell. *N. A.* xiii. 7.; *Ælian*, *V. H.* x. 3.; *N. A.* iv. 34.; and *Antigon. Caryst.* 21.).

In another passage of the *History of Animals*, Aristotle states that birds with crooked talons do not drink. He then proceeds to remark incidentally: ἄλλ' Ἡσίοδος ἡγνόει τοῦτο· πεποίηκε γὰρ τὸν τῆς

μαντείας πρόεδρον ἄετὸν ἐν τῇ διηγήσει τῇ περὶ τὴν πολιορκίαν τοῦ Νίνου πίνοντα, viii. 18.

Out of the four manuscripts of this treatise collated by Bekker, three give Ἡσίοδος; one, a Vatican MS., of inferior authority, has Ἡρόδοτος. The reading, Ἡσίοδος, is received by Bekker. Now Herodotus twice refers to his Assyrian history, and promises to relate in it some facts omitted in his general history. One of these is the taking of Ninus by the Medes under Cyaxares (i. 106. 184.). Hence it has been conjectured that Aristotle in this passage referred to the separate Assyrian history of Herodotus: and Wesseling (on Herod. i. 106.) and other critics have preferred the reading Ἡρόδοτος in the passage of Aristotle, who have been followed by Müller (*Hist. of Gr. Lit.* c. 19. § 2.). Mr. Rawlinson, in his recent edition of Herodotus (vol. i. 249.), gives his reasons for adopting the same view. On the other hand, nothing is known of any poem of Hesiod in which a narrative of the siege of Ninus could have been introduced; and assuming that the siege of Ninus intended by Aristotle is that of Cyaxares, the date of this event would, according to Clinton, be 606 B.C., which is long subsequent to the time assigned to the life of Hesiod. If, therefore, Ἡρόδοτος be received instead of Ἡσίοδος in the passage of Aristotle, this would be another correction by Aristotle of a statement of Herodotus respecting a point of natural history.

It must, however, be admitted that the substitution of the name of Herodotus in this passage is open to powerful objections. There is no proof that the Assyrian history of Herodotus was ever published. The traces of it which Mr. Rawlinson attempts to find cannot be relied on; Col. Mure thinks that it was never composed (*Hist. of Lit. of Anc. Gr.* vol. v. p. 332.). The phrase πεποίηκε and the introduction of the words τὸν τῆς μαντείας πρόεδρον seem likewise to imply a quotation from some poet; and the mention of so minute a circumstance as an eagle drinking is more suited to a poet than to a historian. Hence it appears that the context requires the name of a poet who might have introduced a narrative of the siege of Ninus by Cyaxares. Such a poet may be found in Choerilus of Samos, whose epic poem on the Persian war of Xerxes (called Περσῆς), consisting of several books, may not unnaturally be supposed to have contained an episode on the siege of Ninus. The words μαντείας πρόεδρος would suit hexameter verse. Πρόεδρος and προεδρία are not ancient forms: they are quoted from no writer prior to Herodotus and Aristophanes. We know that the poems of Choerilus were in great repute in the time of Plato (*Procl. in Tim.* p. 28.); Aristotle twice cites Choerilus in his *Rhetoric* (iii. 14. § 4. 6.), and once, with censure, in the *Topics*, (viii. 1.). He flourished about the year 404 (*Plut. Lys.* 18.), and was originally placed in the

epic canon. The inscription on the tomb of Sardanapalus, in which he is called the king of the great city of Ninus, appears from Cic. *Tus.* v. 35., *Fin.* ii. 32., to be the production of the Samian Choerilus. (See *Anthol.* App. 27. ed. Jacobs; Naeke's *Choerilus*, pp. 106. sqq.) *Ἡρόδοτος* for *Χοιρίλος* was probably an ancient corruption, and *Ἡρόδοτος*, the reading of one MS., was a conjectural emendation of some copyist who perceived that Hesiod could not have mentioned the siege of Ninus. It may be observed that in the passage of a Scholiast cited by Naeke (*ib.* p. 112.) the name of Choerilus has been corrupted into Herodotus. Concerning the importance of the eagle in divination, alluded to by the author cited in this passage, whoever he may have been, see *Iliad*, xxiv. 310.; Xen. *Anab.* vi. 1. 23.; and Spanheim's note ad *Callim.* *Jov.* 69.

It has been already remarked that Hesiod could not have alluded to the siege of Ninus by Cyaxares. The time of Cyaxares is fixed within certain limits, and to a date long posterior to that of Hesiod, by his being contemporary with the total eclipse of the sun which separated the Lydian and Median armies (Herod. i. 74.), which by no astronomer is placed earlier than 625 B.C., and which has been fixed by Airy at 585 B.C. (See Dr. Smith's *Dict. of Anc. Biog.*, art. CYAXARES; Herschel's *Outlines of Astronomy*, ed. 5. p. 683.) It may be added that the extant remains of Hesiod contain no mention of Ninus, or Babylon, or the Assyrians, or the Medes, or the Persians; or of any eponymous god or hero connected with these cities and nations. Perseus and Perscis in the *Theogony* (v. 356. 377. 409. 957.), and Perses, the name of the poet's brother in the "Weeks and Days," are devoid of all reference to Persia. A fragment of Hesiod is indeed preserved, in which he speaks of Arabus, the mythical progenitor of the Arabians, as the son of Mercury by Thronic the daughter of King Belus (*Fragm.* 29. ed. Marckscheffel; compare *Fragm.* 32.). The early mythology of the Greeks, however, connected Belus with Africa rather than with Asia. Thus Æschylus, in his play of the *Suppliants*, describes Belus, the son of Libya, as the father of Ægyptus and Danaus (v. 314-20.). According to Apollod. i. 4., Agenor and Belus were the sons of Neptune and Libya: Agenor became king of Phœnicia, and Belus king of Egypt. The early logographer, Pherecydes, likewise establishes an affinity between Agenor, Belus, Ægyptus, and Danaus, though by different links (*Fragm.* 40., ed. C. Müller). Hence it may be inferred that when Hesiod connects Arabus with Belus, he conceives Belus as the representative of Egypt, and not of Assyria. Herodotus, however, transfers Belus to Asia: he places this name in the series of the Heraclide kings of Lydia (i. 7.); he mentions also the Temple of Jupiter Belus at Babylon, and states that

one of the gates of this city was called the Belian gate (i. 181., iii. 158.). Bel, or Baal, was the name of the Jupiter, or principal god, both of the Assyrians and of the Phœnicians: see Winer, *Bibl. R. W.* in these names. Hence Virgil makes Belus the father of Dido, and the first of the Tyrian kings (*Æn.*, i. 622. 729.). Alexander of Ephesus, a writer contemporary with Cicero, spoke of Belus as the founder of towns in the island of Cyprus (Steph. Byz. in *Ἀππύθος*, Meineke, *Anal. Alex.*, p. 375.). The idea of Ninus, as the founder of the Assyrian empire, seems to have come to the Greeks from Ctesias: see Diod., ii. 1.; Ctesias *Fragm.*, p. 389., ed. Baehr; Strab., xvi. 1. § 2. His name does not occur in the early poets or mythographers: Herodotus makes him a mythical king of Lydia (i. 7.). Phœnix of Colophon, the choliambic poet, who lived about 309 B.C., treats him as the primitive king of Assyria, and confounds the inscription on his tomb with that of Sardanapalus (Athen. xii. p. 530 E.; Paus., i. 9. 8.; Naeke, *Choerilus*, p. 226.).

It should be observed that in the Latin version of Avicenna's Arabic translation of the History of Animals, the passage is thus rendered: "Homerus, quem Arabes Antypus vocant, dicens in captivâ Ilion vulturem potu suo et morte præsignasse urbis excidium." (See Schneider, *ad loc.*): It is clear that Homer cannot be alluded to; but the substitution of *Ilion* for *Ninus* might lead to a different emendation. The change of THNNI-  
NOT into THNIAIOT, would not be considerable; and we might assume that Stesichorus is the poet intended, who may have introduced this incident in his *Ἰλίου πέποις*. But the proper names, both of men and animals, have undergone much corruption in this Arabic version (see Jourdain, *Recherches sur l'Age et l'Origine des Traductions Latines d'Aristote* (Paris, 1843), p. 336-342. And I may add, upon the authority of competent Arabic scholars, that there is no word in Arabic which at all resembles *Antypus*. No reliance can, therefore, be placed on the proper names in this Latino-Arabic version, and the substitution of Choerilus seems to be the most probable solution of the difficulty.

In estimating the authority of Aristotle's statements in his *History of Animals*, we must consider not only the careful, sceptical, and scientific character of his mind, but also the means of obtaining accurate information which were at his disposition. Pliny states that Alexander the Great, being animated with a desire of knowing the natures of animals, employed Aristotle for the purpose, and placed at his command several thousand men, in Asia and Greece, who were occupied in hunting, fowling, and fishing, and those who had charge of parks, herds of animals, hives, fishponds, and aviaries, in order that his knowledge might extend to all countries. It was (Pliny adds) by

information obtained in this manner, that he composed his voluminous writings on natural history (*N. H.*, viii. 17.). The account of the Greek writers is somewhat different. Athenæus (ix. p. 398 E.) states that Aristotle received 800 talents (=195,000*l.*) from Alexander for his History of Animals. *Ælian* (*V. H.*, iv. 19.) speaks of a gift of an enormous sum of money to Aristotle for the same purpose, but attributes it to Philip, evidently confounding the father and son. This donation is likewise alluded to, in general terms, by Seneca, *de Vit. beat.*, 27. Compare Schneider, *ad Aristot. H. A. Epimetr.* i., vol. i. p. xlii.

It is immaterial whether Alexander placed the services of numerous persons over a wide extent of country at Aristotle's disposition for scientific information concerning animals, or furnished him with the means of purchasing those services on a large scale. The two accounts come substantially to the same result; and they are corroborated by the internal evidence of the extant work on animals. Aristotle exhibits a minute knowledge of facts in natural history in a variety of districts, which a private observer, unaided by a public authority, could not have obtained. He frequently refers to observations of the habits of animals made by professional persons, and particularly by fishermen, which he doubtless procured in the manner indicated by Pliny. The detailed account of the lion in *H. A.*, ix. 44., particularly describes his habits when attacked by hunters, and was doubtless derived from the information of persons who had pursued the lion in the field.

It is very improbable that, with these facilities for making inquiries of hunters and herdsmen, he should in two places have repeated so important a statement as that of the presence of the lion in the whole of Northern Greece, from Abdera in Thrace to the confines of *Ætolia*, without verification, and upon the mere credit of Herodotus, whom he elsewhere designates as a fabulist, and whose errors in natural history he points out and rectifies in several places. G. C. LEWIS.

#### SHAKESPEARE AND HENRY WILLOBIE.

I do not find in any of the commentators on Shakespeare which I have here had an opportunity of consulting, any notice of a passage in Henry Willobie's *Avisa* (edition of 1594 or 1596), which it may be conjectured refers to him.\* As the book is, I believe, rare, I extract the passage in full, together with two sonnets connected with it, and

[\* Mr. J. P. Collier, in the *Life of Shakespeare* prefixed to his edition of 1858, refers at p. 115. to this passage in Willobie, now, however, we believe printed for the first time *in extenso*. In his Introduction to the *Rape of Lucrece*, vol. vi. p. 526., Mr. Collier also quotes the allusion to Shakespeare from the Commendatory Poem at the commencement of the *Avisa*.—Ed. "N. & Q."]

which, if W. S. may be taken for Shakespeare's initials, may not improbably be his writing.

May we not also conjecture that "Mr. W. H.," to whom the first edition (1609) of Shakespeare's *Sonnets* was dedicated, may have been his friend, this Henry Willobie? whose sonnets, written some years probably before Shakespeare's, must have been known to him, and may have begotten—that is, suggested—a similar work to our immortal bard.

Cant. XLIIII.

"*Henrico Willobego, Italo-Hispalenensis.*"

"H. W. being sodenly infected with the contagion of a fantastick fit, at the first sight of A, pyneth a while in secret griefe, at length not able any longer to indure the burning heate of so feruent a humour, bewrayeth the secrecy of his disease vnto his familiar frend W. S., who not long before had tryed the curtesy of the like passion, and was now newly recovered of the like infection; yet finding his frend let bloud in the same vaine, he took pleasure for a tyme to see him bleed, and in steed of stopping the issue, he enlargeth the wound, with the sharpe razor of a willing conceit, perswading him that he thought it a matter very easy to be compassed, and no doubt with payne, diligence and some cost in time to be obtained. Thus this miserable comforter comforting his frend with an impossibilitie, eyther for that he now would secretly laugh at his frends folly, that had giuen occasion not long before vnto others to laugh at his owne, or because he would see whether an other could play his part better then himselfe, and in vewing afar off the course of this loving Comedy, he determined to see whether it would sort to a happier end for this new actor, then it did for the old player. But at length this Comedy was like to haue growen to a Tragedy, by the weake and feeble estate that H. W. was brought vnto, by a desperate vewe of an impossibility of obtaining his purpose, til Time and Necessity, being his best Phisitions brought him a plaster, if not to heale, yet in part to ease his maladye. In all which discourse is lively represented the vnruly rage of vnbrayded fancy, hauing the raine to rone at liberty, with the dyuers and sundry changes of affections and temptations, which Will. set loose from Reason, can deuise. &c."

Then follows a Sonnet in eight stanzas (seven of which are given in Ellis's *Specimens*, ii. 376.) by H. W., complaining of his want of success in his suit, commencing, —

"What sodaine chance or change is this,  
That doth bereaue my quyet rest?"

and ending with the following stanza:

"But yonder comes my faythfull frend,  
That like assautes hath often tryde,  
On his aduise I will depend,  
for whether Where I shall wime, or be denyde,  
And looke what counsell he shall giue,  
That will I do, where dye or live."

Cant. XLV.

W. S.

"Well met, frend Harry, what's the cause  
You looke so pale with Lented cheekes?  
Your wanny face and sharpened nose  
Shew plaine, your mind something mislikes,  
If you will tell me what it is,  
He helpe to mend what is amisse."

"What is she, man, that workes thy woe,  
And thus thy tickling fancy moue?  
Thy drousie eyes, and sighes do shoe,  
This new disease procedes of loue,  
Tell what she is that witch't thee so,  
I sweare it shall no farder go.

"A heauy burden wearieth one,  
Which being parted then in twaine,  
Seemes very light, or rather none,  
And boren well with little paine:  
The smothered flame, too closely pent,  
Burnes more extreame for want of vent.

"So sorrowes shrynde in secret 'rest,  
Attainte the hart with hotter rage,  
Then griefes that are to frendes exprest,  
Whose comfort may some part assuage:  
If I a frend, whose faith is tryde,  
Let this request not be denyde.

"Excessiue griefes good counsellis want,  
And cloud the sence from sharpe conceits;  
No reason rules, where sorrowes plant,  
And folly feedes, where fury frets,  
Tell what she is, and you shall see,  
What hope and help shall come from mee."

Cant. XLVI.

H. W.

"Seest yonder howse, where hangs the badge  
Of Englands Saint, when captaines cry  
Victorious land, to conquering rage,  
Loe, there my hopelesse helpe doth ly:  
And there that frendly foe doth dwell,  
That makes my hart thus rage and swell."

Cant. XLVII.

W. S.

"Well, say no more: I know thy griefe,  
And face from whence these flames aryse,  
It is not hard to fynd reliefe,  
If thou wilt follow good aduise:  
She is no Saynt, She is no Nonne,  
I thinke in tyme she may be wounne.

*Ans veteraria.* "At first repulse you must not faint,  
Nor flye the field though she deny  
You wise or thrise, yet manly bent,  
Againe you must, and still reply:  
When tyme permits you not to talke  
Then let your pen and fingers walke.

*Munera (crede mihi) placant hominesq; deosq;* "Apply her still with dyuers thinges,  
(For giftes the wysest will deceaue)  
Sometymes with gold, sometymes with ringes,  
No tyme nor fit occasion leaue,  
Though coy at first she seeme and wields,  
These toyes in tyme will make her yielde.

"Looke what she likes; that you must loue,  
And what she hates, you must detest,  
Where good or bad, you must approue,  
The wordes and workes that please her best:  
If she be godly, you must sweare,  
That to offend you stand in feare.

*Wicked wiles to de- ceave wittes women.* "You must commend her louing face,  
For women ioy in beauties praise,  
You must admire her sober grace,  
Her wisdom and her vertuous wayes,  
Say, 'twas her wit and modest shoe,  
That made you like and loue her so.

"You must be secret, constant, free,  
Your silent sighes and trickling teares,

Let her in secret often see,  
Then wring her hand; as one that feares  
To speake, then wish she were your wife,  
And last desire her saue your life.

"When she doth laugh, you must be glad,  
And watch occasions, tyme and place,  
• When she doth frowne, you must be sad,  
• Let sighes and sobbes request her grace:  
Sweare that your love is truly ment,  
So she in tyme must needes relent."

In a commendatory poem "In praise of Willobie his Avisa," at the commencement of the volume, is the following stanza, which is interesting as containing perhaps the earliest notice of Shakespeare's *Rape of Lucrece*, if, as I believe, this edition of Willobie is the first, 1594:—

"Though Collatine haue deerely bought,  
To high renowne, a lasting life,  
And found, that most in vaine have sought,  
To haue a Faire, and Constant wife,  
Yet Tarquyne pluckt his glistering grape,  
And Shakespeare paints poore Lucrece rape."

This poem has at the end, in the place of the author's name,—

"Contraria Contrariis:  
Vigilantius: Dormitanus."

Does it contain the name of the writer in disguise?

In the article on Willobie, in Wood's *Athenæ* (i. 756.) is given a copy of his LXIII. Sonnet, which shows how essential it is in transcribing ancient poetry to copy carefully the ancient *spelling*: and if that had been done in this instance, it will be perceived that the note of the editor would not have been needed. The first lines of one of the stanzas are, as given by Bliss:—

"And shall my follie prove it true  
That hastie pleasure doubleth paine?  
Shall griefe rebound, where ioy \* grew?"

to the third line of which this note is appended:—

\* "This line wants a word, perhaps it should be 'joy (first or once) grew.'" — *Hastlewood*.

In the original, "joy" is spelt "ioye," and pronounced as a dissyllable, which of course makes the metre all right, without the necessity of interpolating another word.

W. C. TREVELYAN.

Wallington, Newcastle-on-Tyne.

## AMESBURY.

Amesbury, Ambrosebury, Ambrosia, or Ambrii Cænobium (see Leland, *Coll.*, ed. 1770, vol. iii. pp. 29. 32. 34.). Here, says Bishop Tanner, is said to have been an ancient British monastery for 300 monkes, founded, as some say, by Ambrius, an abbat; as others, by the famous Prince Ambrosius (who was therein buried, destroyed by that cruel Pagan Gurmundus, who overran all this country in the sixth century). (Confer *Geoffrey of Monmouth*, lib. iv. c. 4.) About the year 980, Alfrida, or Ethelfrida, the queen dowager of King Edgar,

erected here a monastery for nuns, and commended it to the patronage of St. Mary and St. Melorius,—a Cornish saint whose relics were preserved here. Alfrida is said to have erected both this and Wherwell monastery in atonement for the murder of her son-in-law, King Edward (*Chron. de Mailross*, anno dcccclxxix., Robert of Gloucester and Bromton). The house was of the Benedictine order, and continued an independent monastery till the time of Henry II. in 1177. The evil lives of the abbess and nuns drew upon them the royal displeasure.

The abbess was more particularly charged with immoral conduct, insomuch that it was thought proper to dissolve the community: the nuns, about thirty in number, were dispersed in other monasteries. The abbess was allowed to go where she chose, with a pension of ten marks, and the house was made a cell to the Abbey of Fontevrault in Anjou; whence a prioress and twenty-four nuns were brought, and established at Amesbury. (*Chron. Bromton*, anno mclxxvii.) Eleanor, commonly called the Damsel of Bretagne, sole daughter of Geoffrey, Earl of Bretagnè, and sister of Earl Arthur, who was imprisoned in Bristol Castle, first by King John, and afterwards by King Hen. III., on account of her title to the crown, was buried according to her own request at Amesbury in 1241, the 25 Hen. III.

From this time the nunnery of Amesbury appears to have been one of the select retreats for females in the higher ranks of life. Mary, the sixth daughter of King Edward I., took the religious habit in the monastery of Amesbury in 1285, together with thirteen young ladies of noble families. (*Annal. Wigorn.*) Walsingham, in the *Ypodigma Neustriæ*, says the king and queen were averse to this step, and that was taken *ad instantiam regis*. (Walsing., *Hist.-Angl.*)

Two years after this (A.D. 1287), Eleanor, the queen of Henry III. and the mother of Edward I., herself took the veil at Amesbury, where she died, and was buried in 1292 (Walsing. anno 1292). She had previously given to the monastery the estate of Chadelsworth, in Berks, to support the state of Eleanor, daughter of the Duke of Bretagne, who had also become a nun there. Amesbury finally became one of the richest nunneries in England: how long it remained subject to the monastery of Fontevrault, we are not told.

Bishop Tanner says it was at length made denizen, and became again an abbey.

Isabella of Lancaster, fourth daughter of Henry, Earl of Lancaster, grand-daughter to E. Crouchback, son of Henry II., was prioress in 1292. There is no register extant. Amesbury is seven miles north from Salisbury. EDWARD HOGG FRX.

### EPIGRAM CORNER.—No. II.

"Esse nihil, dicis, quidquid petis, Improbe Cinna:  
Si nil, Cinna, petis, nil tibi, Cinna, nego."

"'Twas 'a mere nothing!' Cinna said, he sought:  
Then I, when I refused, denied him nought."

"Cum rogo te nummos sine pignore—'non habeo'—  
inquis,

Idem, si pro me spondet agellus, habes.  
Quid mihi non credis veteri, Thelesine, sodali,  
Credis colliculis arboribusque meis.  
Ecce reum Carus te detulit—adsit agellus.  
Exsilii comitem queris? agellus eat."

"'Tom, lend me fifty!' Tom's without a shilling—  
I'll give a mortgage—Tom's cash then is found.  
To trust his old tried friend, Tom isn't willing,  
But trusts implicitly his woods and ground.  
Tom may ere long need counsel from a friend,  
For mortgage, not for me, let Tom then send."

"Nubere vis Prisco—non miror, Paulla—sapisti.  
Ducere te non vult Priscus—et ille sapit."

"To marry Peter, Polly wisely tries.  
Peter won't have her—Peter too is wise."

"Nil mihi das vivus: dicis, post fata daturum.  
Si non es stultus, scis, Maro, quod cupiam."

"You'll not advance me sixpence 'till you die,  
Then you may know for what event I sigh."

"Omnia pauperibus moriens dedit Harpalus—hæres  
Ut se non fictas exprimat in lachrymas."

"When all his fortune Harpax gave the poor,  
His relatives were real mourners sure."

A. B. R.

### LIFE OF MRS. SHERWOOD: FICTITIOUS PEDIGREES OF MR. SPENCE.

At the present time, when, in consequence of increased facilities for consulting original documents in our public offices, and from other causes, genealogical researches have become so much more general than they were a few years ago, it behoves inquirers to be on their guard against artful and fraudulent persons, who may attempt to palm off fictitious pedigrees and heraldry.

In 1<sup>st</sup> S. ix. 220. MR. R. W. DIXON first drew attention to the tricks of a Mr. Spence; and subsequent communications from LORD MONSON and others (1<sup>st</sup> S. ix. 275.) were sufficient to put the readers of "N. & Q." on their guard against Mr. Spence's manœuvres. But doubtless he had previously made a good thing of his pedigrees; and I think we owe it to the cause of truth to expose their worthlessness in every instance that may come under our notice.

On reading the letter of the REV. G. F. DASHWOOD (2<sup>nd</sup> S. viii. 435.), I was at once struck with the *Spencean* style of the Butts pedigree; and, on looking over the "Table of Descent" in Mrs. Sherwood's *Life* (London, 1854, p. 5.), I can at

once trace the old hand. I have already had some correspondence on this subject with Mr. DASHWOOD, and, while agreeing with me in suspecting the earlier portion of Mrs. Sherwood's Table to have been compiled from *Spencean* materials, he feels anxious, as everyone who ever knew Mrs. Sherwood, either personally or by her writings, must do,—utterly to repudiate the notion of that excellent woman having knowingly sanctioned a fraud.

I see, in the Preface to her *Life*, that the editor thanks her relative, the Rev. H. Short, and her kind friend F. G. West, Esq., barrister-at-law, for their very able assistance: "without which," she says, "I could not have presented to the public the records of relationship with the family of Bacon." It does not appear whether these gentlemen had anything to do with the early part of the pedigree.

The first entry is that of a Butts who married the daughter and heir of *Sir Wm. Fitzhugh, of Congleton and Elton*, co. Chester; and the second Butts (Sir William) is slain at the battle of Poitiers, after having married a daughter of Sir Ranulph Cotgrave, Lord of Hargrave, co. Chester. Then follow three Butts's, all of Congleton. Now, on referring to the letters of Mr. DIXON and LORD MONSON, the reader will find that in each instance of pedigree supplied by Mr. Spence, the materials were said by him to be derived from documents in the possession of the Cotgrave family; and while Mr. DIXON was furnished with an ancestor who fell at the battle of Wakefield, LORD MONSON was offered one who was slain at the battle of Poitiers. Mr. DIXON's ancestor Ralph was made to quarter the ensigns of Fitzhugh, and other noble houses, "in right of his mother Maude, daughter of *Sir Ralph Fitzhugh de Congleton and Elton*, co. Chester,"—the authority given being that of a very ancient pedigree of the *Cotgreaves de Hargrave*. Still the old cards, shuffled over again! It happened, unfortunately for Mr. Spence, that both Mr. DIXON and LORD MONSON had made genealogy their special study; but, no doubt, many persons unacquainted with genealogical matters have been made victims to Mr. Spence's fictions.

Perhaps the gentlemen mentioned by the editor of Mrs. Sherwood's *Life* would kindly inform the readers of "N. & Q." whether my suspicions are correct? and whether they, or Mrs. Sherwood herself, compiled the earlier portion of the Butts pedigree from materials furnished by Mr. Spence?

JAYDEE.

### Minor Notes.

HENRY VI. AND EDWARD IV.—Sir Richard Baker says that the body of the deceased Henry was treated with great indignity. "He was

brought from the Tower to Paul's Church in an open coffin, bare-faced, where he bled; from thence in a boat to Chertsey Abbey, without Priest or clerk, torch or taper, saying or singing, and there buried." This cannot be reconciled with the following account taken from the *Pellis receptorum*:—

"De Custubus et expensis circa sepulturam predicti Henrici.

"Die Martis, xxiv die Junii.

"Hugoni Brice, in denariis sibi liberatis per manus proprias pro tot denariis per ipsum solutis tam pro clero, telâ lineâ, speciebus, et aliis ordinariis expensis, per ipsum appositis et expenditis (*sic*) circa sepulturam dicti Henrici de Windesore, qui infra Turrim Londoniæ diem suum clausit extremum; ac pro vadiis et regardis diversorum hominum portantium tortos, a Turro predictâ usque Ecclesiam Cathedralẽ Sancti Pauli Londoniæ, et abinde usque Chertsey cum corporis præsentis per Breve prædictum.—xv. iiii. vi. ob.

"Magistro Richardo Martyn in denariis sibi liberatis ad Vices; videlicet, unâ vice per manus proprias ixl. x. xii. pro tot denariis per ipsum solutis pro xxviii. ulnis telâ lineâ de Hollandiâ, et expensis factis tam infra Turrim prædictam ad ultimum Vale dicti Henrici, quam apud Chertsey in die Sepulturæ ejusdem; ac pro regardo dato diversis soldariis Calesii vigilantibus circa corpus, et pro conductu Bargearum cum Magistris ac Nautis remigantibus per aquam Thamisis usque Chertsey prædictam; et aliâ vice viiii. xii. iiii. pro tot denariis per ipsum solutis iv. Ordinibus Fratrum infra civitatem Londoniæ, et Fratribus Sanctæ Crucis in eadem, et in aliis operibus charitativis; videlicet, Fratribus Carmelitis xx. Fratribus Augustinis xx. Fratribus Minoribus xx. Fratribus Prædicatoribus, pro obsequiis et Missis Celebrandis xl. et dictis Fratribus Sanctæ Crucis x., ac pro Obsequiis et Missis dicendis apud Chertsey prædictam, in die sepulturæ dicti Henrici, lii. iiii. per Breve prædictum. xviii. iiii. iiii."

JOHN WILLIAMS.

Arno's Court.

MARINER'S COMPASS.—The title of the following work, now printed for the first time, will speak for itself:—

"La Composizione del Mondo\* di Ristoro D'Arezzo Testo Italiano del 1282 pubblicato da Enrico Narducci. Rome, 1855, 8vo."

The following allusion to the compass-needle is curious, and must be placed among the early ones:—

"E trouiamo tali . erbe e tali . fiori chella . uirtude del cielo si muouono . e uanno riolti tutta uia uerso la faccia del sole . e tali . no . e anche langola che ghuidi li marinari che per la uirtu del cielo e tratta e riolta alla stella la quale e chiamata tramontana (p. 264.)

The word *angola* can, I suppose, only mean the angled, sharp-cornered, needle which guides the mariners, &c. The manuscript is dated as finished in 1282, *Ridolfo inperadore aletto, Martino quarto papa residente, Amen*. It is now published to rescue Ristoro from oblivion, to show the condition of the Italian language in the thirteenth century, and to give an idea of the astronomical and physical knowledge of the time: it will serve all these purposes well.

A. DE MORGAN.



"WALK YOUR CHALKS."—This is a vulgarism which I have heard addressed to one whose company is no longer desired, and who is expected to depart from your presence *eo instanti*. Has the expression originated as follows? It appears from Mr. Riley's *Liber Albus*, lately printed, *Introduction*, p. lviii., that there anciently existed in London a custom for the marshal and serjeant-chamberlain of the royal households, when in want of lodgings for the royal retinue and dependents, to send a billet (*biletum*) and seize arbitrarily the best houses and mansions of the locality, turning out the inhabitants, and marking the house so selected with chalk. From this probably arose a saying, *urbanè*, "You must now please to walk out, for your house is chalked;" *breviter*, "you must walk, you're chalked;" *brevissimè*, "walk your chalks." C. J.

**MAISH.**—A Huntingdonshire woman called the damp, moist weather that we had at the close of last year, as "very *malsh* weather." She farther explained this species of weather to be "very ungiving." Is this word "malsh,"—used in a fen country, and, as I find, not peculiar to the women from whose lips I first heard it—a corruption of "marish," a fen word much used by Tennyson? *e. g.*:—

"The cluster'd marish-mosses crept."

"And far through the marish green and still."

"And the silvery marish flowers that throng."

CUTHBERT BEDE.

**THE A-BECKET FAMILY.**—Apropos of Mr. Robertson's recent history of Thomas à Becket, the following may be worth noting. A certain Italian Marquis who was still alive six months back, told me about eight years ago that his mother had been the last descendant of the noble Pisan family of Minabekti, and that the origin of this family was, that after the death of S. Thomas of Canterbury, a younger brother ran away from England and settled at Pisa; that he called himself Becket minor, which in due course was transformed into the name given above. I am pretty certain, though the name does not figure in "Murray," that there is a monument to some member or members of the family in Sa. Maria Novella. W. H.

**LORD NELSON AND LADY HAMILTON.**—Anecdotes of this really great man, when coupled with "the taint, that, like another Dalilah, she cast upon the brave man whom she ensnared by her wiles," cannot be of the same value as those bearing on his great achievements; but the following is brought to memory by some extracts from *The Diary and Correspondence of the late Right Hon. George Rose, &c.*, and may be considered farther objectionable as corroborating that infatuation which is the only stain on his otherwise unblemished reputation.

After the battle of the Nile, a large medal by Kuchler, commemorative of the victory, and beautifully set in crystal, was presented to Lord Nelson: on receiving it, he immediately presented it to Lady Hamilton, saying, "this is yours by undoubted right." It is well known he nourished the belief that it was through her influence with the Queen of Naples he was enabled to encounter the French fleet.

A full description of this medal is unnecessary; but it is of gold, with an attempt to represent the setting sun, the position of the fleets, with a medallion likeness of the hero.

H. D'AVENEY.

### Queries.

**RADICALS IN EUROPEAN LANGUAGES.**—What number (nearly) of the radical words of any of the principal languages of Europe (especially Greek, Latin, and Anglo-Saxon) are connected in origin with Sanscrit roots? and what proportion does the number of radicals so connected in any language bear to the whole number of radicals in that language?

J. V. F.

Dublin.

**CHURCH CHESTS.**—I should be much obliged to any of the learned correspondents of "N. & Q." who would refer me to any treatise on church chests, or inform me where I could find any account of these interesting and often beautifully decorated remnants of bye-gone times.

JOHN P. BOILEAU.

Ketteringham Park, Wymondham.

**RIFLE PITS.**—These have been said to have been first brought into use at Sebastopol, but in the account of the siege of Ciudad Rodrigo (*Peninsular Campaigns*, vol. ii. p. 321.) which was undertaken by Regnier in June, 1810, the author describes the planting of a battery of forty-six guns, and says "by this, and by riflemen stationed in pits, the fire of the garrison was kept down, and the sap was pushed to the glacis." So that rifle pits appear to have been in use half a century ago. Is there any earlier notice of them?

A. A.

Poets' Corner.

**CLASSICAL CLAUQUEURS AT THEATRES.**—A very high authority, speaking of Percennius, who was the ringleader of the formidable revolt of the Pannonian Legions in the time of Tiberius (A. D. 14), and was afterwards put to death by order of Drusus, says that he had been originally employed in theatres to applaud or to hiss; but referring to Tacitus (*Ann.* i. 16. &c.), I find he merely calls him "*dux olim theatralium operarum*," which I suppose would answer to something like our stage manager. Is there any other authority for representing this Percennius as,



what the French call, a *claqueur*; or of showing that such persons were ever employed in ancient theatres: and can your readers refer me to any other passage where such an office as "*dux theatralium operarum*" is mentioned? C. C. T.

"THINKS I TO MYSELF."—It seems the authorship of this clever and amusing little book was much controverted at the time of its appearance. A friend of mine, the lamented L. J. Lardner, Esq., told me on the best authority, as he had it from the author himself, that it was the production of a Mr. Dennys. The work, from its humour, merits a republication.

J. H. VAN LENNEP.

Zeyst, near Utrecht, June 4, 1860.

HOOPER, the martyr-bishop, had a brother named Hugh, who, settling in Jersey, became the source of a family now in existence there. I am greatly in want of genealogical details respecting him: of what family he came; the names of his father, brothers, sisters, &c., and what his ancestral (not episcopal) arms were. Also, the residences of his descendants, if any.

J. BERTRAND PAYNE.

BALLAD AGAINST INCLOSURES.—I shall be much obliged to any one who can furnish me with the words of a song very popular among the Lincolnshire peasantry during the last twenty years of the eighteenth century—the period of the great inclosures. It consisted principally, I believe, of a bitter invective against landlords and lords of manors.

The following words are all that I ever heard:

"But now the Commons are ta'en in,  
The Cottages pulled down,  
And Moggy's got na wool to spin  
Her Lindsey-woolsey gown."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ROBERT KEITH.—Who was Robert Keith, the translator of a small edition of the *Imitation of Jesus Christ* in four books, by Thomas à Kempis, printed at Glasgow, for R. and A. Foulis, 18mo., 1774?

X. A. X.

BAPTISMAL FONT IN BREDA CATHEDRAL: DUTCH-BORN CITIZENS OF ENGLAND.—In the Biographical Notice of Professor L. G. Visscher (born, March 1, 1799, ob. Jan. 26, 1859,)\* it is said that Visscher, by way of a joke, used to call himself a citizen of London, because baptism had been administered to him at the font of Breda cathedral, to which King William III. of England had attached the privilege of London citizenship. The Professor's father, Teunis Kragt Visscher, on

Sept. 19, 1799, was killed by a British bullet near Schoorlдам, as he was in the act of lifting up his battalion's colours, of which the stick had been shot in two, and flourished them over his head that again they might be conspicuous to all. The ball threw him from his horse, when he had already passed the bridge; and the scared animal would have carried the flag, which had entangled itself into the reins, towards the English, if Sergeant Westerheide had not rescued it from the midst of the enemy's fire.

I suppose the privilege, on which Visscher jokingly prided himself, will have been settled upon the Breda font, because of the English troopers residing in this stronghold under William III.

But I want to ask a question:—Are the children of parents, one of whom—the mother, for instance—is English, when born under un-English colours, still considered as citizens of your country?

How long does descent from English blood give a right of English birth? Does it extend to grandchildren?

J. H. VAN LENNEP.

Zeyst, near Utrecht.

"ANTIQUITATES BRITANNICÆ ET HIBERNICÆ."

—In the year 1836, the Royal Society of Northern Antiquaries announced their intention of publishing by subscription *Antiquitates Britannicæ et Hibernicæ*, or a collection of accounts elucidating the early history of Great Britain and Ireland, extracted from early Icelandic and Scandinavian MSS. Was this intention completed? and if so, where is the work to be purchased or consulted? I always thought it extreme carelessness that the editors of the *Monumentum Historicum Britannicum* should have overlooked the great store of matter connected with the early history of this island contained in the early writers and MSS. of Scandinavia and Iceland.

C. W.

NOAH'S ARK.—What foundation is there for the traditional form of Noah's ark? With the flat bottom and gable roof, it is by no means calculated for a safe voyage, although from the dimensions given in Holy Writ it is generally considered to have been the perfection of naval architecture.

W. (Bombay.)

BRITISH SOCIETY OF DILETTANTI.—I am desirous to be made acquainted with the history of this society, existing about the middle of the last century, and which encouraged and assisted Mr. James Stuart and Mr. Nicholas Revett in their arduous labours, the result of which was that invaluable work *The Antiquities of Athens*. I am desirous to know who were the president and principal promoters of this scientific association; where in London their meetings were held; if they published their "Transactions;" and if the society is still extant. I have heard it intimated that the above had merged into the Society of Arts,

\* See *Handelingen der Jaarlijksche Algemeene Vergadering van de Maatschappij der Nederlandsche Letterkunde te Leiden, gehouden den 16<sup>en</sup> Junij, 1859*, pp. 66, 67,

which was established in 1753, and was located in the Adelphi, and which was presided over and patronised at various intervals by Charles Duke of Norfolk, the Dukes of Northumberland, Richmond, Portland, &c. If the Dilettanti were incorporated with the latter society, pray at what period did such union take place? Z. Z.

**ACROSTIC.**—At the end of a form of prayer for the 17th Nov., set forth by authority, *temp.* Elizabeth (but undated), are some psalms and anthems appointed to be sung. One of these, entitled "a Song of rejoycing for the prosperous Reigne of our most gracious Sovereigne Lady Queene Elizabeth," and "made to the use of the 25th Psalm," is arranged so as to be an acrostic of God save the Queen:—

G Geve laude unto the Lorde,  
And prayse his holy name  
O O Let us all with one accorde  
Now magnifie the same  
D Due thanks unto him yeeld  
Who evermore hath beene  
S So strong defence buckler and shilde  
To our most Royall Queene.  
A And as for her this daie  
Each where about us rounde  
V Up to the skie right solemnelie  
The bells doe make a sounde  
E Even so let us rejoyce  
Before the Lord our King  
T To him let us now frame our voyce  
With chearefull hearts to sing.  
H Her Majesties intent  
By thy good grace and will  
E Ever O Lorde hath bene most bent  
Thy lawe for to fulfill  
Q Quite thou that loving minde  
With love to her agayne  
V Unto her as thou hast beene kinde  
O Lord so still remaine.  
E Extende thy mightie hand  
Against her mortall foes  
E Expresse and shewe that thou wilt stand  
With her against all those  
N Nigh unto her abide  
Upholde her scepter strong  
E Eke graunt with us a joyfull guide  
She may continue long. I. C.  
Amen.

This curious acrostic takes every alternate line of the psalm. I want to know who is the probable author, whose initials, I. C., are at the foot, or do they stand for the words in *Christo*?

ABRACADABRA.

**HENRY VII. AT LINCOLN IN 1486.**—This politic sovereign is recorded to have thought it prudent to visit the northern parts of the kingdom in the first spring of his reign, and to have "kept his Easter at Lincoln." Is it known by what route he made his progress from London, and by whom he was attended?

WILLIAM KELLY.

Leicester,

**REV. JOHN GENEST.**—On Dec. 14, 1859, Puttick and Simpson sold among the collections of Mr. Bell of Wallsend, an autograph latter (signed) of the Rev. John Genest, 8 pages folio, and containing dramatic memoranda for 1712. It was dated 8, Bennett Street, Bath, Nov. 20th, and was written in a large bold hand. I conclude he is the author of *Some Account of the English Stage*, 10 vols. 8vo. 1832. What is known of him, and when did he die? CL. HOPPER.

**HOTSPUR.**—What is the *earliest* record of the sobriquet "Hotspur" applied to the famous Henry Lord Percy of Alnwick? G. W. ERNST.

Liverpool.

**HENRY CONSTANTINE JENNINGS.**—This gentleman was born at Shiplake, Oxfordshire, in 1731; married before —; he buries his wife Julianna in 1761; he married, 2ndly, a daughter of Roger Newell of Bobins Place in Kent; in 1815 he is living in Lindsey Row, Chelsea, and in or about the same time he preferred a claim to an abeyant peerage; but it is not known with what success; he is supposed to have died in the King's Bench Prison about 1818; his inveterate love for the fine arts was no doubt the cause of it. If any kind correspondent of "N. & Q." would furnish the pedigree of his family from about 1650 to his death it would be thankfully acknowledged by a relative. DAVID JENNINGS.

Charles Street, Hampstead Road.

**PYE-WYPE.**—A field in the parish of Middle Rasen is known by the name of *Pye-Wype Close*. There are said to be other places in the county of Lincoln bearing the same name. What is the meaning of Pye-Wype? J. SANSOM.

### Queries with Answers.

"PUT INTO SHIP-SHAPE."—Can any of the readers of "N. & Q." inform me of the origin of this phrase? MERRICK CHRYSTOM, M.A.

[The familiar phrase "Put into ship-shape," which is commonly used, signifies "arranged, put into order, made serviceable" (as when a vessel in ordinary is rigged and prepared for sea), appears to have originated, verbally at least, from an expression which, unless some of our older lexicographers have fallen into error, bore a by no means kindred meaning. According to Ash (1775) and Bailey (1786) *ship-shapen* signified *unsightly*, with a particular reference to a ship that was "built strait up," or wall-sided. Webster and Ogilvie, on the contrary, give "ship-shape" in the sense which it now bears in common parlance. "Ship-shape, in a seamanlike manner, and after the fashion of a ship; as, this mast is not rigged *ship-shape*; trim your sails *ship-shape*."

We shall feel much obliged to any of our readers who will favour us with an example of *ship-shapen* in the older signification of *wall-sided* or *unsightly*. "Wall-sided" was formerly *wale-reared*. Cf. A.-S. *wall*, a wall.]

**ANNA CORNELIA MEERMAN.**—I have a copy of *Sermons and Discourses*, by my late kinsman, Dr. George Skene Keith, minister of Keith Hall and Kinkell, Aberdeenshire; London, J. Evans, 1785, on the title-page of which is this autograph inscription by the Doctor's cousin and patron: "To Anna Cornelia Meerman, by Anthony Earl of Kintore, Sept. 11, 1785." Can any of your readers tell me who Anna Cornelia Meerman was? I have a confused notion that I remember her name in connexion with literature. KIRKTOWN SKENE. Aberdeen.

[This lady seems to be Anna Cornelia Mollerus, who was first married to Mr. Abraham Perrenot, Doctor of Laws, celebrated for his writings on philosophical subjects and on jurisprudence, and for some Latin Poems. His widow married the Hon. John Meerman, first counsellor and pensionary of the city of Rotterdam, and author of *Thesaurus Juris Civilis et Canonici*, and numerous other works. Mrs. Meerman accompanied her husband in his various travels, and was his constant and happy companion till his death in 1815. The Meerman Library was sold by auction in 1824, and produced 131,000 florins.]

**REV. J. PLUMPTRE'S DRAMAS.**—The Rev. J. Plumptre, vicar of Great Gransden, published in 1818, a volume of *Original Dramas*. Could you oblige me by giving the *dramatis personee*, &c. of three of these little dramas, having the following titles: *Winter*, *The Force of Conscience*, *The Salutary Reproof*. ZETA.

[1. *Winter*; a Drama in Two Acts. *Characters*: Mr. Paterson, pastor of the village; Richard Wortham, a farmer; his sons John, William, and Robert; Henry Bright, in love with Betsy; John Awfield, a farmer; Thomas, his son; Kindman, a publican; Wm. Richards, parish clerk; John Bradford, a shepherd; a waggoner and a boy. Mary Wortham, wife to Wortham; Betsy and Susan, their daughters; and Mrs. Kindman. *Scene*: The country. *Time*: A night and part of the next morning in the depth of winter.

2. *The Force of Conscience*, a Tragedy in Three Acts. *Characters*: Mr. Jones, a clergyman; Wm. Morris, a blacksmith; Edw. Selby, his son-in-law; Robert Ellis; Geo. Martin; Richard and James, journeymen to Morris; constable of the village and of the town; gaoler; and three spectators. Esther, daughter to Morris; Dame Brown, his housekeeper; Lucy, sister of Ellis. *Scene*: a country village, and a neighbouring county town.

3. *The Salutary Reproof, or the Butcher*, a Drama in Two Acts. *Characters*: Lord Orwell; Sir Wm. Rightly; Mr. Shepherd, a clergyman; Thomas Goodman, the butcher; Crusty, a baker; Muggins, a publican; George, son to Goodman; servant to Lord Orwell; Mower. Mrs. Goodman, wife to Goodman; Ruth, the daughter; Mrs. Manage, housekeeper to Lord Orwell; Mrs. Crusty, wife to Crusty; Susan, servant to Crusty; Mowers, &c. *Scene*: a country village about fifty miles from London.]

**REV. W. GILPIN ON THE STAGE.**—The Rev. J. Plumptre, in 1809, published *Four Discourses on the Amusements of the Stage*. This work attracted a good deal of notice at the time. Among other authors quoted by Mr. Plumptre in support of his views regarding the reformation of the stage, I find the name of the Rev. W. Gilpin.

vicar of Boldre. As I am unable to refer to Mr. Plumptre's volume, could you oblige me by giving the passage in the works of this excellent clergyman, as quoted by Mr. Plumptre. ZETA.

[The following extract occurs at p. 112, of Plumtre's *Discourses on the Stage*: "Gilpin, in his *Dialogues on the Amusements of Clergymen*, p. 116., in the person of Dr. Stillingfleet, afterwards Bishop of Worcester, says of the playhouse, 'What a noble institution have we here, if it were properly regulated. I know of nothing that is better calculated for moral instruction—nothing that holds the glass more forcibly to the follies and vices of mankind. I would have it go hand in hand with the pulpit. It has nothing indeed to do with Scripture and Christian doctrines. The pageants, as I think they were called, of the last century, used to represent Scripture stories, which were very improperly introduced, and much better handled in the pulpit: But it is impossible for the pulpit to represent vice and folly in so strong a light as the stage. One addresses our reason, the other our imagination; and we know which receives commonly the more forcible impression.' Again, at p. 187., Mr. Plumtre gives the following quotation: "Mr. Gilpin (p. 124.) wishes to have different theatres for the different ranks of life: 'In my Eutopia (says Gilpin) I mean to establish two—one for the higher, the other for the lower orders of the community. In the first, of course, there will be more elegance and more expense; and the drama must be suited to the audience, by the representation of such vices and follies as are found chiefly among the great. The other theatre shall be equally suitable to the lower orders.'"]

**QUOTATION.**—Would you inform me who is the author of a poem entitled "The Fisherman," and in which the following couplet occurs?

"There was turning of keys, and creaking of locks,  
As he took forth a bait from his iron box."

CONSTANT READER.

[These lines are from "The Red Fisherman," by Winthrop Mackworth Praed. See his *Poetical Works*, New York, 1844, p. 71.]

"THE VOYAGES, ETC. OF CAPTAIN RICHARD FALCONER."—In vain I have tried to get a copy of *The Voyages, Dangerous Adventures and Imminent Escapes of Captain Richard Falconer*. According to the *Literary Gazette* for 1838, p.

printed in that year from that of 1734, and published in London by Churton. Are these *Voyages* a fiction, or not? J. H. VAN LENNEP.

Zeyst, near Utrecht, Jan. 4, 1860.

[This was a favourite work of Sir Walter Scott, but the authorship of it was unknown to him. In a letter to Daniel Terry, Esq., dated 20th Oct. 1813, he says: "I have no hobby-horsical commissions at present, unless if you meet with the *Voyages of Capt. Richard, or Robert Falconer*, in one volume, 'cow-heel, quoth Sancho,' I mark them for my own." On the 10th Nov. 1814, Sir Walter again writes to his Dear Terry, to thank him for Capt. Richard Falconer: "To your kindness I owe the two books in the world I most longed to see, not so much for their intrinsic merits, as because they bring back with vivid associations the sentiments of my childhood—I might almost say infancy." On a fly-leaf of Scott's copy, in his own handwriting, is the following note: "This

book I read in early youth. I am ignorant whether it is altogether fictitious, and written upon De Foe's plan, which it greatly resembles, or whether it is only an exaggerated account of the adventures of a real person. It is very scarce, for, endeavouring to add it to the other favourites of my infancy, I think I looked for it ten years to no purpose, and at last owed it to the active kindness of Mr. Terry. Yet Richard Falconer's *Adventures* seem to have passed through several editions." (Lockhart's *Life of Scott*, ed. 1845, pp. 248. 305.) The work, however, is fictitious, and the production of William Rufus Chetwood, who first kept a bookseller's shop in Covent Garden, and became afterwards prompter to Drury Lane Theatre.]

**MS. LITERARY MISCELLANIES.** — Can you give me any account of the following authors, whose works are in the Harleian MSS. ? 1. Geo. Bankes, author of "Literary Miscellanies," 4050. 2. Antony Parker, author of "Literary Miscellanies." 3. Stephen Millington, author of "Literary Miscellanies." Could you also oblige me with any information regarding the dates, and the contents of these volumes ?

ZETA.

[Harl. MS. 4050. is a small quarto paper book of 273 pages, besides some loose papers inserted in different parts. It is the Common-place book on theological subjects of George Bankes, who appears to have been president of some college from the verses addressed to him at fol. 186., and signed Potter. Cent. xvii.]

Harl. MS. 4048. is a paper book, 4to. of 160 pages, written in English and Latin, and is the Common-place book of Antony Parker. It is chiefly on subjects of divinity, abstracts of sermons preached by various persons. Cent. xvii.]

Harl. MS. 5748. is a paper 4to. book, consisting of 1. Godwyn's Roman Antiquities, translated, as it seems, from the first edition, by Stephen Millington, 1641. 2. Phrases collected out of the same book by the same person. 3. Six Latin Declamations, each signed Steph. Millington.]

**ST. CYPRIAN.** — Can you inform me whether there is authority for supposing that St. Cyprian, Bishop of Carthage and martyr, was a negro ?

R. T. L.

[The great St. Cyprian was born in Africa, and probably at Carthage, though on this latter point there is some difference of opinion. He appears to have inherited considerable wealth from his parents, and we find no traces of any supposition that he was by birth a negro, an idea which may have arisen from his being termed by St. Jerome "Cyprianus Afer."]

**BENET BORUGHE.** — Can you give me any information regarding Benet Borughe, author of a poetical translation of Cicero's Cato Major and Minor, Harleian MS. 116. What is the date of the work ?

ZETA.

[The Harl. MS. 116. is a parchment book, written by different hands, in a small folio. The third article is "Liber Minoris Catonis (fol. 98.) et Majoris" (fol. 99.), translated into Latino in Anglicum per Mag. Benet Borughe. There is no date, but the MS. seems to be of the latter part of the fifteenth century.]

**TOPOGRAPHICAL EXCURSION.** — Has that portion of the Lansdown MS. volume, No. 213., being

the tour of three Norwich gentlemen through various counties in 1634 and 1635, ever been printed *in extenso* ?

C. E. L.

[The greater portion of this Itinerary will be found in Brayley's *Graphic Illustrator*, 4to. 1834. The contributor states that "no alteration has been made in the language, but the immaterial parts have been omitted, and a few words of connexion occasionally introduced." The long poem appended to the Itinerary is also omitted. An extract relating to Robin Hood's Well is printed in our 2nd S. vi. 261.]

### Replies.

#### ARCHIEPISCOPAL MITRE.

(2nd S. viii. 248.)

It is perhaps singular that no precise answer can be given to your correspondent's Query, "How it is that archbishops bear their mitre from within a *ducal coronet* ?"

The variation in the mode of bearing the mitre observed between the metropolitans and the suffragans, is of modern date. The illustrations afforded by the paintings on glass which decorate our ancient cathedrals, and the representations upon the effigies and other portions of monumental remains in those sacred edifices, placed in memory of numerous ecclesiastical dignitaries, do not afford any authority for a distinction between the mitres of *Archbishops* and *Bishops* (with the exception of the Bishops of the See of *Durham*), down to the period of the Revolution.

The Records of the College of Arms do not supply a single authority for the mitres of the Archbishops issuing from or placed within a *Ducal Coronet*. An examination of the various instances where mitres are depicted, will corroborate this fact, and particularly those Records termed *Funeral Certificates*, which contain many entries in reference to deceased Prelates, and to which the armorial ensigns of their respective Sees, as well as, in numerous cases, those of their paternal bearings are attached.

The last entry of a certificate taken upon the death and burial of an Archbishop, is that of Gilbert Sheldon, *Archbishop of Canterbury*, who died 9th November, 1677 : it is certified and attested by Sir William Dugdale, then Garter, and there depicted are the arms of the See of Canterbury surmounted by the episcopal mitre, *without any coronet*.

It is hardly credible that at this period any authority for the coronet existed, or so experienced an officer as Sir William Dugdale would not only have known it, but have seen that the record of his official act had been correctly made.

The variation, therefore, in practice between the metropolitan and suffragans must be traced to a period subsequent to the death of Sheldon, and is not probably of earlier date than the commencement of the 19th century.

In a dissertation entitled *An Assemblage of Coins fabricated by Authority of the Archbishops of Canterbury*, published in 1772 by Samuel Pegge, M.A. (p. 7.), that writer, when speaking of the mitre, remarks, "there is also some difference now made in the bearing of the mitre by metropolitans and the suffragans: the former placing it on their coat armour on a Ducal Coronet, a practice lately introduced, and the latter having it close to the escocheon."\*

In the *Gentleman's Magazine* for the month of May, 1778 (vol. xlviii. p. 209.), is a communication (signed *Rowland Rouse*) in answer to a query similar to the present, put to the editor of that publication in July, 1775, which had not before received any reply. That communication contains some remarks upon the subject of mitres, illustrated by six wood engravings, exhibiting their various shapes and forms, and giving the authorities from which they were taken.

The illustrations are,

*No. I.* The mitre of Simon Langham, Archbishop of Canterbury, from his tomb, anno 1376.

*No. II.* That of Archbishop Cranmer (who died 1558), in Thoroton's *Antiquities of Nottinghamshire*, fol., printed in 1677.

*No. III.* That of Archbishop Juxon, who died in 1663, from a window in Gray's Inn Hall † with the date 1663 under it. In another compartment of the same window, the writer adds, were the arms of John Williams Bishop of Lincoln, and Lord Keeper of the Great Seal to King James ‡ with a mitre of the very same character, and ornamented in the same form and fashion as those of the two last-mentioned Archbishops, viz. *Cranmer* and *Juxon*, none of them having the coronet.

*No. IV.* The mitre of Archbishop Gilbert Sheldon, which Mr. Rouse esteems a great curiosity as being the *first instance* he had met with of a specific difference between the mitre of an Archbishop and that of a Bishop: it was placed over the arms of Dr. Gilbert Sheldon, Archbishop of Canterbury, by that very able and judicious Herald Francis Sandford, Lancaster Herald, in his dedication to him, the Archbishop, of his fine print of the chapel and monument of King Henry VII., etched by Holler in 1655.§ He observes that this mitre rises from a coronet composed of the *circulus aureus* heightened up with pyramidal points or rays, on the top of each of which is a pearl.

This seems to be an instance, and the first of a

\* Mr. Pegge's dissertation is dedicated to Archbishop Cornwallis, and on the top of the page is a shield of his arms, viz. the See of Canterbury impaling Cornwallis, and surmounted with a mitre in the ducal coronet.

† Dugdale's *Origines Judiciales*, fol. 1671, p. 303.

‡ Ib. 802.

§ *Genealogical History*, fol. 1677, pp. 439. 442.

deviation from the usual mode of depicting the mitre, and that on a plate bearing upon the face of it the sanction of Lancaster Herald, though it is no evidence that the mitre was so used by Archbishop Sheldon, to whose funeral certificate, as already remarked, the usual mitre was attached by Sir William Dugdale twenty years afterwards. It may have been the act of the engraver, and not that of Sandford.

Mr. Rouse calls the coronet a *Celestial Crown* (but it is more of an Earl's coronet), and says he finds it not many years after changed for a marquis's coronet, citing the instance of the mitre attributed to Sancroft.

*No. V.* That of Archbishop Sancroft placed over his effigies about the time of the Revolution, in R. White's print of the Archbishop and six Bishops, his colleagues (over each of whom there is a plain mitre only), who were committed to the Tower for not ordering the declaration of King James for liberty of conscience to be read in their respective dioceses. The same form of mitre was placed by the same R. White over the arms of Archbishop Tillotson (Sancroft's successor) in a print of him prefixed to a folio volume of his Sermons; but on an octavo edition of Tillotson's Sermons, published in 1701, he places a mitre in no wise distinguished from that of the ordinary mitre of a Bishop, and resembling that of Cranmer, *No. II.*

In 1730 the Marquis's Coronet seems to have yielded to the Ducal Coronet, as in the illustration,

*No. VI.* That of Archbishop Wake, whose mitre rises from the Ducal Coronet upon the authority quoted of a work entitled *The British Compendium* (Lond. 12mo. 1731); and this probably induced the remark of Mr. Pegge, that the practice was then lately introduced. The same authority ascribes a similar mitre as surmounting the arms of Lancelot Blackburn, Archbishop of York.

With the exception of the instance of the mitre ascribed by Sandford to Archbishop Sheldon, the authorities cited cannot be said to have any official import, but rest upon the acts of engravers and persons having no cognizance of the subject, and therefore not to afford any authority for the practice which subsequently, and has now for many years, prevailed with the Archbishops.

It would seem from these remarks that the *first* variation in the usage of the mitre, by the introduction of a *coronet*, is in the case of Archbishop Sheldon, in a plate dedicated to him by Francis Sandford, Lancaster Herald, which is certainly a singular circumstance when adverting to the funeral certificate of Archbishop Sheldon, recorded in 1677, where the mitre is without. Holler's print was etched in 1655; and although the dedication of the plate bears the initials of

Sandford, it is by no means certain that he had any supervision in the engraving of the arms, since the coronet is evidently fanciful in this instance, and it was not until years after that the Ducal Coronet made its appearance.

It may be said that down to the Restoration there was *no difference* in the mitres worn, or surmounting the armorial ensigns of the Sees of the Archbishops and Bishops, with the exception of *Durham*.

That about the year 1688 Sancroft (who was consecrated 27 January, 1677-8, in Westminster Abbey, and deprived 1 February, 1690-1) has ascribed to his mitre the *Marquis's Coronet* in a print by White, and the *Ducal Coronet* is ascribed to that of Archbishops Wake and Blackburn in 1730.

That since 1730 the assumption seems to have established itself, and continued to the present day; but nothing like a *grant or legal authority* is to be found for so using the *mitre* out of a Ducal Coronet.

It has been hinted that the style of "Grace" given to the Archbishops, being that given to Dukes, may have afforded the suggestion of adding the *ducal* coronet to the mitre.

In the Lambeth Library is a MS., No. 555., a small 4to. bound in calf, containing the arms of the respective Prelates of the See of Canterbury from the time of Lanfranc to that of Dr. John Moore, who died in January, 1805. The arms are illuminated on vellum, and surmounted by a *mitre*.

From the commencement down to the bearing of Thos. Herring, Archbishop in 1747, and who died 1757, the character of the mitres are similar, and in no instance does the mitre appear with a *ducal* coronet. The arms of Herring are followed by those of Mathew Hutton, translated from the See of York to the See of Canterbury in 1757, and his coat is the first surmounted with a mitre within the ducal coronet. From that time to the succession of Moore, translated from Bangor in 1783, which is the last in the MS., the mitre appears within the ducal coronet.

In the great window in Juxon's Hall, now the library, are the arms of various Prelates since the Restoration: some of modern date have the mitre out of coronets, which in some instances resemble more those of a marquis or foreign count. They have been executed by artists without reference to accuracy. The bearing, however, of the mitre out of a ducal coronet seems to have been adopted without variation since the elevation of Hutton to the See of Canterbury in 1757. These remarks are made more in reference to the mode of bearing the mitre by the Archbishops of Canterbury, though I am not aware of any deviation by the Prelates of the See of York since the time of Archbishop Blackburn, but have not made that

rigid inquiry into the subject as in the case of Canterbury. G.

#### BUNYAN PEDIGREE.

(1<sup>st</sup> S. ix. 223.; xii. 491.; 2<sup>nd</sup> S. i. 81. 170. 234.)

George Bunyan (1.) married Mary Haywood (2.) at St. Nicholas church, Nottingham, 1754, and had children: (3.) Thomas, 1755; (4.) Ann, 1756; (5.) George, 1758; (6.) Mary, 1760; (7.) Mary, 1762; (8.) Elizabeth, 1763; (9.) William, 1764; (10.) Sarah, 1765; (11.) William and (12.) George, 1766; (13.) Amelia, 1767.

(3.) Thomas, Bombardier, married — Mather, no children; burgess list, Nottingham, hosier, 1776. (4.) Died near London, at Godmaster (?); (5.) died young; (6.) died 1761; (7.) married Mr. Sanigear, cashier in Bank of England, died Dec. 11, 1856. The portrait of John Bunyan, formerly in her possession ("N. & Q.," 2<sup>nd</sup> S. i. 81.), is now the property of Mr. Wilkinson, Clinton Street, Nottingham. (8.) Married Thomas Pinder; shoemaker, and had children: George, Thomas, Catherine, and Mary. (9.) Died young. (10.), (11.), and (12.), died when babies. (13.) Married Thomas Bradley, 1792, and had children: George, Ann, and Thomas; died 1858.

From (13.) mainly I learnt, among others, these particulars: — Her father was born at Elstow (this was said doubtfully), and his marriage displeased Mary Haywood's father, who called him "the tinker," and made him go to church; but he used to say, "This morning I have had milk and water, this afternoon I will have some strong drink;" and used to go to the meeting-house. But after the birth of Thomas, (2.) was never called the tinker's wife. (This is probably the foundation of the report that a son of John Bunyan married a woman of property in Nottingham, and had to abjure his sect.)

(1.) got into debt in consequence of his politics, and was by Lord Howe made Inspector of Stores in Philadelphia on approval. He there died of fever (there is another story), when (13.) was about twelve or thirteen years old. This would be about the time of the occupation of Philadelphia by the British, and UNEDA could probably make some discovery on the point.

(1.) had a brother, Capt. Wm. Bunyan, drowned at sea: his wife Elizabeth lies in St. Mary's chancel. Nottingham burgess list: Wm. Bunyan, Lieutenant in the Navy, 1767. Bunyan, Capt. William, as well as his brother George, voted for Hon. William Howe, 1774. Perhaps some naval book-worm could help me to farther information.

(1.) had a sister Catharine, a maiden lady, whom he fetched from Bedford, and settled as milliner in Nottingham: a sister or other near relation, Susanna, who came from Bedford on

visits, and afterwards kept school at Stamford, and died there. Catherine died at Matlock.

(13.) had a Josephus, which Mr. Mawkes, formerly curate of Ockbrook, took in exchange for another book: in it was written: "The gift of Catherine Bunyan to Ann Bunyan;" "Catherine Bunyan, the gift of her honoured father." She thought the name should have been supplied as John.

S. F. CRESWELL.

School House, Tunbridge, Kent.

#### DONNELLAN LECTURES.

(2<sup>nd</sup> S. viii. 442.)

The following is a complete list of the Donnellan Lecturers, and of the subject of their lectures:—

1794. Thomas Elrington, D.D. "The Proof of Christianity derived from the Miracles recorded in the New Testament." Published.

1795. Richard Graves, D.D. "That the Progress of Christianity has been such as to confirm its Divine Original." Not published.

1796. Robert Burrowes, D.D. George Millar, D.D. (in room of Dr. Burrowes resigned) "An Inquiry into the Causes that have impeded the further Progress of Christianity." Not published.

1797. Richard Graves, D.D. "The Divine Origin of the Jewish Religion, proved from the internal Evidence of the last Four Books of the Pentateuch." Published.

1798. William Magee, D.D. "The Prophecies relating to the Messiah." Not published.

1799. John Ussher, A.M. John Walker, A.M. (in room of Mr. Ussher, resigned).

1800. William Magee, D.D. "The Prophecies relating to the Messiah."

1801. Richard Graves, D.D. "The Divine Origin of the Jewish Religion, demonstrated chiefly from the internal Evidence furnished by the last Four Books of the Pentateuch." Published.

1802. Joseph Stopford, D.D.

1803-6. (No appointment.)

1807. Bartholomew Lloyd, D.D. "The Providential Adaptation of the Natural to the Moral Condition of Man as a fallen Creature." Not published.

1808. (No appointment.)

1809. Richard H. Nash, D.D. "The Liturgy of the Church of England is conformable to the Spirit of the Primitive Christian Church, and is well adapted to promote true Devotion." Not published.

1810-14. (No appointment.)

1815-16. Franc Sadleir, D.D. "The various Degrees of Religious Information vouchsafed to Mankind, were such as were best suited to their Moral State at the peculiar Period of each Dispensation." Published.

1817. (No appointment.)

1818. William Phelan, A.M. "Christianity provides suitable Correctives for those Tendencies to Polytheism and Idolatry which seem to be intimately interwoven with Human Nature." Published in *Phelan's Remains*, London, 1832.

1819. Charles R. Elrington, D.D. "The Doctrine of Regeneration according to the Scriptures and the Church of England." Not published.

1820. (No appointment.)

1821. James Kennedy-Bailie, B.D.

1822. Franc Sadleir, D.D. "The Formulas of the

Church of England conformable to the Scriptures." Published.

1823. James Kennedy-Bailie, B.D. "The Researches of Modern Science tend to demonstrate the Inspiration of the Writers of Scripture, particularly as applied to the Mosaic Records." Published.

1824-26. (No appointment.)

1827-32. Franc Sadleir, D.D. "The Socinian Controversy." Not published.

1833-34. (No appointment.)

1835-37. Joseph Henderson Singer, D.D.

1838. James Henthorn Todd, D.D. "Discourse on the Prophecies relating to Antichrist in the Writings of Daniel and St. Paul." Published.

1839-41. James Henthorn Todd, D.D. "Six Discourses on the Prophecies relating to Antichrist in the Apocalypse of St. John." Published.

1842. William Digby Sadleir, D.D.

1843-47. James Henthorn Todd, D.D.

1848-49. Samuel Butcher, D.D. "On the Names of the Divine Being in Holy Scripture." Not published.

1850. (No appointment.)

1851. Mortimer O'Sullivan, D.D. "The Hour of the Redeemer." Published.

1852. William Lee, D.D. "The Inspiration of Holy Scripture, its Nature and Proof." Published.

1853. William De Burgh, D.D. "The early Prophecies of a Redeemer, from the First Promise to the Prophecy of Moses." Published.

1854. Charles Parsons Reichel, B.D. "On the Christian Church." Not published.

1855. James Byrne, A.M. "Six Discourses on Naturalism and Spiritualism." Published.

1856. James Mac Ivor, D.D. "Religious Progression." Not published.

1857. John Cotter Mac Donnell, B.D. "The Doctrine of the Atonement, deduced from Scripture, and vindicated from Misrepresentation and Objections."

1858. James Wills, B.D. Lectures not published.

1859. James Mac Ivor, D.D. "Religious Progression." Not published.

ΑΔΙΕΥΣ.

Dublin.

THE "INCIDENT IN 'THE '15.'" (2<sup>nd</sup> S. viii. 409. 445.)—General Wightman's seizure of Lady Seaforth's coach and horses made some noise at the time. Thus Baillie, writing from Inverness on the 30th March, 1716, to Duncan Forbes, says:—

"General Wightman hath taken six coach horse with coach and shafts of Seafort—the coach is sent on board one of the ships . . . Some say here that it would have been better service to have taken the guns and the swords from the rebels than Seafort's coach; but G. W. is fond of the bonny coach and fine horses."

We might infer from this that the seizure was a self-appropriation, and the probability is strengthened by another seizure.

Hosack, in a letter to Forbes, tells him that Fraserdale's chamberlain gave Lord Lovat "some information about Fraserdale's plate; and Lord Lovat as he was going to Ruthven demanded it of Provost Clerk; but he positively refused him, and I believe there happened some hott words. Afterward Lovat in his passion dropt something of it to Wightman; who, when Lovat was gone, by arrest and threatenings of prison, procured



the plate from the Provost. I do not know yet what Cadogan may do in it, but Wightman did not make the prize for Lovat." Lovat and Fraserdale both claimed to be head of the clan: Fraser, a Mackenzie, as having married the heiress, a daughter of the late Lord, and Lovat as his heir male. Lovat's loyalty, I suspect, rested on the fact that Fraserdale was of the adverse faction. Baillie, writing to Forbes, says:—

"I am pretty well informed that it is not above 150 pounds in value; also I may observe that G—W—n keeps well what he takes."

Hosack reports the results on the 10th April:

"I hear Genl Cadogan has made Lovat a present of his half of Fraserdale's plate, and that he has compounded for the other half with Wightman."

This is confirmed by a letter from Lovat.

T. I. I.

DR. SHELTON MACKENZIE (2<sup>nd</sup> S. viii. 169. 235. 258.)—Thinking it possible that Dr. Mackenzie had not seen the above references to himself in "N. & Q.," I lately drew his attention to the subject, in order that he might have the opportunity of clearing up the difficulty. I have just received his reply, dated "Philadelphia, Dec. 26th, 1859;" and from it make the following extract:—

"I have just looked over the 'Life of Maginn,' prefixed to the 5 volume edition of *Maginn's Miscellanies*, and find that it does not contain a word, in its 100 pages, of Maginn's having helped Ainsworth, in prose or verse. But I do find, in a previous biography which I wrote for vol. v. of my edition of *Noctes Ambrosianae*, that (on the authority of the Maginn biography written by Kenealy, in the *Dublin University Magazine*), I have said, 'Most of the flash songs, and nearly the whole of Turpin's "Ride to York" in *Rookwood*, were written by Maginn.' I dare say that, when writing the enlarged and more elaborate *Memoir for the Miscellanies*, I doubted the fact, and therefore omitted it. Maginn, among other reasons, did not know the country between London and York; but Ainsworth did.

"An account of my death did appear, Nov. 1854, not in New York, but in the *London Times*."

I may add to the above, that Dr. Mackenzie is now the "literary" editor of the *Philadelphia Press*,—a leading democratic, anti-administration paper, published in the city whose name it bears.

R. T.

Albany, N. Y., Dec. 27.

HYMNS (2<sup>nd</sup> S. viii. 512.)—"Lo! he comes with clouds descending," claims for its author Charles Wesley, and is to be found in his hymns of *Intercession for all Mankind*, 1758. Thomas Olivers composed the tune to it only. "Great God! what do I see and hear;" the first verse by Ringwald, the remaining three by W. B. Collyer, D.D. The remaining two hymns seem to be piecemeal compositions, of which most of the modern compilations consist, especially Mercer's.

DANIEL SEDGWICK.

Sun Street, City.

SONG OF THE DOUGLAS (2<sup>nd</sup> S. v. 169. 226. 245.)—MR. GIPPS may be glad to learn, even two years after his inquiry, that, if an article in the *Spectator* of the 24th Dec. 1859, may be believed, the song of which he quotes some lines is a modern production, written by the authoress of the *Life of John Halifax*, who has lately published this with other poetical pieces. The *Spectator* gives the poem as follows:—

"Could ye come back to me, Douglas, Douglas,  
In the old likeness that I knew,  
I'd be so faithful, so loving, Douglas!  
Douglas, Douglas, tender and true.

"Never a scornful word should grieve ye,  
I'd smile on ye sweet as the angels do,  
Sweet as your smile on me shone ever,  
Douglas, Douglas, tender and true.

"O to call back the days that are past!  
My eyes were blinded, your words were few;  
Do you know the truth now up in heaven,  
Douglas, Douglas, tender and true?"

"I never was worthy of you, Douglas,  
Not half worthy the like of you.  
Now all men seem to me shadows;—  
And I love only you, Douglas, tender and true.

"Stretch out your hands to me, Douglas,  
Drop forgiveness from Heaven like dew,  
As I lay my heart on your dead heart, Douglas,  
Douglas, Douglas, tender and true."

These fervent lines require not the accessory charm of being linked to an old legendary verse with which they appear to have no connexion. They are the outpourings of the heart of a too scornful maiden, who, having hastily refused an offer from a suitor, finds, after his death, that she had really loved him, and had not intended to be taken at her word.

The question still remains whether the single line in Holland's *Howlet* is original, or quoted there from some earlier poem. STYLITES.

WRECK OF THE DUNBAR (2<sup>nd</sup> S. viii. 414.)—The Dunbar was not wrecked entering Melbourne, but at a very short distance from the South Head at the entrance of Port Jackson (Sydney Harbour, New South Wales), at a place well known as The Gap. The unhappy event was caused by an error of judgment in mistaking The Gap for the entrance to the Harbour.

Lloyd's agent at Sydney, or Messrs. J. Fairfax & Sons, the respected proprietors of the principal newspaper there, *The Sydney Morning Herald*, would doubtless assist your correspondent in carrying out his praiseworthy intentions.

The man saved was, I believe, a sailor, and his rescuer probably a man belonging to one of the Sydney Head pilot boats.

Reference to Deacon's files of newspapers from the colony about the date referred to would enable your correspondent to obtain the information he seeks.

W. STONES.

Blackheath.



**\*OTHOBOUS'S CONSTITUTIONS** (2<sup>nd</sup> S. viii. 532.)—Perhaps it may not be amiss to add that Othobonus was afterwards Pope, under the title of Adrian V. His reign, however, was very short, as he died one month and nine days after his election, and before episcopal consecration. Some years before the Council of London over which he presided, that is *circa* an. 1252, he had been, although a Genoese, Archdeacon of Canterbury. He was well qualified, therefore, from his knowledge of the state of the English church, to direct and control the deliberations of the Synod. It is of some interest to know what popes had, previously to their wearing the tiara, held church preferment in England. There was one, for instance, who was Bishop of Worcester; at least, appointed Administrator of the Diocese by a Bull dated 31 July, 1521. This was Cardinal Julianus de Medicis, afterwards Clement VII.

If your correspondent will consult the Oxford edition of Lyndwood's *Provinciale*, an. 1679, he will not only find the *Constitutions* of Othobonus annexed, but a very copious *glossa* by John de Athona, *alias* John Acton. I have often marvelled why that same edition should have received the University "imprimatur;" for, although there are undoubtedly many things suited to the present state of things in England, yet a great part as to doctrine, and a greater part as to discipline, is applicable only to the times preceding the separation from Rome. Some things, indeed, there are which not one of us, whether he belongs to Rome or Canterbury, considers binding. For example, what should we say of the following strict injunction of one of the *Constitutions* of Othobonus, "*De habitu Clericorum*?"

"Statuimus et districtè præcipimus, ut Clerici universi vestes gerant non brevitatè nimia ridiculas et notandas, sed saltem ultra tibiarum medium attingentes, aures quoque patentes, crinibus non coöpertas, et Coronas habeant probandâ latitudine concedentes. . . . Nec, nisi in itinere constituti, unquam aut in ecclesiis, vel coram Prælati suis, aut in conspectu communi hominum, publicè infulas suas (vulgo *Coyphas* vocant) portare aliquatenus audeant vel præsumant. Qui autem in Sacerdotio sunt, qui etiam sunt Decani aut Archidiaconi, ne non omnes in Dignitatibus constituti Curam animarum habentibus, Cappas clausas deferant."

JOHN WILLIAMS.

Arno's Court.

**SYMPATHETIC SNAILS** (2<sup>nd</sup> S. viii. 503.)—I remember reading on this subject a series of communications which appeared in *La Presse*, a Paris newspaper, a few years since. I am unable to state the precise time, but think it was between the years 1852 and 1856.

J. MACRAY.

**SCOTCH CLERGY DEPRIVED IN 1689** (2<sup>nd</sup> S. viii. 329. 538.)—To the works mentioned by B. W. add Lawson's *History of the Scottish Episcopal Church from the Revolution to the present Time*, 8vo. Edinb. 1842.

J. MACRAY.

**CURIOUS MARRIAGE** (2<sup>nd</sup> S. viii. 396.)—Such public notifications as those mentioned by MR. REDMOND were also customary in Scotland, as in the following instances:—

"Last week Mr. Graham, younger, of Dongalston, was married to Miss Campbell of Skirving, a beautiful and virtuous young lady."—*Glasgow Courant* (Newspaper), Feb. 9, 1747.

"On Monday last, Dr. Robert Hamilton, Professor of Anatomy and Botany in the University of Glasgow, to Miss Mally Baird, a beautiful young lady with a handsome fortune."—*Ibid.*, May 4, 1747.

"On Monday last, Mr. James Johnstone, Merchant in this place, was married to Miss Peggy Newall, a young lady of great merit, and a fortune of 4000*l.*"—*Ibid.*, Aug. 8, 1747.

An anecdote is current of an old Glasgow shop-keeper who announced a large *portion* to each of his daughters in the event of their marriage. The bait took rapidly, but when it came to the paying part of the business, he pled as his apology for non-performance an inadvertency in having at that time added the "*year of God*" into the balance sheet of his property as *pounds sterling*. G. N.

**HOLDING UP THE HAND** (2<sup>nd</sup> S. viii. 501.)—The mode of making an affirmation, which MR. BOYS says "is the oldest form of an oath recorded in the Bible," is still practised in the United States of America. The Members of Congress, when they qualify for that office, are asked whether they will swear or affirm their loyalty to the constitution and the laws of the country. Those who swear, take the oaths in the English form; those who affirm, hold up the right hand, and bow in assent, when the Speaker has repeated what they are required to affirm. False affirmation is subjected to the same penalties as perjury, and no distinction is made in any of the courts of law between evidence taken either by oath or affirmation. The President of the United States is allowed to affirm if he chooses, instead of taking the oath in the accustomed form, when he is inducted into office.

PISHEY THOMPSON.

Stoke Newington.

**DERIVATION OF RIP**, "A RAKE OR LIBERTINE" (2<sup>nd</sup> S. viii. 493.)—This is a terminal abbreviation (like *bus* from *omnibus*) of a word of reproach very commonly used in the last century, viz. *demi-rep*, meaning a person with half a reputation. It may be classed with another slang term current about the same time,—a *demi-fortune*, which was applied to a carriage drawn by a single horse,—long before the brougham was invented, or found so generally useful. J. G. N.

**"MY EYE AND BETTY MARTIN"** (2<sup>nd</sup> S. viii. 491.)—The only origin I have ever heard ascribed to this phrase is, that it is derived from a monkish form of expression, "*Mihi et Beati Martini*." In the same spirit I have heard the expression, "*Let's sing old Rose, and burn the bellows*," de-

rived from a schoolboy's merry shout on the arrival of the holidays, "*Let's singe old Rose and burn libellos*,"—meaning, "let us singe the master's wig, and burn our books:"—this, of course, would only apply when the master's name was Rose. These expressions, so widely spread through the length and breadth of England, certainly had an origin in *something*. I shall like to receive others than those I have thus—only half in earnest—scribed to them. **PISHEY THOMPSON.**

Stoke Newington.

**NATHANIEL WARD** (1<sup>st</sup> S. ix. 517.; 2<sup>nd</sup> S. v. 319.; viii. 46. 76.)—Since writing our former letter respecting the loyal rector of Staindrop, our attention has been drawn to the circumstance that your correspondent **SOCIUS DUNELM** (2<sup>nd</sup> S. v. 319.) attributes to him the address prefixed to Samuel Ward's *Jethro's Justice of Peace*, 1627. We take it, however, to be clear that that address was written by another Nathaniel Ward, who was of Emmanuel College; B.A. 1599, M.A. 1603. He was preacher at St. James's, Duke Place, London; afterwards benefited in Essex, and died 1653. As to him see Brook's *Lives of the Puritans*, iii. 182. **C. H. & THOMPSON COOPER.**

Cambridge.

**FAMILY OF CONSTANTINE** (2<sup>nd</sup> S. viii. 531.)—I conceive that your querist J. F. C. alludes to a family whose pedigree, &c., is given in Hutchins' *Dorset*, to which work I would refer him for full particulars.

William Constantine of Merly was born 1612; educated and reader at the Middle Temple; was Recorder of Dorchester and Poole, and knighted 1668. His son Harry (by his first marriage) was born 1642, and died 1712, having sold Merly to—Ash of—, county Wilts, who in 1752 disposed of it to Ralph Willett, proprietor of a large estate at St. Christophers, W. I.

Monuments of the Constantine family are to be seen in the minster church of Wimborne.

Hutchins' *History and Antiquities of the County of Dorset* was originally published in 1774, a new edition of which is about to be brought out by Mr. Shipp, bookseller, Blandford, who would be glad to receive corrections and additions from authentic sources. **WILLETT L. ADYE.**

Merly House, Dorset.

**KING JAMES'S HOUNDS** (2<sup>nd</sup> S. viii. 494.)—Persons unaccustomed to old manuscripts are very apt to mistake the contraction *e* for an *e*, and consequently to read *hownde* for "howndes," as is twice done in the extracts from the churchwardens' accounts of Bray here printed. It is also necessary to the uninitiated to explain that *prepte* means "precept:" precepts were issued by the justices, at the motion of the royal purveyors, to furnish the king's and the prince's hounds with their requisite provender. **J. G. N.**

**LONGEVITY OF CLERICAL INCUMBENTS** (2<sup>nd</sup> S. ix. 8.)—Besides the instance of clerical longevity given by your correspondent in the case of the Rev. John Lewis, late rector of Ingatestone in the county of Essex, other instances can be given occurring in the same county, and not very far from Ingatestone. The parish of Stondon Massey, distant about six miles from Ingatestone, affords a remarkable instance, as it had only two rectors during a period of 106 years, viz., the Rev. Thomas Smith, who was presented to the living in 1735, and died in 1791, when he was succeeded by the Rev. John Oldham, who died in 1841. Apropos to this subject is the following extract from the volume of the *Gentleman's Magazine* for 1791:—

"On January 19th, 1791, died the Rev. Thomas Smith, Rector of Stondon Massey, Essex. He was one of the five rectors of the five adjoining parishes, whose united ages amounted to more than four hundred years. The others were Harris of Grensted, Henshaw of High Ongar, Salisbur, of Moteton, Kippax of Doddingtonhurst."

At the present day, the parish of Kelvedon Hatch, in the same county, has only had three rectors in a century, viz. the Rev. John Cookson, who was presented to the living in 1760; he died in 1798, and was succeeded by the Rev. Ambrose Serle, on whose death, in 1832, the Rev. John Banister, the present highly esteemed and universally respected rector, was inducted into the living. **A SUBSCRIBER.**

**THE ELECTRIC TELEGRAPH HALF A CENTURY AGO** (2<sup>nd</sup> S. ix. 26.)—In reply to A. A., I beg to say that, putting aside the anticipations of the electric telegraph, which were numerous and curious, Stephen Gray, a pensioner of the Charter House in 1729, made electric signals through a wire 765 feet long, suspended by silk threads. Franklin's experiments (1748) and those of Cavallo (1770) left electric telegraphy where they found it. The first instrument that can be called a telegraph was made by Mr. J. R. Sharpe, of Doe Hill, near Alfreton, in 1813. This employed the newly discovered voltaic electricity; and thus forms an epoch in the art of electric telegraphy. M. Sæmmering, also, in 1814, made a voltaic electric telegraph. In the mean time, however, the experiments of Mr. Ronalds, near Hammer-smith, had been commenced; and in 1816, that gentleman constructed his telegraph, which was a most simple and ingenious contrivance, but contained one element of failure, for long distances, viz. the employment of frictional electricity. To him, however, belongs the merit of some of the mechanical details adopted in modern telegraphs.\* He was, I believe, the uncle of Dr. Donaldson of Cambridge. **CLAMMILD.**

Athenæum Club.

\* See Descriptions of an Electric Telegraph, and of some other Electrical Apparatus. 8vo. London. 1823.

## Miscellaneous.

## NOTES ON BOOKS.

*Hamlet* by William Shakespeare, 1603; *Hamlet* by William Shakespeare, 1604. Being exact Reprints of the First and Second Editions of Shakespeare's Great Drama from the very rare Originals in the Possession of his Grace the Duke of Devonshire, with the Two Texts printed on opposite Pages, and so arranged that the Parallel Passages face each other. And a Bibliographical Preface, by Samuel Timmins. (Sampson Low.)

It may be a question whether the first and second editions of *Hamlet* are most to be prized for their rarity or their literary value, as illustrating the progress of the great workman by whom this wondrous drama was fashioned. The forty admirable facsimiles produced by the liberality of the Duke of Devonshire, under the superintendence of Mr. J. P. Collier, and as liberally presented to various public libraries and known Shakespeare students, served apparently but to stimulate a desire on the part of a larger public for the opportunity of comparing the two editions. This they are now enabled to do in a most satisfactory manner for fewer pence than the originals are worth pounds, thanks to the typographical skill of Mr. Allen, Jun., of Birmingham, and to the editorial supervision of Mr. Timmins.

*A History, Military and Municipal, of the Ancient Borough of Devizes, and, subordinately, of the entire Hundred of Potterne and Cawnings in which it is included.*

This is obviously the work of a Devizes man, and in the eyes of the inhabitants of Devizes we doubt not it will find great favour. The author has avoided the fault of making his book a mere mass of dry names and dates, but he has fallen into another mistake, that of not confining his book to the proper subject of it, and it is almost as much occupied with the history of England generally as of Devizes in particular. This will, however, make the History of Devizes more acceptable to the general reader.

*An Analysis of Ancient Domestic Architecture in Great Britain.* By F. T. Dollman and J. R. Jobbins. (Masters.)

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Although the *Quarterly Review* just issued (No. 213.) contains only seven articles, it will be found a varied and amusing number. The first paper on *The Australian Colonies and the Gold Supply* is obviously written by one who is master of the subject. *Cotton Machines and their Inventors* is an interesting sketch of the rise of what is now one of our most important branches of industry. *China and the War* gives a good sketch of recent proceedings in that country, and of the course to be pursued hereafter. *Religious Revivals* is a temperate and well-considered article. *The Roman Wall in Northumberland* will please the antiquary and scholar; and a masterly sketch of the *Life and Works of Cowper* will please all readers. The last article, *Reform Schemes*, is the only really political article in *The Quarterly*, and—shall we confess the truth?—we have not yet read it.

## BOOKS RECEIVED.—

*Brief Sketches of Booterstown and Donnybrook.* By the Rev. B. H. Blacker. (Herbert, Dublin.)

A carefully compiled little volume, relating briefly the annals of the Fair-renowned Donnybrook.

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*Routledge's Illustrated Natural History.* By the Rev. J. G. Wood. (Routledge.)

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## DR. HICKES' MANUSCRIPTS.—

A painful rumour has been the topic of conversation in literary circles during the past week. It appears that three large chests full of manuscripts, left by the celebrated Dr. George Hickes, the deprived Dean of Worcester, were consigned to the custody of his bankers after his decease. Owing to the dissolution of the firm, the premises have been lately cleared out, and the whole of these valuable documents committed to the flames in one of the furnaces at the New River Head! Here is a loss, not only to the ecclesiastical student who wishes to form an impartial judgment on the history of the English Church at the eventful period of the Revolution; but of papers illustrative of the biographical and literary history of the close of the seventeenth century. For it is well known that Dr. Hickes was a person of such political, ecclesiastical, and literary eminence in his time, that he was in daily correspondence with the most learned men at home and abroad. It is melancholy to contemplate the loss of literature when we consider that Dugdale, Gibson, Nicolson, Elstob, Robert Harley, Earl of Oxford, Wanley, Pepys, Kettlewell, Jeremy Collier, Dodwell, and his bosom friend the pious Robert Nelson, were among his correspondents. Dr. Hickes died on Dec. 15, 1715. Mr. Thomas Bowdler was his executor, and Mr. Annesley the overseer of his will.

## BOOKS AND ODD VOLUMES

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## Notices to Correspondents.

MUNCHAUSEN'S TRAVELS. Mr. Phillips will find no less than seven articles on this subject in our last Series.

J. H. (Glasgow). Has not our correspondent misunderstood the Archbishop, whose remarks refer only to the "first edition" of *The Directory*.

? There is no such word as *Pandite*. The *Gibson* motto is "Pandite cælestes portæ."

H. B. It has never been satisfactorily shown that Richard Baxter was the author of *The Heavy Shove*. Our correspondent wishes to know who was the author of *Salve for Sore Eyes*, and Pins and Needles for the Ungodly.

H. B. The lines on London Dissenting Ministers were printed, for the first time, in our 1st S. i. 454. See also pp. 383, 445, of the same volume.

F. R. S. A. The reference is to the University of Marburg, a town of Hessen-Cassel in Germany. We believe it keeps an agency in London, for conferring its academical honours.

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## Notes.

## PHILIP RUBENS,

THE BROTHER OF SIR PETER PAUL RUBENS.

Philip, the third son of John Rubens and Maria Pijpelinex\*, was born at Cologne (v. Kal. May, 1574), to which place his parents had fled from their native city of Antwerp.\* The father himself, a man of great erudition, took upon himself the education of his son Philip at home, until the boy had arrived at the age of twelve, when he closed a life of usefulness. The widow, with her children, returned to Antwerp; and Philip, having finished his studies, entered the service of Joannes Richardotus, President of the Council, as his secretary, and was entrusted with the education of his two sons, William and Antony. He became afterwards the disciple and friend of the learned Justus Lipsius, and travelled into Italy with one of the sons of his first patron, Richardotus. He returned thence 1604. It appears, moreover, that at one period he accepted the position of librarian to the Cardinal Ascanius Colonna. The Duke of Tuscany also invited his services, but being summoned by the senate of Antwerp to become their secretary, he returned to the city of his ancestors. Anno 1608, on the 9th of October, his mother de-

Query, which is the correct orthography of this surname, Pijpelinex or Pijpelinex.

parted from the world, having<sup>is</sup> holy bishop seventieth year of her age. <sup>col-</sup>lish eccle-

Philip wedded the youngest of the three daughters of Henricus de Moy, who, within a year<sup>at</sup> their marriage, presented him with a daughter, whose name we learn from the monument was Clara. But in the flower of his age, and arrived at the summit of his ambition, being seized with a deadly fever, on the v. Kal. Sept. 1611, he was snatched from his sorrowing friends and compatriots, leaving his brother, the great painter, the only surviving child of seven.

Within two days, his remains were committed to the earth in the church of St. Michael.

Shortly after (pridie Id. Septemb.), his widow gave birth to a son, to whom Nicolaus Rokoxius stood sponsor, and gave him at the font the name of his father.

In memory of her husband, she erected a monument with this inscription, the wording of which is alleged to be from the pen of Sir Peter Paul Rubens, the force of which would be marred by any translation:—

"PHILIPPO RUBENIO, I. C.  
Joannis civis et senatoris Antverp. F.  
• Magni Lipsi Discipulo et Alumno  
Cujus doctrinam pæne assecutus,  
Modestiam feliciter adæquavit:  
Bruxellæ Præsidi Richardoto,  
Romæ Ascanio Cardinali Columnæ,  
Ab Epistolis, et studiis,  
S. P. Q. Antverpiensi a secretis.  
Abiit, non obiit, virtute et scriptis sibi superstes.  
V. Kal. Septemb. Anno Christi MDCXI. ætat. xxxix.  
Marito bene merenti Maria de Moy,  
Duum ex illo liberorum Claræ et Philippi mater,  
Propter illius ejusque matris Mariæ Pijpelinex sepulchrum,  
Hoc majoris et amoris sui monumentum P. C.  
Bonis viator bene precare manibus:  
Et cogita, præiit ille, mox sequar."

Upon his decease, Joannes Noverus addressed to his brother a long epistle of condolence, which commences thus:—

"Quod in luctu summum est Petre Paulle V. amicissimæ scilicet in morte evenisse, merito in cælum sublati testamur suspiriis," &c.

Various of his friends and admirers wrote elegies upon his death. One, addressed "Ad eximium virum Petrum Paulum super obitu fratris ejus Philippi Rubeni," I suspect to be from the pen of one of the Brant family. The concluding lines of one of these elegiac compositions, by Laurentius Beyerlinck, makes an elegant allusion to the talents of the great painter:—

"Fac etiam ut fratris frater post fata superstes,  
Emula cui cælo dextera, mensque data est;  
Quâ poterit, certâ sollers arte exprimat ora,  
Et frater fratris vivat in effigie  
Dumque hic arte suâ, superestque in imagine Frater  
Alteri ab alterius munere surget honos."

The undermentioned letters, written by Philip



important augmentation to the recently published *Rubens' Papers*, viz. one dated "Louanii xii. Kal. Jun. mdc1., commencing: "Annus est mi frater cum Italia te abduxit," etc. Another from the same to the same, dated "Patavii Idib. Dec. mdc1.," beginning: "Prima votorum Italiam videre," etc. Another from the same to the same, dated "Patavii Idibus quintil. mdc1.," which commences thus: "Fabulam narras vel potius agis mi frater," etc.

Philip was the author of some pieces addressed to his brother: one, a kind of epithalamium, with this heading, "Petro Paulo Rubenio Fratri suo et Isabellæ Brantiæ nuptiale fœdus animo et stilo gratulatur." Another dedicated "Ad Petrum Paulum Rubenium navigantem," sent to him "three years since (as he mentions), when he went into Italy out of Spain."

I would by way of Query inquire the date of this paper, as I find no mention of the great artist being in Spain at so early a period. To conclude, I cannot refrain from adding the flattering testimonial given to him by that prince of scholars Justus Lipsius:—

"Omnis ordo,  
Quisquis hac leges.

Ex fide et vero scies scripta. Philippum Rubenium domo Antverpiâ, annos P. M. quatuor in domo et contubernio meo egisse, mensæ participem, sermonis et disciplinæ. Probatam a naturâ et modestiam attulisse, item semina aliqua doctrinæ, quæ immane quantum in spatio illo brevi auxit: Latina et Græcâ literaturâ promptus, utriusque orationis sive scriptiōne disertus, solutâ et nexâ. Historias et antiquitatem addidit et quicquid boni bonitate et celeritate ingenii hausit, judicio direxit. Adeo supra rem nihil adstruo, ut pro re non dicam. Vis fidem? experire et sub modestiæ illo velo, sed paulatim relege, quæ dixi et quæ non dixi. O vos quibus virtus et honor curæ, carum hunc habete, producite, applaudite: ita utraque illa vos respiciant, et hunc Fortuna, quæ pro meritis mundum risit. Scripsi et signavi

"JUSTUS LIPSIVS, Professor et Historiographus Regius Lohanii, xv. Kal. Oct. mdc1."

CL. HOPPER

#### GOWRIE CONSPIRACY.

On looking into the alleged letters of Logan of Restalrig, as they were for the first time correctly given in Mr. Pitcairn's *Criminal Trials* (Part II. vol. ii.), there are some things not easy to be reconciled with their genuineness. One of them bears to be dated at Fastcastle, which is in Berwickshire, upwards of forty miles from Edinburgh; and though the name is not given of the party to whom it was sent, that party was evidently Alexander Ruthven, the Earl of Gowrie's brother. It contains this passage:—

"Qben ye hav red, send this my letter bak agane with ye berar, that I may se it brunt myself, for sa is the fasson in sik errandis, and if ye please, vryt yowr answer on the bak hereof in case ye vill tak my vord for the credit of the berar."

It is added afterwards: "For Godds cause keep all things very secret."

This letter, it is professed, was sent by the person called "Laird Bour," Logan's confidential servant; and on the very day of its date in *Berwickshire*, appears another letter from Logan to Bour himself, committing the other to his charge, and dated from *the Canongate of Edinburgh*. This last apparent incongruity may possibly admit of explanation, though it is not easy to see how; but, letting that pass, there remains to be explained—

1. How came Logan either to trust the letter to Bour, and much more, how came he to write to him, when the indictment itself bears (see p. 280. of the volume), that Bour was *literarum prorsus ignarus*, confirmed by what is afterwards said of Bour on p. 257., "he could not read himself."

2. Is it at all probable that, after the death of the Earl of Gowrie and his brother, Logan, who is represented as so anxious to destroy the letter immediately after it had served its purpose, should not have done so without at least any farther delay, seeing the risk he personally ran by its preservation; yet—

3. Not only does he not appear to have looked after it, but to have allowed this confidential servant, Mr. Bour, to take it (without returning it to himself) to Sprot the notary, in order that Sprot might decipher it for Bour's information; and—

4. Logan lived six years afterwards, and allowed Sprot to keep possession of it all along.

Some of your readers, who take an interest in this mysterious subject, may perhaps be able to find a clue for unravelling this piece, so as to put it in keeping with King James's account of the business.

G. J.

#### FIRELOCK AND BAYONET EXERCISE.

At a time when the rifle and sword-bayonet have caused the introduction of new evolutions in France, and will, I have no doubt, ultimately work a revolution in our own army, your military readers may be interested by the following document found amongst a mass of papers connected with the army in Ireland in the seventeenth and early part of the eighteenth centuries, preserved in the Ormonde Muniment Room at Kilkenny Castle.

JAMES GRAVES, A.B.

Kilkenny.

#### THE EXERCISE OF THE FIRELOCK AND BAYONET.

##### Words of Command.

##### TAKE CARE.

- |   |          |
|---|----------|
| 1. Joyne your Right hand to yr          |          |
| Firelocks                               | - - - 1. |
| 2. Poise your Firelocks                 | - - - 1. |
| 3. Joyne yor left hand to yor Firelocks | - - - 1. |

4. Cock your Firelocks	-	1. 2.
5. Present	-	1.
6. Fire	-	1.
7. Recover your Armes	-	1.
1. Handle your slings	-	1. 2.
2. Sling your Firelocks	-	1. 2.
3. Handle your Matches	-	1. 2. 3.
4. Handle your Grenades	-	1. 2. 3.
5. Open your Fuse	-	1. 2.
6. Guard your Fuse	-	1.
7. Blow your Matches	-	1. 2.
8. Fire & throw y <sup>r</sup> Grenades	-	1. 2. 3.
9. Returne your Matches	-	1. 2. 3.
10. Handle your Slings	-	1. 2.
11. Poise your Firelocks	-	1. 2. 3. 4.
8. Rest upon your Armes	-	1. 2. 3. 4.
9. Draw your Bayonets	-	1. 2.
10. Screw your Bayonets on y <sup>r</sup>	-	
Muskett	-	1. 2. 3. 4.
11. Rest your Bayonets	-	1. 2. 3. 4.
12. Charge your Bayonets breast	-	
high	-	1. 2. 3.
13. Push y <sup>r</sup> Bayonets	-	1. 2.
14. Recover your Armes	-	1. 2.
15. Rest upon your Armes	-	1. 2. 3. 4.
16. Unscrew your Bayonets	-	1. 2. 3.
17. Returne your Bayonets	-	1. 2. 3. 4.
18. Half cock your Firelocks	-	1. 2. 3. 4.
19. Blow your Pans	-	1. 2.
20. Handle your Primers	-	1. 2. 3.
21. Prime	-	1. 2.
22. Shut your Pans	-	1. 2. 3. 4.
23. Cart about to Charge	-	1. 2.
24. Handle your Cartridges	-	1. 2. 3.
25. Open your Cartridges	-	1. 2.
26. Charge w <sup>th</sup> Cartridge	-	1. 2.
27. Draw forth your Ramers	-	1. 2. 3. 4.
28. Hold them up	-	1.
29. Shorten them against your brest	-	1. 2.
30. Put them in y <sup>e</sup> Barrills	-	1. 2. 3. 4. 5. 6.
31. Ram downe your charge	-	1. 2.
32. Recover your Ramers	-	1. 2. 3.
33. Hold them up	-	1.
37. Poise your Firelocks	-	1.
38. Shoullder your Firelocks	-	1. 2. 3.
39. Rest your Firelocks	-	1. 2. 3.
40. Order your Armes	-	1. 2. 3.
41. Ground your Armes	-	1. 2. 3. 4.
42. Take up your Armes	-	1. 2. 3. 4.
43. Rest your Firelocks	-	1. 2. 3.
44. Club your Firelocks	-	1. 2. 3. 4.
45. Rest your Firelocks	-	1. 2. 3. 4.
46. Shoulder	-	1. 2. 3. 4.

"This is y<sup>e</sup> Exercise that was Introduced in Flanders by Lievt. General Ingoldsby in 1706."

#### ST. THOMAS CANTILUPE, BISHOP OF HEREFORD.

The learned Alban Butler asserts that St. Thomas of Hereford was born in Lancashire. He gives no authority for the assertion. Can any of your readers tell me if it rests on any foundation? The point is apparently trivial; but it is, nevertheless, interesting to thousands of Roman Catholics, at least the Catholics of Lancashire, reverencing him as they do as a canonised saint; and, indeed, is not devoid of interest to

any Englishman, who must regard this holy bishop as one of the bright stars of the English ecclesiastical firmament.

In my opinion, there is not the slightest foundation for this assertion. In consulting Dugdale's *Baronage*, I find that the principal residence of the noble family of Cantilupe was at Kenilworth. William, the first Lord Cantilupe, grandfather of St. Thomas, was appointed Governor of the Castle of Kenilworth, in Warwickshire, which, says Dugdale, was "his chief residence." He also received from King Henry III. the confirmation of the manor of Aston, in the same county, and called from the name of the family Aston Cantilupe, now Aston Cantlow. His son William, the father of the saint, succeeded to his sire's possessions, embracing property in various counties; but there is not the least trace of any connexion with Lancashire, either by landed property, or by personal residence of St. Thomas's parents. On the contrary, as to the father, his movements were in a contrary direction. Having executed the office of sheriff for the counties of Nottingham and Derby, he had summons (26 Hen. III.) "to fit himself with horse and arms, and to attend the king in his purposed expedition" against France. (*Baronage*, p. 732.) In 28 Hen. III. "he was one of the Peers sent by the King to the Prelates to solicit their aid for money in support of his wars in Gascoigne and Wales." In the next year he was sent as the representative of England to the first General Council of Lyons, 1245. In fine I cannot discover anything whatever that connects him with Lancashire. As to his mother, also, there could be nothing which would require her presence in that county. She was a French lady, previously a widow—Milisent, Countess of Evreux. St. Thomas, then, was most probably born at Kenilworth, or Aston Cantilupe, and was consequently a Warwickshire man.

At the same time, I think I can detect the origin of the error. Thomas, Earl of Lancaster, was on the 22nd of March, 1322 beheaded at Pontefract for high treason and rebellion. After his death, an extraordinary idea of his sanctity prevailed in the northern counties: so much so that a guild was dedicated in his name, called "Gilda Beati Thomæ Lancastriensis;" a stone cross was erected on the hill where he was executed, which was so frequented by pilgrims from the neighbouring parts that Edward II. commanded Hugh Spencer and a band of Gascoignes to station themselves on its summit, "to the end that no people should come and make their prayers there in worship of the said Earle, whom they took verilie for a martyr." However, as this "St. Thomas of Lancaster" was an unrecognised saint, the fame of his sanctity gradually died away; but as there was another St. Thomas, a real canonised saint, the date of whose canonisation, 1319, moreover,

nearly coincided with the execution of the Earl in 1322, the popular tradition confounded one Thomas with the other, and St. Thomas of Hereford was in the ideas of the northerners St. Thomas of Lancaster. I give this as merely my own speculation.

Perhaps it may be appropriate in conclusion to quote the words of Edward I. in his first letter to the Pope, urging the canonisation of Thomas. He thus describes his character:—

"Thomas, dictus de Cantilupo, Ecclesiæ quondam Herefordensis Antistes, qui nobili exortus prosapia, dum carnis clausus carcere tenebatur, pauper spiritu, mente mitis, justitiam sitiens, misericordiæ deditus, mundus corde, verè pacificus." (Rymer, ii. 972.)

He then proceeds to speak of the miracles performed. This was written in 1305; but it was not till after repeated appeals to Rome by Edward II., which may be seen in Rymer, vol. iii., that the desired canonisation was obtained to the great joy of the English Church and nation.

JOHN WILLIAMS.

Arno's Court.

### Minor Notes.

WHAT'S IN A NAME.—The following anecdote shows how the French laugh at the Republican ideal, and if not true, is at least *ben trovato*:—

Under the République Française the titles of nobility were of course abolished with the prefix *du* or *de*; farther, the saints were abolished; farther, the names of the months were abolished. *Figurez-vous* the arrival of a French nobleman, well disposed to the government of the day, at the bureau for some certificate or other document; the following colloquy ensues:—OFFICIAL.

"What name?"—GENTLEMAN. "*Monsieur le Comte du Saint Janvier!*"—OFF. "Quoi?"—Repetition.—OFF. "No Monsieur now."—GENT. "Well, *le Comte du Saint Janvier.*"—OFF. (wrathfully) "No counts."—GENT. "Pardon; *du Saint Janvier.*"—OFF. "Sacre blen, no *dus*."—GENT. "*Saint Janvier.*"—OFF. (with a roar) "No saints here!"—GENT. (wishing to be conciliatory) "*Citoyen Janvier.*"—OFF. "Look at ordonnance, cy no Janvier now."—GENT. "Mais, must have a name; what shall I call myself?"—OFF. "'Cre nom. *Citoyen Nicoise!*"—grand crash.—Liberté, Egalité, Fraternité.

C. D. LAMONT.

FISH, CALLED SPROT.—The following Note may be interesting:—

"26<sup>s</sup>. 8d. received from four London boats, called 'Stale-botes' fishing in the waters of Thames for Fish called 'Sprot' between the aforesaid Tower and the Sea from Michaelmas in the 2<sup>nd</sup> year to Michaelmas in the 3<sup>rd</sup> year of King Edward 2<sup>nd</sup> for one year during the season, to wit, of each boat 6s. 8d. by ancient custom belonging to the aforesaid Tower."—*Accounts of John de Crumwell,*

*late Constable of the Tower of London.* Brit. Mus. Add. MS. 15,664. f. 154<sup>b</sup>.

"Also 2d. each from Pilgrims coming to St. James's (*supra muros*, at what is now called Cripplegate)." W. P.

ELIZABETH BLACKWELL, M.D.—This lady is not the first instance of a female taking a medical degree, for we read of—"A famous young woman at Venice, of the noble family of Cornaras, that spoke five tongues well, of which the Latin and Greek were two. She passed Doctor of Physick at Padua, according to the ordinary forms, and was a person of extraordinary virtue and piety."

CL. HOPPER.

SINGHALESE FOLK LORE.—The following bit of Singhalese folk lore deserves a place in your columns:—

"The Singhalese have the impression that the remains of a monkey are never found in the forest: a belief which they have embodied in the proverb, that 'he who has seen a white crow, the nest of a paddy bird, a straight coco-nut tree, or a dead monkey, is certain to live for ever.' This piece of folk lore has evidently reached Ceylon from India, where it is believed that persons dwelling on the spot where a hanuman monkey (*S. entellus*) has been killed, will die, and that even its bones are unlucky, and that no house erected where they are hid under ground can prosper. Hence, when a house is to be built, it is one of the employments of the Jyotish philosophers to ascertain by their science that none such are concealed; and Buchanan observes that 'it is perhaps owing to this fear of ill-luck, that no native will acknowledge his having seen a dead hanuman.'"

This extract has been taken from Sir J. Emerson Tennent's charming book on *Ceylon*, 3rd edit. vol. i. p. 133. A note is appended to the last sentence of the extract:—

"Buchanan's *Survey of Bhagulpoor*, p. 142. At Gibraltar it is believed that the body of a dead monkey is never found on the rock."

W. SPARROW SIMPSON.

"COULD WE WITH INK THE OCEAN FILL." From the General Index to the 1<sup>st</sup> S. of "N. & Q.," p. 110., I find eleven articles have appeared on these interesting lines. Another version occurs in a small volume of MS. Poems, circa 1603, in Addit. MS. 22,601., p. 60., Brit. Museum:—

"If all the earthe were paper white  
And all the sea were inke,  
'Twere not enough for me to write  
As my poore harte doth thinke."

J. Y.

VISÉ, VISÉD, VISÉED, VISAED.—All these turns of a word are occasionally met with in our "best public instructors," in connexion with passports. The first is tolerable, if we suppose that there is no English way of expressing "is your passport *visé*?" As for the three others—shades of Ménage and Johnson!—what barbarisms are here! In the second and third, two participles are yoked together in the same word by a sort of Anglo-French alliance; not on equal terms however; for the French, at the same time that it retains

the termination of its participle, monopolises the sound of the vowels. And as to the fourth, which has turned up conspicuously within the last few days in a correspondence with the United States Legation, I think "it weareth such a mien as to be *shunned*, needs but be seen." If the whole trio were to settle, as little imps, on the sensorium of a philologist during sleep, they surely would conjure up the visions of Fuseli, and produce a night-mare.

I beg to propose, therefore, that as this little foreigner is perpetually crossing and recrossing the Channel, and is the *bosom* companion of thousands of Englishmen, he receive a patent of naturalisation, and the garb of a Briton; and that he henceforth be styled Mr. Vise. "Is your passport vised?" will then be plain English. And what objection can there be? It would scarcely be a new coinage. There is a cognate word, *révisé*. It would, with a little use, be as natural to say, "to vise a passport," as to revise a proof-sheet.

"Multa renascentur quæ jam cecidere, cadentque,  
Quæ nunc sunt in honore vocabula, si volet usus."

This has been lately exemplified in the word "telegraph." It sounded oddly at first; but now it is universally adopted.

I have hitherto spoken only of the verb. The case of the substantive *visa* is somewhat different. But even here, the word *vise* might be used as a substantive also: just as a *revoked* at whist, e. g., or even as in the case of the word *révisé* itself, which, as a substantive, is used in the printing-office to denote the revised proof; and in "N. & Q." (2<sup>nd</sup> S. ix. 6.) your distinguished correspondent SIR HENRY ELLIS speaks of the "*révisé* of the bankruptcy law." However, this is not so necessary as the avoiding of the barbarisms above alluded to.

JOHN WILLIAMS.

Arno's Court.

LEIGHTON'S PULPIT. — It may be interesting to your correspondents who have been writing on the history and works of Archbishop Leighton, to know that the pulpit in the church of Newbattle (near Edinburgh), of which parish he was at one time minister, and from which the present incumbent preaches, is the pulpit he then filled, it having never been changed.

T.

### Queries.

#### A JEW JESUIT.

The following story may be interesting at the present time, when the case of the Jewish boy Mortara is exciting so much attention. It occurs in a very remarkable work by an Irish divine of the last century, the Rev. Philip Skelton, whose writings I would recommend to your

readers. The work I quote from is entitled *Senilia, or an Old Man's Miscellany*, because it was written in the seventy-ninth year of the author's age. It consists of a number of miscellaneous articles, chiefly theological, but containing also anecdotes on antiquarian, historical, and other subjects. The folk lore contributors to "N. & Q." would find in it several things to their taste; and the following may be taken as a sample. It is the 136th article (vol. vi. p. 139.) of Skelton's *Works*, edited by the Rev. Robt. Lynam, A.M., Lond., 1824.

"An old gentleman, a Romanist, and a man of truth, who had studied physic at Prague, and practised it here [i. e. I suppose, in Ireland] with reputation, told me that when he was here two Jews were executed for some crime on a public stage; that three Jesuits, mounting the stage with them, did all that was in their power to convert them to Christianity in their last moments; that one of these Jesuits pressed his arguments with a force of reason, and a most astonishing power in speaking, surpassing all that the crowded audience had ever heard; that the Jews did nothing all the time but spit in his face with virulence and fury; and that he, preserving his temper, wiped off the spittle, and pursued his persuasives, seemingly, at least, in the true spirit of Christian meekness and charity, but in vain. This very Jesuit soon after died; and when he was near his exit, his brethren of the same order, standing round his bed lamented in most pathetic terms the approaching loss of the greatest and ablest man among them. The dying man then said: 'You see, my brethren, that all is now over with me. You may, therefore, now tell me who I am.' One of them answered: 'Our order stole you when little more than an infant from your Jewish parents, and, from motives of charity, bred you a Christian.' 'Am I a Jew, then?' said he; 'I renounce Christianity, and die a Jew.' As soon as he was dead, the Jesuits threw his naked body without one of the city gates, and the Jews buried it. Query, had this man ever been a Christian? or, if he mistook Jesuitism for Christianity, how came it to pass, that the approach of death, and his being pronounced a child of Abraham, should all at once recall him to his family, and set his mere blood in his estimation above all the principles he had been habituated to from infancy? This is no otherwise to be answered, but by taking it for granted that either he was delirious at the last, or judged that he had never known anything but chicane and hypocrisy for Christianity."

In addition to the queries here proposed by our author, I would ask whether the name of the Jesuit, who in this remarkable manner returned to Judaism, can be ascertained? and whether there is any historical record extant in confirmation of the story?

JAMES H. TODD.

Trin. College, Dublin.

MOB CAP. — Having often wondered what could be the origin of this word, I was pleased to see the following passage, but am still at a loss for the derivation of the word, which, if not known, the passage may assist in the elucidation of it: —

"The enormous Elizabeth Ruff, and the awkward Queen of Scots' Mob, are fatal instances of the evil in-

fluence which courts have upon fashions." — *The Connoisseur*, Thursday, January 2, 1755.

W. P.

NAVAL BALLAD.—I am anxious to recover the words of a rough naval ballad of the last century relating to an engagement between the British under the command of Sir Thomas Matthews and a Spanish fleet.

I never knew but one person who had heard of it, and he could only remember a fragment. The following is all that now clings to my memory:—

"Our Captain he was a man of great fame,  
Sir Thomas Matthews, that was his name;  
And when in the midst of the battle he came,  
He cried, 'Fight on my jolly boys with courage true  
and bold,  
' We will never have it said that we ever was controlled."

EDWARD PEACOCK.

'FREDERIC LATIMER.'—Who is the author of a novel entitled *Frederic Latimer, or, the History of a Young Man of Fashion*, 3 vols., 1799? Is it the case that the leading incidents of this story are taken from reality? and to what members of the aristocracy do they relate? A. J. BEATSON.

SCOTTISH COLLEGE AT PARIS.—Allusion was made in a work I once read to the curious MSS. preserved in the Scottish College at Paris and the repositories at St. Germain. Can any of your correspondents tell me the locale of the college, and whether any MSS. exist there relative to the residence at St. Germain of James the Second and the Pretender. N. H. R.

TREASURIE OF SIMILIES.—I have an old book of which I should much like to discover the full title, as my copy is very imperfect. The running title is "a *Treasurie or Storehouse of Similies*," and it seems to have consisted of about 900 pages, small quarto, published, I should suppose, in the early part of the seventeenth century.\* There are many words and allusions in it which I am at a loss to understand. Perhaps some of your readers may help me. The writer at p. 793. says:—

"As sweete trefoile looseth his sent seven times away, and receiveth it againe, as long as it is growing, but being withered and dried, it keepeth still its savour, so the godly, living in the body, shall often fall and recover againe; being dead shall no more fall, but continue in their holinesse."

What fact in the natural history of the trefoil does this refer to? Again—

"As the great *Castle Gillofer* floureth not til March and

[\* This work is entitled *A Treasurie or Store-House of Similies: both pleasant, delightfull, and profitable, for all estates of men in generall. Newly collected into Heaues and Common-places*. By Robert Cawdray. London, Printed by Thomas Creede, dwelling in the Old Chaunge, at the Signe of the Eagle and Childe, neare Old Fish-Streete, 1600. It is dedicated "to the Right Worshipful, and his singular benefactors, Sir John Harington, Knight, as also to the Worshipfull James Harington, Esquire, his brother." —ED.]

April, a yeare after the sowing, and *Marian's Violets* two yeares after their sowing; so the grace of God received in baptism does not by and by shew forth itself till some yeares after the infusion," p. 669.

What are these two flowers? The book is full of these curious references, and I should like to know more about it. H. B.

ARMS.—Can you inform me what family bore the following arms:—Argent, 3 bars gules between six martlets proper, 3, 2, and 1? \*

C. J. ROBINSON.

INSCRIPTION.—Wanted an explanation of the following inscription, which is to be seen in Dryburgh Abbey on one of a number of stones, ancient and modern, collected and let into a ruined wall by the late Lord Buchan. The man who at present shows the Abbey says that he has heard that it is the tombstone of a suicide:—

"† FLORE  
TARSA."

I fancy that these letters may be a contraction of longer words. K. M. B.

JOHN FISHWICK.—Can any of the readers of "N. & Q." give me any information respecting the ancestors of the above? He was licensed incumbent of Wilton, *alias* Northwich, Cheshire, in 1675, and was buried there in Nov. 1718. H. F. F.

VERSIERA.—Can Prof. DE MORGAN or any of your correspondents explain the reason of the strange appellation given to the Curve called, in Italian, the "Versiera," in English, the "Witch" of Agnesi, invented by the celebrated female mathematician of Milan? On reference to the Italian dictionaries, I find the word "Versiera" means a *fiend* or *hobgoblin*. PASCAL.

THE SEA SERJEANTS.—I have been informed that there was a Masonic body of Loyalists attached to the house of Stuart who adopted this designation. Does any reader of "N. & Q." remember to have seen them alluded to, and if so, where? S. P. R. +

THE LABEL IN HERALDRY.—What is the meaning of the heraldic bearing of the label as a distinguishing mark of an eldest son? I have failed to discover it, after many inquiries.

JOAN FAMITCH.

MICHAEL ANGELO.—The following entry is from a grant book of Edw. VI. Is anything known farther respecting the circumstances under which the said grant was made?

"Nov. 28, 5 Ed. vj. An annuities of xx<sup>li</sup> to Michaell Angelo of Florence, for life, to be payd at th'augment from Christmas last quarterly."

ITHURIEL.

[\* There appears to be some inaccuracy in the above description. It must either be 2 bars between 6 martlets 3, 2, and 1; or on 3 bars 6 martlets 3, 2, and 1.—ED.]

**THOMAS SYDENHAM.**—Some time about the commencement of the present century, there was a Thomas Sydenham, Esq., in the East India Company's Madras military establishment. He was afterwards Resident at the Court of the Nizam at Hyderabad, and subsequently returned to Europe. I am desirous of learning where and when he died; if possible, also, where and when he was born; if he was married, and left any children, and what became of them. I wish besides to discover in what part of England his parents resided prior to his going out to India. If any reader of "N. & Q." will kindly furnish the above information, I shall be much obliged.

E. Y. II.

**REV. CHRISTOPHER CHILCOTT, M.A.**—I should be greatly obliged for any information respecting this clergyman, the name of his cure, &c. He was of Magdalen Hall, Oxford; B.A. 1687, M.A. 1690, and is believed to have settled in one of the western counties.

C. J. ROBINSON.

**"BREGIS," ETC.**—In an inventory of the goods of the church of Bodmin delivered over to the churchwardens, A. D. 1539, occur the following items, concerning which I would ask information:

- It. too coopes of white Satyn of bregis.
- It. too coopes of red satyn of bregis.
- It. a pere of vestments, called *molybere*.
- It. a front of *molyber*.
- It. 3 vant. clothes.
- It. a boxe of every with a lake of sylver.
- It. one Jesus cotte of purpell sarcenett.
- It. 4 *tormeteris* cotes."

The document is transcribed in the Rev. John Wallis's "Bodmin Register." **THOMAS Q. COUCH.**

**JOHN DU QUESNE.**—Who was Johannes Du Quesne, Baro de Crepon, of whom there is an engraving by Drevet. Arms, a chevron between three oak branches bearing acorns; supporters, two greyhounds gorged.

F. D.

**"THE BLACK LIST."**—A work in my possession is intitled—

"The Principles of a Member of the Black List set forth by way of Dialogue, London: Printed for George Strahan, at the Golden Bull, near the Royal Exchange in Cornhill. 1702. 8vo. pp. 575."

It is dedicated to—

"Robert Harley, Esq., late Speaker to the House of Commons, and to all the Honourable and Worthy Members of the late Parliament whose names are inserted in a Paper commonly called the Black List."

At first sight one would take it as a book of a political complexion, whereas it is on the whole a body of "Christian Meditations," or in other words, a kind of system of divinity; and if all the members of the "Black List" espoused its sentiments, they were not by any means a dangerous class in the nation. I think, however, there must have been some political reference in-

tended by the designation "Black List," and if any one can clear up why so called, it will add to the interest of the reader as rather a curious book of the period.

G. N.

**MENCE FAMILY.**—Rev. Benj. Mence, B.A., Merton Col. Oxford, 1746; M. A. King's Col. Cam. 1752; Vicar of St. Pancras, and Cardinal of St. Paul's, 1749; Rector of All Hallows, London Wall, 1758; ob. 19 Dec. 1796.

"In whom the classical world have lost a scientific genius, and whose vocal powers as an English singer remain unrivalled." (*Gent. Mag.* vol. lxxvi. 1116.)

"20 Feb. 1786. Died, Samuel Mence, one of the Gentlemen of H.M. Chapel Royal, St. James, and one of the Lay Vicars of Lichfield, brother of the Rev. B. Mence of St. Pancras." (*Gent. Mag.* vol. lvi. 276.)

Information respecting the character of these brothers will be acceptable to **W. MENCE.**  
Liverpool.

**FOXES BOOK OF MARTYRS.**—Notwithstanding the careful inquiries of MR. NICHOLS and your other correspondents, there still remains one point connected with the early history of the *Book of Martyrs* which stands in need of investigation. Indeed, I am rather surprised that the point has not been investigated by some of your contributors, as it involves a question of some literary interest. Many of your readers are aware that doubts have been from the first entertained of the genuineness of Knox's *History of the Reformation*. The first book of that history, written, according to M'Crie in 1571, contains long extracts from Foxe's *Book of Martyrs*, and on this ground alone Archbishop Spottiswoode denies that Knox ever wrote the History, for, as he asserts, no edition of Foxe had then appeared. The archbishop's argument we now know rests on a false foundation; but it establishes a very curious fact, that, within a century of the publication of the first edition of the *Book of Martyrs*, the edition of 1563 was become so scarce as to be unknown even to so accomplished a scholar as Spottiswoode. I would propose therefore for investigation the following points:—

Is there any copy in Scotland of the edition of 1563, whose existence in that country can be traced back to 1570, or thereabouts?

Were any means used to destroy the copies of the early editions? as we can scarcely ascribe to time alone their extreme rarity.

Can any evidence be adduced to prove (what I believe to have been the case) that the accounts of the Scotch martyrs were furnished to Foxe by Knox?

R. D.

Aberdeen.

**DINNER ETIQUETTE.**—The writer of some very agreeable criticism, in one of our late Reviews (but I cannot now lay my hand on it) respecting Miss Austen's novels, observes on the traits of

social manners in her time which they occasionally reveal. Among others he quotes a passage which shows that in those days (at least in such company as Miss Austen frequented) it was the custom for the ladies to proceed first to the dining-room, the gentlemen following, instead of marching in pairs, each gentleman with a lady, as now; and asks what other authority there is for this extinct fashion?

Madame de Genlis says in her *Memoirs* that such was the fashion in Parisian dinners in her youth:—

“Les femmes d'abord sortaient toutes du salon; celles qui étaient le plus près de la porte passaient les premières. . . . Le maître et la maîtresse de la maison trouvaient facilement le moyen, sans faire de scène, d'engager les quatre femmes les plus distinguées de l'assemblée à se mettre à côté d'eux” . . . (that is, I suppose, each flanked by a brace of ladies)—“Communément cet arrangement, ainsi que presque tous les autres, avait été décidé en particulier dans le salon.”

The authoress goes on to say that the modern (or Noah's ark) fashion was confined to stiff provincial dinners in her youth, and introduced in good society at Paris, along with other vulgarities, by the Revolution. Your correspondent would be glad of any information respecting this curious change of custom. There must be those alive who can almost remember it for themselves, or at least describe it from good traditional authority.

CI-DEVANT.

SIR EUSTACE OR SIR ESTUS SMITH. — Any information concerning Sir Eustace or Sir Estus Smith, who resided at Youghal, in Ireland, about the year 1683, his family or descendants, would confer a great favour.

S—K.

New York.

### Queries with Answers.

MATTHEW SCRIVENER. — I shall be glad of some information respecting Matthew Scrivener, a divine of some eminence in the seventeenth century. He wrote *A Course of Divinity, or an Introduction to the Knowledge of the True Catholic Religion, especially as professed by the Church of England*, in two parts; the one containing the Doctrine of Faith, the other the Form of Worship. London, printed by Tho. Roycroft for Robert Clavil in Little Britain, 1674. Is this book of any value or rarity? Where was Scrivener educated? and when did he die? Did he write any other books on divinity besides the above?

ALFRED T. LEE.

[Matthew Scrivener was a Fellow of St. Catharine Hall, Cambridge, and vicar of Haselningfield in that county. An indenture dated 1 June, 1695, recites, “That Matthew Scrivener, by his will bearing date 4 March, 1687, did give unto the Master and Fellows of St. Catharine's Hall in Cambridge, and their successors, all lands in Bruisyard or Cranford (Suffolk), or elsewhere

adjacent, part of the rents and profits thereof to be employed for certain uses and purposes therein mentioned, and the remainder of the rents to be expended about the chapel of the said college or hall.” One of these purposes mentioned in his will was the augmentation of the living of Bruisyard of *6l. 13s. 4d. per annum* (Addit. MS. 5819., fol. 96 b. Brit. Mus., and Kennett's *Case of Impropriations*, p. 281.). Besides the work noticed by our correspondent this learned Divine wrote—1. *Apologia pro S. Ecclesie Patribus adversus Joannem Dallam de usu patrum*, &c.; accessit apologia pro ecclesia Anglicana adversus nuperum schisma. 4<sup>o</sup> Lond. 1672. 2. *A Treatise against Drunkenness*, with Two Sermons of St. Augustine. 12mo. Lond. 1685. 3. *The Method and Means of a true Spiritual Life*, consisting of Three Parts, agreeable to the True Ancient Way. 8vo. Lond. 1688.]

KING DAVID'S MOTHER. — Can any correspondent kindly enlighten me? I have searched in vain in *Josephus*, and many of the commentators. Some persons imagine that they have discovered her in 2 Sam. xvii. 25, where Abigail is stated to be the daughter of Nahash, and sister to Zeruiah. Now these were undoubtedly the daughters of Jesse, but St. Jerome (Hieron. *Trad. Heb.* in lib. 2. Reg. cap. 17.) distinctly states that Nahash and Jesse were one and the same person. Abulensis and Liranus confirm this, and, indeed, it is so explained in the margin of our own Bibles. There is no other passage in the Bible that throws any light upon the matter. I repeat it, if any correspondent, skilled in Rabbinical lore, will answer this Query he will confer a great favour upon me. I can hardly think that the mother of so great a monarch is utterly unknown.

Since writing the above, I have referred to the admirable index of the First Series of “N. & Q.,” and found that the question has already been asked (vol. viii. p. 539.). It seems to have produced but one reply (vol. ix. p. 42.), and that merely refers to 2 Sam. xvii. 25. The supposition of Tremellius and Junius, as to Nahash being the mother of David, appears to me to be completely set aside by St. Jerome, who has not only stated positively that Nahash and Jesse are the same person, but has explained the meaning of the name (*a serpent*), and why Jesse was so called.

C.

Workington.

[Our correspondent appears to have thoroughly investigated this question. We, also, have looked into it, and have come to the conclusion that it cannot now be decided. David occasionally makes mention of his mother in the Book of Psalms; and as he more than once speaks of her as the Lord's “handmaid,” we may conclude that at any rate she was a good and pious woman, although her name cannot be found in Sacred Writ.]

THE BUTLER OF BURFORD PRIORY. — Can any one give me the title of a book, published many years since, containing an anecdote related, I think, by Mr. Edgeworth, of a butler in the service of Mr. Lenthall of Burford Priory (a descendant of the Speaker of that name), who, having drawn a considerable lottery prize—some

5,000*l.*; if I remember rightly—one day quietly intimated to his master his desire to leave his service for a time, in order (for so I think the story ran) to gratify a life-long wish of living like a gentleman for at least one or two years, and who, at the expiration of that period, having run through the whole of the money in the interval, actually again presented himself at the Priory, desiring to be reinstated in his old place; which (he being a valuable servant) was accordingly done; and in that humble capacity, occasionally waiting upon the narrator of the anecdote, he afterwards contentedly remained, it is said, for many years.

R. W.

Athenæum, Pall Mall.

[The circumstance will be found narrated in *The Percy Anecdotes*, in the volume entitled "Eccentricity," p. 25.]

**MONKEY.**—Is this word to be derived from the Dutch or Flemish *manneke*, a little man, a man in miniature?

J. H. VAN LENNEP.

[The derivation suggested by our correspondent is supported, not only by French and German, but by some analogies of our own language. *Ikey* is little *Isaac*, *Sukey* is little *Sue*; so monkey, little man. The same law of etymology which applies to *monkey* may be extended to *donkey*. Here *don* is *dun* (allusive to colour); whence *donkey* (affectionately), little *dun*. The ass bears in several languages a name referring to his colour, *dun* or *russet*. Heb. *chamor* (red); Sp. and Port. *burro*, from Gr. *ῥυπρός* (red). From this derivation of *donkey* a learned lady of our acquaintance always pronounced the word *dunkey* (so as to rhyme with *monkey*). Monkey, however, may be derived from *mono*, *f. mona*, the common name in Sp. for a monkey, — or from the Port. *macaco*.]

**SAMUEL BAYES.**—Can any of your readers oblige me by the information where I may gain any particulars of the life of Samuel Bayes, vicar of Grendon in Northamptonshire. In 1662 he was living privately at Manchester, and there died. In what year, and where buried?

C. J. D. INGLEDEW.

Northallerton.

[The Rev. Samuel Bayes was a native of Yorkshire, and received his education at Trinity College, Cambridge. He held for some years the living of Grendon in Northamptonshire, which he lost at the Restoration; and he seems afterwards to have had another living in Derbyshire, but was obliged to quit that also upon the passing of the Bartholomew Act in 1662. Upon his being silenced he retired to Manchester, "where he died many years since," says Baxter. *Vide Calamy's Account*, p. 496, and *Continuation*, p. 613.]

**CRINOLINE: PLON-PLON, ETC.**—Would it not be well to save the time and trouble of future philologists by recording the origin of such modern words as the above? Somebody must know the exact origin of "crinoline"—a word apparently very modern, and will perhaps inform those less enlightened. "Plon-Plon" is a nickname now very commonly used for a Prince of the Bonaparte family, but not one in a hundred knows its origin or meaning. As several correspondents

explained "Bomba," perhaps some one will explain this.

ESTRE.

[*Crinoline* is properly a stuff made of *crin*, or horse-hair, "étouffe de crin." The *crin* was mixed with black thread. — *Plon-plon* is said to have been originally *cruint plomb*, and gradually changed to *plon plon* for the sake of euphony. It was originally applied to the Prince in question during the Crimean war, for reasons sufficiently obvious.]

**NECK VERSE, ETC.**—In the *Penitent Pilgrim*, 1641, attributed to R. Brathwaite, chap. 18., it is thus referred to: "Should I with the poor condemned prisoner demand my book." Bailey, *Dict.*, vol. ii., describes the process thus: "The prisoner is set to read a verse or two in a Latin book [Bible] in a Gothick black character, commonly called a neck verse." Can any one point out what verse is commonly called a neck verse? It is drolly alluded to in Gay's *What-d'ye call it?* a farce where a man about to be shot reads part of the title to the *Pilgrim's Progress* as his neck verse. In the same interesting little volume by Brathwaite, chap. viii., the author, among other enjoyments, mentions "odoriferous soots to cheer thy smell." Can this mean sweets? The word is strangely used by Chaucer and Spencer.

In an hour glass, what term is used for the small opening that allows the sand to escape from the upper to the lower department, called by Brathwaite the "Crevit of thine hour-glass?"

GEORGE OFFOR.

[The verse read by a malefactor, to entitle him to benefit of clergy, was generally the first verse of the 51st Psalm, "Miserere mei, Deus." See the examples in Nares's *Glossary*, under "Neck-verse, and "Miserere." — *Soot* is sweet; used by Chaucer as *sole*: *c. g.*—

"They dancen deftely, and singen soote,  
In their merriment."

Spencer's *Robinolf's Dittie*, *Sheph. Kalend.*, Apr. 111.

— We are not aware of any particular technical name for the aperture in the centre of the hour-glass, but it would most probably be styled *the neck*.]

**HERALD QUOTED BY LELAND.**—In Shilton's *Battle of Stoke Field* is quoted in *extenso* an account of the march of the army of Henry VII. from Coventry to Nottingham, "from a journal kept by a herald attached to the forces," and Leland is given as the authority for it. I presume that Leland's *Collectanea* must be the work referred to, which I have not at present an opportunity of consulting. Is it known who was the herald by whom these curious particulars were recorded?

WILLIAM KELLY.

Leicester.

[We have not been able to get a sight of Shilton's *Battle of Stoke Field*; but the account of the progress of Henry VII. from Coventry to Nottingham is printed by Leland (*Collectanea*, iv. 212—214, ed. 1770) from the Cotton. MS. Julius, B. XII. pp. 20—27. From the introductory paragraph (omitted by Leland), we learn that the King was accompanied by "John Rosse, Esq., and



counsellor of the said King, Lyon King-of-Arms, and Unicorn-pursuivant"]

### Replies.

#### THE HYPERBOREANS IN ITALY.

(2<sup>nd</sup> S. vi. 181.)

In a former article I offered some remarks upon the passage of Heraclides, cited by Plutarch, in which he speaks of Rome as captured by an army of Hyperboreans, and as being situated at the extremity of Europe, near the Great Sea.

The most probable supposition seems to be, that Heraclides conceived Rome as situated in the far west, on the shore of the external or circumfluous ocean, and as having been invaded by an army of Hyperboreans who descended along the northern coast of Europe.

Niebuhr, however, in his *History of Rome*, vol. i. p. 86. (Engl. transl.), inverts this testimony, and brings the Hyperboreans to Italy, in order to identify them with the Pelasgians. As a support to this fanciful combination, he cites a passage of Stephanus Byzantinus in *Ταρκυνία*, who, after stating that *Ταρκυνία* or Tarquinii is a city of Etruria, which derived its name from Tarchon (compare Müller, *Etrusker*, vol. i. p. 72.), adds, that the Tarcynæi are a nation of Hyperboreans, among whom the griffins guard the gold, as Hierocles reports in his work entitled the *Philistores*.

Hierocles, a writer of uncertain date, but posterior to Strabo, composed a work called *Φιλιστορες*, which appears to have contained a collection of marvellous stories relating to remote countries. Three fragments of this work are extant (see C. Müller, *Frag. Hist. Gr.* vol. iv. p. 429-30.).

The Tarcynæi of Hierocles seem to have taken the place of the one-eyed Arimaspians, who are mentioned by Æschylus as dwelling near the griffins, in an auriferous region, at the eastern extremity of the earth (*Prom.* 782.). According to Herodotus, the Arimaspians stole the gold from the griffins; the griffins dwelt beyond the Arimaspians, and guarded the gold; the Hyperboreans dwelt beyond the griffins, and reached as far as the sea (iii. 116., iv. 13. 27.). But there is no reason for thinking that the Tarcynæi were any thing but the fictitious name of an imaginary people, supposed to dwell near the griffins at the extremity of the earth, or that they had any connexion with Italy.

Niebuhr adds a further conjecture, founded on the mention of *περφερες* in Herod. iv. 33. This was a name of certain sacred officers at Delos, which was derived from their bringing sacred gifts from the Hyperboreans, by a circuitous route passing through the Adriatic and Dodona. Niebuhr supposes that *περφερες* is borrowed from the Latin word *perferré*, and that the gifts in ques-

tion were sent from a Pelasgian tribe in Italy, called Hyperboreans, by way of Dodona to Delos. The learning respecting these bearers of sacred sheaves is collected by Spanheim *ad Callim. Del.* 283. There is nothing in the passages adduced by him which gives any countenance to this wild conjecture. The explanation of Müller, (*Dor.* ii. 4. 4.), who connects the legends respecting the Hyperborean messengers with the worship of Apollo has more to recommend it; but the subject is one of those fragments of ritual history in which it is prudent to keep strictly within the limits of the accounts handed down to us by the ancients.

G. C. LEWIS.

#### DRUMMOND OF COLQUHALZIE.

(2<sup>nd</sup> S. viii. 327.)

Perhaps the following cutting from the *Perthshire Courier* of 27th October may be useful to the correspondent who inquires about the Colquhalzie family:—

"A correspondent of *Notes and Queries* asks—'Can any of your readers oblige me with information whether Drummond of Colquhalzie in Perthshire, whose estate was forfeited in 1745 or 1746, was related to the then Earl of Perth? and if so, in what degree?' On seeing the above, we consulted Malcolm's *Genealogical Memoir of the most noble and ancient House of Drummond* (published at Edinburgh in 1808), which contains an ample genealogy of the family of Colquhalzie, as a branch from the main stem of the Drummonds. The following is an abstract of the account of this ancient Perthshire family:—

"Sir Maurice Drummond, Knight of Concraig, was the second son of Sir Malcolm Drummond, the 10th thane of Lennox. He married the only child and heiress of Henry, heritable steward of Strathearn, and got with her the office and fortune of her father at his death. They were confirmed to him by King David Bruce, and his nephew Robert, earl of Strathearn, in 1358. He left issue—1, Sir Maurice, who succeeded; 2, Malcolm, founder of Colquhalzie; and 3, Walter of Dalcheeffick. This Sir Malcolm, the 10th thane, was the ancestor of the families of Concraig, Colquhalzie, Pitkellony, Mowie, Lennox, Megginch, Balloch, Broich, Milnab, &c. These were great and respectable families, whose posterity flourished long in Strathearn; but they are all now extinct except Lennox and Megginch.

"Malcolm Drummond, the second son of Sir Maurice, purchased the half lands of Colquhalzie, and his successors afterwards secured the other half. He was a man of great action and courage. At the battle of Harlaw he and his brother Maurice did considerable service. He married—Barclay, daughter to the laird of Collerny in Fife, and had one son, John, who succeeded.

"John Drummond, 2d of Colquhalzie, married—Campbell, daughter of the brother of the earl of Argyle, and had by her four sons and a daughter.

"Maurice (eldest son), 3d of Colquhalzie, succeeded about 1466. He married—Cunningham, daughter to the laird of Glengarnock, by whom he had only one daughter, Margaret.

"Margaret Drummond, heiress of Colquhalzie, married John Inglis, a gentleman in Lothian, the marshal, and a special servant to James IV., and left three sons and two daughters. Her youngest daughter, Margaret Inglis,

got the lands of Colquhalzie as her portion, and married David, third son of Thomas Drummond, first of Drummond-ernoch, who, by her right, was next laird of Colquhalzie, and had a son (John) and a daughter.

"John Drummond, 6th of Colquhalzie, married — Campbell, daughter of Donald Campbell, abbot of Cupar, in 1538, brother to the laird of Ardkinglas, and got with her the lands of Blacklaw in Angus. He had three sons and five daughters.

"John Drummond (eldest son), 7th of Colquhalzie, married Jean Mauld, daughter of the laird of Melginch (Megginch), in Angus, and had four sons and four daughters. The third son, David, at first minister of Linlithgow, and lastly at Monedie, married Catharine, sister to Patrick Smith of Methven.

"John Drummond (eldest son), 8th of Colquhalzie, married Barbara Blair, daughter to the laird of Tarsappie, and sister to Sir William Blair of Kinfauns, and had three sons and three daughters.

"John Drummond (eldest son), 9th of Colquhalzie, flourished at the Revolution, and married Anna, daughter to David Graham of Gorthie, and had four sons, John, David, Robert, and James.

"By the grandson of John, the estate was sold, and the male line of the family is now extinct.

"The *Memoir* says nothing about forfeiture in 1745 or 1746."

I may add that the name of the present possessor of the Colquhalzie estate is Hepburn.

R. S. F.

#### PATRON SAINTS.

(2<sup>nd</sup> S. viii. 141. 299.)

Some additions to the names already given will be found in the following lines, transcribed from a scarce book entitled *The Mobiad; or Battle of the Voice* (being a satirical account of an Exeter election), by Andrew Brice of Exeter, 1770:—

Convene a Chapter of those Saints who bear  
O'er Trades and Traders tutelary care.  
St. BLAISE, who — (if Monks neither fib nor doat)—  
Invok'd, whip! presto! heals a *squiny'd* Throat,  
Though, with his Flesh in bleeding Tatters rent,  
Might come th' endanger'd *Combers* President.  
To save her *Coopers* from a mortal quarrel  
Might interpose St. MARY of the BARREL.  
To just St. JOSEPH ought our MUSE refer,  
The tugging *Joiner* and the *Carpenter*.  
*Bricklayers* should St. GREGORY obtain;  
The Grace of St. ELIOT should *Goldsmiths* gain.  
St. ANN should *Grooms* assist, though none invoke;  
Ev'n *Butchers* claim St. MARY of the OAK;  
St. JAMES to *Hatters* might his goodness grant.  
*Upholsters*, sav'd from Fall, might praise VENANT.  
St. LEONARD should no *Stone-cutter* forsake,  
Nor MARY of LORETTO those who *Bake*.  
For *Tailors* the beheaded Saint had stood,  
Who duck'd Repentants in Old Jordan's Flood.  
St. CRISPIN might his *Gentlecraft* relieve;  
St. EUSTACE aid to *Innholders* should give;  
The Flea'd Apostle with his knife might side  
The broil'd St. LAURENCE Safety to provide  
For *Curriers* and tough *Tanners* of the Hide;  
The last-named Saint might in like Wardship hug  
Those who *apply* or *vend* th' aperient *Drug*;  
Nor leave of Aid the *Woollen-drappers* bare,  
Nor who at Wholesale deal in Staple Ware.

The swarthy Artists sweating at the Forge  
Should draw, unasking, to their Help, St. GEORGE;  
*Carmen* St. VINCENT have a Guardian Saint;  
SAVIOR keep *Sadlers* safe; LUKE those who *paint*.  
Nay JOB perhaps for *some* had present been  
Who've done lewd Worship to the *Cyprean* Queen,  
Since divers might, on *Scrutiny*, be found  
With aking Bones who hoarsely snuffle *Sound*!  
These, and the rest, whom canonizing ROME  
Appoints o'er *Craftsmen* might in Vision come."

CUTHBERT BEDE.

#### BISHOPS ELECT.

(2<sup>nd</sup> S. viii. 431. ; ix. 55.)

Great discussion has at all times taken place as to the nature of a bishop's right to a seat in Parliament. A satisfactory conclusion will best be arrived at by a short consideration of a bishop's position as regards temporalities both before and since the Conquest. During the reigns of the Saxon kings, bishops held their lands in *frank almsuign*, and were free from all services and payments, excepting only the obligation to build and repair castles and bridges (and as it should have been added, to contribute towards the expences of expeditions). William I., however, deprived them of this exemption, and instead thereof turned their possessions into baronies, so that they held them *per baroniam*, and this made them subject to the tenures and duties of knights' service.

The bishops as such were members of the Mycel-synod or Witenagemot. Another argument in favour of their spiritual capacity in Parliament is, that from the reign of Edw. I. to that of Edw. IV. inclusive, great numbers of writs to attend the Parliament were sent to the "*guardians of the spiritualities*" during the vacancies of bishoprics, or while the bishops were in foreign parts. The writs of summons also preserve the distinction of *prelati* and *magnates*; and whereas temporal lords are required to appear *in fide et ligeantia*, in the writs of the bishops the word *ligeantia* is omitted, and the command to appear is *in fide et dilectione*. See Selden's *Titles of Honour*, 575.

A bishop *confirmed* may sit in Parliament as a lord thereof. It is laid down indeed by Lord Coke that a bishop *elect* may so sit; but in the case of *Evans and Ascuith*, M. 3. Cur., Jones held clearly that a bishop cannot be summoned to Parliament before *confirmation*, without which the election is not complete; and he added that it was well known that *Bancroft*, being translated to the bishopric of London, could not come to Parliament before his confirmation. A bishop, however, can sit before he has received restitution of temporalities, says Dr. Richard Burn, because he sits by usage and custom. Lord Coke says archbishops and bishops shall be tried by the country, that is, by freeholders, for

that they are not of the degree of nobility (see 1 *Inst.* 31.; 3 *Inst.* 30.). Selden seems clear that this is the only privilege bishops have not in common with other peers. However, it seems to be agreed that while Parliament is sitting, a bishop shall be tried by the peers (2 Hawkins, 424.). The result, therefore, seems to be that a bishop *elect* cannot sit in Parliament. J. A. Pn.

J. S. S. remarks, that "the bishops sit in the House of Lords as *spiritual peers*," and that they "could not come under that denomination until entitled to it by the act of consecration." Is this strictly correct? The bishops sit in *convocation* as spiritual peers, no doubt; and, being *spiritual persons*, they sit as peers in the House of Lords. But they sit there in right of their *temporal baronies*. It is probable, therefore, that they are entitled to take their seats, *not* upon consecration, but upon their being legally invested with their *baronial rights*. I speak, of course, of their constitutional right as peers, — without reference to the writs of *summons*, by which they take their seats in the present day. J. SANSOM.

I think J. S. S. does not recollect that the bishops are spiritual lords, not peers, and are entitled to a Writ to the Parliament in virtue of their temporalities, held, as the old law writers say, *per baronium*. It is certain that in early times bishops *elect* could sit. See the Parl. Rolls, 18 Edw. I. 15 b, when the Parliament granted an aid to the king upon the marriage of his daughter, when many bishops were present, and amongst them "*Willielmus Electus Eliensis*." (William de Luda, Archdeacon of Durham, *elected* 12 May, 1290, *consecrated* 1 Oct. following.) C. A.

#### THE MACAULAY FAMILY.

(2<sup>nd</sup> S. ix. 44.)

Permit me to correct a slight inaccuracy into which your correspondent FITZGILBERT has fallen as to the ancestors of Lord Macaulay. The Rev. — Macaulay (Dumbarton)," whom he mentions as great-grandfather of the historian, was never located in Dumbarton. He was minister of Harris, one of the parishes in the Western Isles, and will be found alluded to along with his son John in the *Jacobite Memoirs of the Rebellion*, edited from the MSS. of Bishop Forbes by Robert Chambers. This John was first ordained minister of South-Uist, in 1745; in 1756 he removed to Lismore, and nine years afterwards made a second change to Inverary, where he was minister when Dr. Johnson made his tour to the Hebrides. In 1774, and in the face of considerable opposition from the Ultra-Calvinistic section of the Presbytery, he was translated to the parish of Cardross

in Dumbartonshire, where he died in 1789. As appears from the gravestone in the churchyard there, he had a family of twelve children by Margaret, third daughter of Colin Campbell of Inverregan. One of his daughters, Jean, married, in 1787, Thomas Babington, Esq., of Rothley Temple, Leicestershire, who, I am informed, had been in the habit of residing for a few months in the year at the manse of Cardross for the benefit of his health. A son, Zachary, whose career is well known, had (besides other children) by a daughter of Quaker Mills of Bristol, a son Thomas, christened Babington, in honour of the husband of Aunt Jane, who I dare say made the best marriage of the family. This Thomas Babington became, as we all know, Lord Macaulay. The descent, therefore, seems to stand thus: —

Rev. Aulay M'Aulay, of Harris.

Rev. John M'Aulay, Cardross = Margaret Campbell.

Zachary Macaulay — Sarah Mills, Bristol. Jenn = Thomas Babington, Rothley Temple.

Thomas Babington Lord Macaulay.

Your correspondent alludes to the late lord's kinsmen in Leicestershire as claiming descent from the ancient house of M'Aulay. If he means the Babingtons, I fear the claim could only be made out with reference to the present representative of the family, Thomas Gisborne Babington, Esq., whose mother was the Jean M'Aulay above mentioned. From the descent as given in "Burke" there appears to have been no earlier connexion with the house of M'Aulay, nor in the papers formerly belonging to the present family of Ardincaple (which I had occasion to examine somewhat minutely when preparing their scheme of descent for my *History of Dumbartonshire*) did I see anything leading me to believe that any member of the clan had settled so far south. I have not been able, I may say, to connect Lord Macaulay's ancestors with the Dumbartonshire house of Ardincaple, but there was no other clan of the name in Scotland, and it may be therefore reasonably inferred that a connexion more or less distant existed between the minister of Harris and his contemporary Aulay Aulay, the last lineal representative of the once powerful family of Ardincaple. As the descent of this clan is but imperfectly understood, I will be glad on a future occasion (by permission of the Editor of "N. & Q.") to make certain salient points in its history the subject of another paper. J. IRVING.

Dumbarton.

#### THE YOUNG-PRETENDER IN ENGLAND.

(2<sup>nd</sup> S. ix. 46.)

The evidence as to Charles Edward having witnessed the coronation of George III. is very slight, and not trustworthy. It consists entirely of what

Hume has written on the subject, which is to this effect. "Lord Maréchal, a few days after the King's coronation, told me that he believed the young Pretender was at that time in London, or at least had been so very lately, and had come over to see the show of the coronation, and had actually seen it. I asked my lord the reason for this strange fact? Why, says he, a gentleman told me so, who saw him there, and that he even spoke to him, and whispered into his ear these words: 'Your royal highness is the last of all mortals I should expect to see here.' 'It was curiosity that led me,' said the other; 'but I assure you,' added he, 'that the person who is the object of all this pomp and magnificence is the man I envy the least.'"

Hume says that this story came to him from so near the fountain head, "as to wear a face of great probability." But it amounts to this,—Lord Maréchal told Hume that somebody (who is nameless) had told him that he (the anonymous somebody) had seen the prince, and held the above absurd dialogue with him. We have better evidence of the presence of Charles Edward in England in 1750 and 1753. In the former year, Dr. King says in his *Memoirs*, that he saw and conversed with the prince at Lady Primrose's. Thicknesse, in his *Memoirs*, states that the prince was over here about 1753-4; and Lord Holderness, who was Secretary of State in 1753, told Hume that he first learned the fact from George II., who remarked that when the Pretender got tired of England he would probably go abroad again. The ostensible domicile of Charles Edward at that time was Liege, where he lived under the title of Baron de Montgomerie. J. DORAN.

The Querist will find the subject noticed in the 2nd volume of Sir Walter Scott's novel of *Redgauntlet*, vol. ii. p. 246., and a relative note, p. 254. No special allusion is made, however, to the Pretender; but it is said that when the champion flung down his gauntlet as the gage of battle, an unknown female stepped from the crowd and lifted the pledge, leaving in its stead another gage, with a paper expressing that if a fair field of combat were allowed, a champion of rank and birth would appear with equal arms to dispute King George's claim to the throne.

Sir Walter justly considers this as "probably one of the numerous *fictions* which were circulated to keep up the spirits of a sinking faction;" and had such an incident actually occurred, it is inconceivable that it should not have been noticed in any contemporary newspaper or other publication. G.

Edinburgh.

BREECHES BIBLE (2nd S. viii. 530.) — This anecdote, attributed to Cracherode, was, sixty years since, reported of Rev. Richard Walter, M.A.,

chaplain of the Centurion, who published, in 1748, the celebrated voyage of Lord Anson. The book affirmed to have been covered by the Reverend journalist, and afterwards presented to the British Museum, was the Bible that had been his daily companion on the voyage. Could not this fact be ascertained by some reader at the Museum, and the right donor ascertained, with the present state of the gift, with its covering, that had been round the world before its application to its present purpose? E. D.

[Nothing is known of the volume bound in buckskins in the Cracherode or any other collection in the British Museum, so that we may conclude it a facetious bibliopole, Dr. Dibdin.—ED.]

BACON ON CONVERSATION (2nd S. viii. 108.) — Lord Bacon, at the beginning of his 8th book *De Augmentis Scientiarum*, and in the corresponding passage of his work on the *Advancement of Learning*, treats the subject of *Conversation*, or behaviour in intercourse with men, as a department of civil science. He remarks, however, that the subject had been already treated by others in a satisfactory manner. "Verum hæc pars scientiæ civilis de conversatione eleganter profecto a nonnullis tractata est, neque ullo modo tamquam desiderata reponi debet" (vol. ix. p. 6., ed. Montagu). In the *Advancement of Learning* the passage stands: "But this part of civil knowledge hath been elegantly handled, and therefore I cannot report it for deficient."

The writer principally referred to by Lord Bacon in this passage is undoubtedly Giovanni della Casa, who was born in 1503, and died in 1556, and whose work, *Galateo, trattato dei costumi*, published in 1558, particularly related to the subject of conversation. It acquired great celebrity, was translated into many languages, and was particularly renowned for the *elegance* of its style (to which the words of Bacon allude). Another writer, whom Lord Bacon doubtless had in his mind, is Castiglione, who, in the second book of his *Cortigiano*, lays down rules for the conversation of the courtier, both with his sovereign and with his equals (see the Milan ed. of 1803, vol. i. p. 127. 147.). Castiglione died in 1529, and his *Cortigiano* was published in the previous year. L.

DR. DAN. FEATLY (2nd S. ix. 13.) — Dr. D. Featly (*alias* Fairclough, see Clarke's *Lives*, 1688, p. 153.\*) is mentioned in Howell's *Letters* (last ed. p. 354.); in Lloyd's *Memoires*, p. 527.; in Clarke's *Lives* (1677), p. 295.; in Fuller's *Worthies* (8vo. ed.), iii. p. 24.; a *Life and Death of Dr. Dan. Featly, published by John Featly*, appeared in 1660 (12mo.); J. F. was, I suppose, the Dr. John Featly, nephew of Dr. Daniel, rector of Langer, Notts, and precentor of Lincoln, whose younger brother, Henry, lived at Thorp, Notts

\* The second page so numbered in Fairclough's *Life*.

(Calamy's *Continuation*, p. 699.). Among Dan. Featly's friends were Simon Birckbeck (*Protestant's Evidence*, 1657, Pref. §§ 1, 2.), and Sir H. Lynde (Prynne's *Canterburie's Doome*, p. 185.); among his fellow-collegians Thomas Jackson (*ibid.* p. 356.); he was chaplain to Sir Thomas Edmonds (*ibid.* p. 409.), and domestic chaplain to Abp. Abbot (*ibid.* pp. 59, 62, 63.). He wrote an answer to the learned Rich. Mountague (*ibid.* p. 159.). These facts will suffice to mark his position with regard to the controversies of his day, and to prepare us to learn that his Sermons suffered considerably from the censorship under the rule of Abbot's successor at Lambeth. Prynne, with a zeal worthy of Mr. Mendham or Mr. Gibbins, has enabled us to judge for ourselves of the wisdom of Laud's *Literary Policy*, by printing *in extenso* the pages which offended "the cursory eyes," as Milton has it, "of the temporizing and extemporizing licensers." (*Ibid.* pp. 108, 109, 170, 185, 254, 258, 269, 270, 279—282, 284, 293, 299, 308, 309, 315.)

In the scarce *Life of Bishop Morton* (York, 1659), the hopes raised in Bp. Morton and other hearers of Featly's act (for the degree of M.A.) are said to have been abundantly fulfilled by the learned labours of his riper years, and more particularly by his disputation at Paris with Dr. Smith, titular Bishop of Chalcedon (pp. 28—30., where is a notice of his death.)

Farther information may be derived from the indexes to Wood and to Hanbury's *Historical Memorials*.

J. E. B. MAYOR.

St. John's College, Cambridge.

POEMS BY BURNS (2<sup>nd</sup> S. ix. 24.) — It will afford me pleasure to send to the care of your publishers, or, if supplied with the address, directly to your inquiring correspondent, T. SIMPSON, a letter written by Burns in 1788 for comparison with the MSS. in his copy of the third edition of the *Poems*, 1787; which may help to solve one portion of the Query.

The name of Adam Cardonnel, without the prefix "De," occurs in a very early list of the members of the Society of Antiquaries of Scotland. He was elected in 1781, and for some time held the office of Curator.

In 1786 he published *Numismata Scotiæ*, 4to., Edinburgh; and, 1788-93, in parts, London, 4to. and 8vo., dedicated to his "kinsman Sir William Musgrave, Bart., F.R.S.," *Picturesque Antiquities of Scotland*, etched by Adam De Cardonnel.

GILBERT J. FRENCH.

Bolton, 18th January, 1860.

DESTRUCTION OF MSS.—The bump of destructiveness does really seem to have acquired in some persons what the Ettrick Shepherd called a "swopping organisation;" and you have done good service to the cause of literature and ec-

clesiastical biography, by giving publicity to the remorseless combustion of three large chests of manuscripts (how interesting, how invaluable, we may well suppose,) of the celebrated Dr. Hickes, sometime Dean of Worcester. Allow me to place on record, in "N. & Q.," another very sad case of destruction; that of the official correspondence of the Military Chest attached to the Duke of Wellington during his peninsular campaigns. A writer now living, who served in that department under the Duke in Spain, Portugal, and the South of France, formed the design, some twelve years since, of inditing a "Financial History of the Peninsular War." No matter how he would have accomplished his task, well or ill; the subject itself was at any rate most interesting, abundant in curious facts, and rich in lessons of monetary admonition; lessons which, the next time we commit ourselves to continental campaigning, we shall have to learn over again, and perhaps again forget. Having formed his plan, the intending author naturally turned his thoughts to the valuable store of facts, dates, sums total, and particulars, preserved, as he supposed, in the aforesaid correspondence. Alas! some new arrangements had been made in a public office; and to his consternation he was informed that, in the accompanying process of routing out, the correspondence had been DESTROYED!

Should others of your readers be acquainted with similar acts of vandalism, I trust they will take the present opportunity of communicating them, while public attention is directed to the subject.

AN OLD PENINSULAR.

ORIGIN OF "COCKNEY" (2<sup>nd</sup> S. ix. 42.)—In his newly published *Dictionary of Etymology* Mr. Wedgwood says

"The original meaning of *cockney* is a child too tenderly or delicately nurtured; one kept in the house, and not hardened by out-of-doors life: hence applied to citizens, as opposed to the hardier inhabitants of the country, and in modern times confined to the citizens of London."

He adds these quotations:—

"*Cockney*, carifotus, delicus, mainmotrophus." "To bring up like a *cockney*—*mignoter*." "Delicias facere, to play the *cockney*." "Dodeliner, to bring up wantonly as a *cockney*." (Pr. Par., and authorities cited in notes.) "Puer in deliciis matris nutritus, Anglice, a *cohenay*.—Hal." (Halliwell's *Dict.*, 1852.) "*Cockney*, niais, mignot.—Sherwood.

The rest of his explanation is too long to extract; this, however, may be cited:—

"The Fr. *coqueliner*, to dandle, cocker, fettle, pamper, make a wanton of a child, leads us in the right direction."

R. F. SKETCHLEY.

SIR JOHN DANVERS (2<sup>nd</sup> S. viii. 171, 309, 338.)—Permit me to correct a mistake which I am told exists in my communication relative to the Danvers family (p. 338.). Sir John Danvers, the

regicide, married for his second wife, *Elizabeth* (not Ann, as I am told I have given it), daughter of Ambrose, son of Sir John Dauntsey of West Lavington, Kent. She is called on her monument "ex asse hæres," but had a sister Sarah, a coheir in blood, married to Sir Hugh Stukely, Bart. Elizabeth Dauntsey was baptized 20th March 1604; died 9th July, 1636, aged thirty-one, buried at West Lavington. She left by Sir John Danvers one son, Henry, who was heir to his uncle, the Earl of Danby; died 1654, and his father Sir John the year following: also a daughter Elizabeth, married to Robert Villiers, who declined the title of Viscount Purbeck (see Sir H. Nicolas's *Adulterine Bastardy*), and had issue a daughter, Ann, to whom her brother Henry Danvers, bequeathed "the whole of the great estate in his power," married Sir Henry Lee, of Ditchley, Bart., 1655; and Charles Henry, Mary, who died young. EDWARD WILTON, Clerk West Lavington, Devizes.

**FAMILIAR EPISTLES ON THE IRISH STAGE** (2<sup>nd</sup> S. viii. 512.)—I have little doubt that this trenchant satire is rightly attributed to J. W. Croker: it is included in the list of his works in the *Biog. Dict. of Living Authors*, 1816; and in his biography in *Men of the Time*, 1856, it is mentioned as his "first publication," and as giving "earnest of the then power of sarcasm which characterises some of his more mature productions." On the title-page of my copy is written in (as I am led to believe from comparison with a facsimile) Croker's sprawling hand: "Wm. Gifford, Ex dono Autoris"; and on the fly-leaf, probably from Gifford's neater pen, "by Croker." The author, whoever he may be, was thus described in *The Freeman's Journal* in revenge for the castigation inflicted on it:—

"A shabby barrister, who never could acquire as much by legal ability as would powder his wig, has resorted to the expedient of 'raising the wind' by a familiar epistle, assassinating male and female reputation. The infamous production has had some sale, as will whatever is replete with scurrility, obscenity, and falsehood; but this high-flying pedant, of empty-bag fame in his profession, will shortly find that peeping TOM will be dragged forth to public view in a *very familiar* manner."

The author himself, in the preliminary matter to the fourth edition, has compiled some matter—"disjecta membra poetæ," he calls it—"to enable the world at last to ascertain who I am." Among this we are told that the "Epistles" are attributed in various publications to Ball, Croker, and Thomas; to which the author appends the following significant note:—

"Of two of those Gentlemen, I have not the least personal knowledge, and of the third I will venture to say (without meaning any disparagement to his abilities), that *how* he came to be suspected should rather be enquired of his *friends* than his *enemies*."

An interesting account of Edwin and his melan-

choly end will be found in Mrs. C. B. Wilson's volumes, *Our Actresses*. It appears that the record on his tombstone alludes to the "murderous attack," and that in his last moments his "imprecations on his destroyer were as horrible as awful." Nevertheless, it seems that there were other causes for his "fevered frenzy,"—*Phæres crapula quæm gladius*. Poor Edwin had invited a friend on the evening preceding his fatal illness, "to help him to destroy himself with some of the most splendid cognac that France ever exported to cheer a breaking heart." The friend did not come; doubtless the actor had the less difficulty in achieving his object,—and thus we have to write of him:—

"Poor fellow! his was an untoward fate;

'Tis strange the mind, that very fiery particle,  
Should let itself be snuffed out by an article!"

*Don Juan.*

WILLIAM BATES.

**FOLK-LORE** (2<sup>nd</sup> S. viii. 483.)—Stuckling appears to be derived from the German *stück*, a piece, and the diminutive affix *-ling*.

To feel *leer* means properly to feel faint from hunger, and connects itself with the German *leer*, empty. LIBYA.

**REV. WILLIAM DUNKIN, D.D.** (2<sup>nd</sup> S. viii. 415.)—I cannot find his entrance into Trin. Coll. Dublin, but I find that Patrick Dunkin, son of the Rev. Wm. Dunkin, born at Lisnaskea, co. Fermanagh, entered that College 29 April, 1685, aged 19; and William, son of Patrick Dunkin, Gent. (probably the same person), born in Dublin, entered 9 April, 1725, aged 18. Y. S. M.

**SANS CULOTTES** (2<sup>nd</sup> S. vii. 517.)—The same gentleman who informed me as to the tricolor says, this name was given to the revolutionists, not because they went without the nether garments, but because they wore trousers instead of the knee-breeches, which were then *de rigueur* part of the costume of every gentleman. The *pantalon* thus became the mark of the anti-aristocratic, and instead of *sans culottes* being a name of reproach, it was adopted by the party as a proud designation. A. A.

Poets' Corner.

**JAMES ANDERSON, D.D.** (2<sup>nd</sup> S. viii. 169. 217. 457. &c.)—The following obituary notice of this eminent antiquary, from the *Scots Magazine* for 1740, may form a fitting sequel to the Anderson papers, which have for some time past appeared in "N. & Q."

"On Monday, May 28, died at his house in Essex Court in the Strand, London, the reverend and learned JAMES ANDERSON, D.D., a Member of the Church of Scotland, and native of this kingdom, author of the *Royal Genealogies*, and several other works: a gentleman of uncommon abilities and most facetious conversation; but notwithstanding his great talents, and the useful application he made of them, being, by the prodigious

expense attending the above-mentioned works, reduced to slender circumstances, he has, for some years, been exposed to misfortunes, above which the encouragement due to his works would easily have raised him. But the remembrance of his qualifications and the many hardships under which he was *publicly known* to labour, will serve to show succeeding generations. There was a time when Italian *singers*, by English contributions, were favoured with 5 or 6000*l.* *per annum*, and a gentleman who by more than *twenty years' study* gave the world a book of inconceivable labour and universal use, was suffered to fall a victim to his attempts to *serve mankind!*"

ANON.

HENRY LORD POWER (2<sup>nd</sup> S. viii. 378. 518.) — I am much obliged to MR. C. LE POER KENNEDY for his communication in reply to my Query; but I think it only right to inform him, that Henry Lord Power, who was buried at St. Matthew's, Ringsend, 6th May, 1742, is not to be confounded with the Hon. Richard Power, one of the Barons of the Court of Exchequer in Ireland, who committed suicide near Ringsend, 2nd February, 1794. Mr. D'ALTON's communication is very satisfactory, and will be duly acknowledged in *Brief Sketches of the Parishes of Booterstown and Donnybrook, in the County of Dublin*.

LEHBA.

THIS DAY EIGHT DAYS (2<sup>nd</sup> S. viii. 531.) — This expression is not confined to Ireland, for I have heard it in the mouths of the common people in Scotland.

J. MACRAE.

This peculiar mode of expression must doubtless come from the French *aujourd'hui en huit*.

W.

REFRESHMENT FOR CLERGYMEN. — "N. & Q." (2<sup>nd</sup> S. ix. 24.) contains an extract from the parish books of Havering-atte-Bower, directing an allowance to the clergyman of the parish of a pint of sack during the winter season on a Sunday. In the vestry book of the parish of Preston, under date the 19th April, 1731, it is ordered that "two bottles of wine be allowed any strange clergyman that shall at any time preach." A rather liberal allowance, will no doubt be the exclamation. I would ask, was the "bottle of wine" then the quantity we now consider a "bottle." In the churchwardens' accounts, a few years later, I find frequent payments for "red port" at the rate of 6*s.* a gallon. Was the "red port" of that day the Portuguese wine we now call *port*?

WM. DOBSON.

Preston.

LEVER (2<sup>nd</sup> S. viii. 540.) — What in the world can have induced MR. J. H. P., quoted by your correspondent E. A. B., to put into print that *lever* meant a cormorant, I cannot possibly conceive. The arms of Liverpool are a bird with a sprig of something holden in its bill, and I can assure him it is *the weed*, and not the bird, which is the *lever*. Motto: "Deus nobis hæc otia fecit." If he calls upon me to eat my words, though I decline doing

that, I can assure him I have eaten the lever. It is to be met with at the tables of the merchants in Liverpool, and if MR. J. H. P. has any friend resident there, he no doubt would forward to him a pot, for his particular gratification.

A SEA GULL.

"MODERN SLANG," ETC. (2<sup>nd</sup> S. viii. 491.) — I omitted to say in my mention of the slang word BAGS as applied to trousers, that it is probably of University origin, and is borrowed from "the variegated bags" of Euripides — τοὺς θυλάκους τοὺς ποικίλους. (*Cyclops*, 182.) CUTHBERT BEDE.

"THE LOAD OF MISCHIEF" (2<sup>nd</sup> S. viii. 496.) — Unless very lately removed, the sign of "The Man laden with Mischief" still exists in Norwich. In addition to the drunken wife, the monkey and the magpie as described by X. Y., the man is bound to the woman by a chain securely fastened by a padlock. This little addition to the items mentioned by X. Y. will perhaps render unnecessary any farther explanation. However ungallant, the meaning seems sufficiently clear.

D. G.

BAZELS OF BAIZE (2<sup>nd</sup> S. ix. 25.) — Your correspondent MR. PISHEY THOMPSON might have saved himself much trouble and useless etymological discussion, if he had looked into the MS. from which Malcolm quoted, but which he could not read. Stowe made his *r* just like a *z*, and the mysterious "bazels of baize" are nothing more nor less than "barrels of beer," as may be verified by any one who will turn to Stowe's original paper in MS. Harl. 376. fol. 4., where it is plain enough "barrells of beare." The name of *Turner* Malcolm has metamorphosed into the strange one of "Briznau;" and no doubt there are plenty more such blunders. I must observe that Malcolm does not give any reference to this MS., but a little trouble would have found it. This instance is only one more proof (among many) of the inutility of relying on a printed text, without being assured of its accuracy.

Zo.

SAMUEL DANIEL (2<sup>nd</sup> S. viii. 204.) — Your correspondent denies that Samuel Daniel was a Somersetshire man born, on the strength of the inscription on the tablet at Beckington, which, however, gives no hint on the subject, either one way or the other. As it is *not* that inscription, to what authority does your correspondent refer?

G. H. K.

MINCE PIES (2<sup>nd</sup> S. viii. 488.) — In farther illustration of the religious idea connected with the above Christmas dish, I quote *The Connoisseur* for Thursday, December 26, 1754: —

"These good people would indeed look upon the absence of mince pies as the highest violation of Christmas; and have remarked with concern the disregard that has been shown of late years to that old English repast; for this excellent British Olio is as essential to Christmas



as pancakes to Shrove Tuesday, tansy to Easter, furmity to Midlent Sunday, or goose to Michaelmas Day. And they think it no wonder, that our finical gentry should be so loose in their principles, as well as weak in their bodies, when the solid substantial Protestant mince pie has given place among them to the Roman Catholic *Annulets*, and the light, puffy, heterodox *Pets de Re-ligieuses*."

W. P.

**STAKES FASTENED TOGETHER WITH LEAD AS A DEFENCE** (2<sup>nd</sup> S. ix. 27.)—This title is altogether gratuitous. It takes for granted the very point which is in doubt. *Sudes circumfusæ plumbo* does not mean stakes fastened together with lead, but stakes round which lead has been poured. Now the pouring of lead round stakes, or, which is the same thing, dipping the stakes into molten lead (temperature 612°) would be a very efficacious and rapid means of charring them. Tradition says that the stakes were charred; the passage is therefore sufficiently clear without supposing the impossible process of pouring lead round stakes inserted into the bed of a river under water.

But a friend of mine has some doubts about the correctness of the text. He cannot give the Britons credit for so much engineering skill as the above explanation would suppose. He therefore suggests to read *flurio* for *plumbo*, which would make the passage perfectly clear. J. N.

Cannot Bede's expression, "circumfusæ plumbo," be translated, "having been surrounded by lead," i. e. tipped or shod, to make the stakes sufficiently weighty to be rammed into the bed of the ford.

It is clear from the general scope of the sentence that the operation, whatever it was, was done before they were placed in the water.

The "very sharp" points would of course be uppermost. CHELSEA.

**TRÉPASSER** (2<sup>nd</sup> S. ix. 13.)—This word in its original form undoubtedly includes the letter *s*; it cannot possibly, therefore, be an abbreviation of *oultre-passer*. Besides, this mode of abbreviation is not French, it is Italian: as we see in *micida*, homicide; and *Musaniello*, for Tommaso Aniello. M. Louis Barré, in his *Préface* to the *Complément du Dictionnaire*, says that the French language rejects such contractions as barbarous. As to the "value" also of the word, required by your correspondent, it is not in common use. "Il ne se dit," says the *Dictionnaire de l'Académie*, "que des personnes qui meurent de leur mort naturelle, et n'est guère usité." And as to the substantive *trépas*, the same high authority says, "Il n'est guère usité dans le discours ordinaire, mais on l'emploie souvent dans la poésie, et dans le style soutenu." JOHN WILLIAMS.

**SUPERVISOR** (2<sup>nd</sup> S. ix. 13.)—Perhaps the passage from the "Charta feodi," quoted by Du Cange, may designate the officer in question:—

"Habetur \*\* formula constituendi receptorem et super-visorem omnium et singulorum dominiorum et manerio-rum, et teneumentorum, &c."

But, in the reign of Elizabeth, and in previous reigns also, there were other persons, also called supervisors, such as supervisors of wills, whom each testator himself appointed to see that the executors faithfully fulfilled their duties, as may be seen in the "Wills and Inventories" published by the Surtees Society. JOHN WILLIAMS. Arno's Court.

**HYMNS FOR THE HOLY COMMUNION** (2<sup>nd</sup> S. vii. 415.)—It was the custom to sing a short hymn at St. Catherine's church, Dublin, some few years ago, at that period of the service immediately before the Lord's Prayer, after "all had communicated." The usual hymn was that beautiful one commencing "May the Grace of Christ our Saviour," which is not one of those "appointed" at the end of the Metrical Psalms. I never heard it elsewhere, but it had a very solemnising effect. GEORGE LLOYD.

**OLIVER GOLDSMITH** (2<sup>nd</sup> S. ix. 11.)—The piece of glass on which he inscribed his name when a student in Trinity College, Dublin, has been inclosed in a frame and deposited in the Manuscript Room of the College Library, where it is still to be seen. Ἀλιεύς.

Dublin.

**THE PRUSSIAN IRON MEDAL** (2<sup>nd</sup> S. ix. 33.)—In answering the Query (2<sup>nd</sup> S. viii. 470.), MR. BOYS says as follows:—

"So far as those patriots who devoted their jewels and plate are concerned, the facts are these: All being surrendered, 'Ladies wore no other ornaments than those made of iron, upon which was engraved: "We gave gold for the freedom of our country; and, like her, wear an iron yoke!"' A beautiful but poor maiden, grieved that she had nothing else to give, went to a hair-dresser, sold her hair, and deposited the proceeds as her offering. The fact becoming known, the hair was ultimately resold for the benefit of fatherland. Iron rings were made, each containing a portion of the hair; and these produced far more than their weight in gold."

A historical event of much interest seems to be here stated in a manner likely to produce an inaccurate impression, in illustration of which I beg to quote the following passage from an official despatch of Senor Pizarro, the Spanish ambassador in Prussia in 1813, and which is printed in *extenso* among the "Pièces Justificatives" in the twelfth volume of D'Allonville's *Mémoires d'un Homme d'Etat* (Prince Hardenberg):—

"La sœur du roi a envoyé tous ses bijoux au trésor pour soutenir la guerre et à l'instant toutes les femmes, faisant le sacrifice de ce qui leur est si cher, se sont empressées d'envoyer les leurs, et jusqu'aux plus légers ornemens, pour ce louable objet. Quand je dis toutes les femmes, je n'exagère point, car je ne crois pas que l'on puisse en excepter un seul individu, excepté de la classe indigente, qui ne possède pas un seul article en or. Tous



les anneaux de mariage ont été déposés sur l'autel de la patrie, et le gouvernement a distribué en échange des bagues en fer avec cette inscription, '*J'ai changé de l'or pour du fer.*' Cette bague si précieuse par sa valeur morale peut encore être regardée comme un objet de curiosité par la beauté du travail du fer, que je ne crois pas que l'on puisse travailler ainsi dans aucun autre pays. Si quelque dame se permet un bijou, il est en fer. Il est vrai que l'élégance du travail compense la valeur de la matière. Il est impossible de se procurer à la manufacture ces bagues patriotiques, vu qu'elles sont données exclusivement aux propriétaires comme une marque qu'il a été déposé au bureau quelque bijou d'or ou d'argent en don patriotique. Ce que j'envoie ci-jointe a Votre Excellence m'a été donnée par une dame qui en possédait deux, car tous mes efforts pour en acheter un à la manufacture ont été inutiles."

This account states distinctly that the iron rings were not procurable except from government, and in exchange for gold or silver jewels given up for the public service. Mr. Boys' account, although not asserting the reverse, seems to lead to a different impression: for his episode of the maiden's hair has clearly nothing to do with the distribution of rings by government, as described by Senor Pizarro, although the one might be mistaken for the other, or rather confounded with it. Z.

THE OATH OF VARGAS (2<sup>nd</sup> S. viii. 355.)—The story (respecting the above painting), to the best of my recollection, is this:—One Vargas, a Spaniard, was appointed by the Duke of Alba chief of the so-called "Bloody Tribunal," or Inquisition, established during the Spanish domination over the Netherlands. This Vargas was a man distinguished by his fierce bigotry and fanaticism. On one occasion, when presiding over the aforesaid tribunal, he arose and took a solemn oath upon the crucifix before him, saying: "That if he knew or suspected that his own father or mother were tainted with the accursed sin of heresy, with his own hands would he consign them to the stake."

This rather startled some of his worthy confrères, who were not quite prepared to go to such lengths. The picture is in water-colour, by Louis Haghe, and was first exhibited at the New Water-colour Society in 1841 or 1842, and was afterwards purchased by one of the prizewinners of the London Art Union. It is now the property of W. Leaf, Esq. If your correspondent can procure one of the New Water-colour Exhibition Catalogues for the above years, he will find the story attached to the picture. E. DOWNES.

SEPULCHRAL SLABS AND CROSSES (2<sup>nd</sup> S. ix. 27.)—A few years ago, I was visiting Mr. Gaskell at his Highland lodge, called Inverlair, in the county of Inverness, when I strolled one day to a burying-ground, about two miles off, most romantically situated amongst the mountains; and there I saw several gravestones, placed for the most part, as in England, at the head of the bodies, which lay

with their faces towards the east; but there were also monumental stones to the memory of two or three priests, whose bodies were laid "with their faces to the west," as Mr. Cutts states. And on asking some of the people present at a funeral why this difference occurred, they said it was the custom of their religion to place the bodies of their priests in this position. The population was almost exclusively Roman Catholic.

I do not recollect whether the inscriptions were included in the same description; but my impression is, that they all, both clerical and lay, faced one way. J. W.

An example of the peculiarity in clerical sepulture mentioned by your correspondent, occurs in the cemetery of the Seven Churches of Glendalough, co. Wicklow.

A portion of the burying-ground, which occupies the site where formerly the sacristy stood, is still called the "Priest's House," and is set apart for the repose of the Catholic clergy.

The tombstones are all, to the best of my recollection, of the upright kind called *head stones*.

The inscriptions over the clerical graves all face the *west*, while all the others in the cemetery face the *east*. W. D.

MR. D'AVENEY is informed that the passage he cites from Mr. Cutts's otherwise valuable *Manual* is wrong. In this country there never existed the slightest distinction between the clergy and laity with regard to the placing of the head and feet in the grave, or upon their sepulchral stones. The cleric, from a bishop down to the lowliest clergion, was invariably buried with his face to the altar, just like the layman; and the difference which is noticed by Mr. Cutts is somewhat modern in Italy itself, where it began, and even there had no existence before the sixteenth century. If Mr. D'AVENEY will look into Dr. Rock's *Church of our Fathers* (tom. ii. p. 473.), he will find this very question gone into. LITURGIST.

BOOKSTALLS (2<sup>nd</sup> S. viii. 494.)—As a pendant to ABRACADABRA's communication on this subject, I send an extract from an unpublished volume of "Recollections of the late George Stokes, Esq.":—

"One interesting fact Mr. Stokes was accustomed to mention in connexion with these editorial labours: he was exceedingly anxious to compare Wickliffe's *Lantern of Light*, written about 1400, with one of the early copies of the work, from a conviction that various errors had crept into the later editions. He inquired in every direction for the work, searched many libraries and catalogues, but all in vain. He had occasion to visit the British Museum for some literary purposes, and had the proof-sheets of Wickliffe's writings in his pocket. On retiring from the Museum, he passed down a court leading into Lincoln's Inn Fields, and observed in an old tea-chest a number of books, all marked sixpence each. He was led by curiosity to examine the lot; and there, to his joyful surprise, he found the old black-letter book he had long been seeking in vain. This book he valued at several

pounds. On examining the work, he discovered that his suspicions were well founded as to the inaccuracies of the more recent editions." — pp. 28, 29.

E. D.

THE DRISHEEN CITY. — The note on the "Origin of Cockney" (2<sup>nd</sup> S. ix. 42.) calls to mind a name given to the city of Cork — "The Drisheen City" — consequent on a dish peculiar to Cork. I have often heard of that dish, but never tasted it. Of what is it composed? It is not considered complimentary to a Cork man, to ask him if he is a native of the "Drisheen City?"

S. REDMOND.

Liverpool.

SON OF PASCAL PAOLI, ETC. (2<sup>nd</sup> S. viii. 399. 502.) — Can any farther particulars be given of the unfortunate Colonel Frederic? I have referred to the *Gent's Mag.*, 1797, p. 172., but find that the account of the suicide of the son becomes merely a peg whereon to hang an account of the reverses and death of the father. I have before me a little volume by the former, entitled —

"Memoirs of Corsica; containing the Natural and Political History of that important Island; the principal Events, Revolutions, &c., from the remotest Period to the present Time. Also an Account of its Products, Advantageous Situation, and Strength by Sea and Land. Together with a Variety of interesting Particulars which have been hitherto unknown. Illustrated with a New and Accurate Map of Corsica, by Frederick, son of Theodore late King of Corsica." London, &c., 12mo., 1768, pp. 165.

WILLIAM BATES.

ANNO REGNI REGIS (2<sup>nd</sup> S. viii. 513.) — Supposing that a king comes to the throne in A.D. 1850, and that his regnal years are reckoned from a given day of a given month in that year, *e. g.* from the 10th June; his *first* year will contain the days commencing with 10th June, 1850, and terminating with 9th June, 1851; his *second* year the days commencing with 10th June, 1851, and terminating with 9th June, 1852, and so on; his fifth year, containing the days commencing with 10th June, 1854, and terminating with 9th June, 1855; and his tenth, the days commencing with 10th June, 1859, and terminating with 9th June, 1860. To find in what year of our Lord any day in a given regnal year falls will not be difficult; suppose 13th July, in the 18th year of the king be proposed, his 18th year commences with 10th June, 1867, and ends with 9th June, 1868; the proposed day will fall, therefore, in A.D. 1867. Generally the *n*th year of the reign will end in A.D.  $(1850 + n)$  on the 9th June, and of course commence on the 10th June, A.D.  $(1850 + n - 1)$  or A.D.  $(1849 + n)$ ; and from this it is easy to see in what A.D. any proposed day of any A. R. will fall.

If, however, the king's reign commences on a moveable feast, as that of our own King John did, recourse must be had to a perpetual almanac, or tables of regnal years, in order to discover on

what days of the month the successive feasts fell in successive years of our Lord. If, as occasionally happened in the reign of King John, a regnal year terminates later in a year of our Lord than it commenced in the preceding year, a certain number of days in the two years of our Lord will be common to the same regnal year; and further information, such as the mention of the days of the week corresponding to these doubtful days, or their distance from a feast-day, will be necessary before it can be decided to which year they belong. Thus, suppose the 6th regnal year to commence on 10th June, 1859, and on the 17th June, 1860, these two days being assumed to answer respectively to a moveable feast and its eve, it is clear that the 10th, 11th, 12th, 13th, 14th, 15th, 16th, and 17th June, A. R. 6, may belong either to A.D. 1859, or A.D. 1860. But if in addition we should know that, *e. g.* the 12th June, A. R. 6, was Whit-Sunday, it would be clear that it belonged to the former A.D., and not to the latter.

If MR. HUTCHINSON'S Query, which I cannot agree with him in considering "foolish," be aimed at more recondite difficulties than these, I can only regret that I should have missed them in this reply.

H. F.

A GLOUCESTERSHIRE STORY. — In 2<sup>nd</sup> S. viii. 304. mention is made of the old manor-house of the family of Stephens, styled Chavenage, near Tetbury; and now occupied by the Hon. Mr. Buller (of the Churston family), which stands upon its original elevation, with its furniture of the age of Queen Elizabeth; and the hall of which contains a considerable collection of armour and weapons which saw the fields of battle then raging on the Cotswold hills, in the time of Charles I.

It appears that Nathaniel Stephens, then in Parliament for Gloucestershire, was keeping the festival of Christmas, 1648, at Chavenage, having shown much irresolution in deciding upon sacrificing the life of the monarch, was wavering on the subject, when Ireton, who had been dispatched "to whet his almost blunted purpose," arrived at the manor-house — and sat up, it is said, all night in obtaining his reluctant acquiescence to the sentence of the king from the Lord of Chavenage. It appears that in May, 1649, the latter was seized with a fatal sickness, and died the 2nd of that month, expressing his regret for having participated in the execution of the sovereign.

So far circumstances have every semblance of fact, but on these a legendary tale has been founded, which the superstitious and the believers in supernatural appearances are now only beginning to disbelieve. When all the relatives had assembled, and their several well-known equipages were crowding the court-yard to proceed with the obsequies, the household were surprised to

observe that another coach ornamented in even more than the gorgeous embellishments of that splendid period, and drawn by black horses, was approaching the door in great solemnity. When it arrived, the door of the vehicle opened in some unseen manner; and, clad in his shroud, the shade of the lord of the manor glided into the carriage, and the door instantly closing upon him, the coach rapidly withdrew from the house; not, however, with such speed, but there was time to perceive that the driver was a beheaded man, that he was arrayed in the royal vestments, with the garter moreover on his leg, and the star of that illustrious order upon his breast. No sooner had the coach arrived at the gateway of the manor court, than the whole appearance vanished in flames of fire. The story further maintains that, to this day, every Lord of Chavenage dying in the manor-house takes his departure in this awful manner.

#### PROVINCIALIS.

AMBIGUOUS PROPER NAMES IN PROPHECIES (2<sup>nd</sup> S. vii. 395.)—In previous articles examples have been collected of ambiguities in predictions respecting the death of celebrated persons. The following may be added to the number. Æschylus had been warned by a prophecy that he would be killed by a "bolt from heaven." Being in Sicily on a visit to Hiero, an eagle, which had carried away a tortoise, dropped it from aloft in order to crack its shell; but the animal fell upon Æschylus, and caused his death, although the clearness of the sky had removed from his mind all idea of danger. It is said that this verse was engraved on his tomb:—

"Αἰετὸς ἐξ οὐρανῶν βρέγμα τυρεῖς ἔθνον."

See *Biograph. Græc.*, ed. Westermann, p. 120. 122.; *Plin. N. H.* x. 3. I.

TRANSLATIONS (OR IMITATIONS) OF MELEAGER (2<sup>nd</sup> S. ix. 12.)—If SENEX will refer to "N. & Q." 2<sup>nd</sup> S. iv. 251., he will find an account of the Rev. Edward William Barnard, of Trinity College, Cambridge, incumbent of Brantinghamthorp, Yorkshire. He is there stated by yourself, Mr. Editor, to have published *Trifles*, imitative of the Chaster Style of Meleager. (Carpenter, 1818, 8vo.)

Αἰετός.

Dublin.

HERBERT KNOWLES (2<sup>nd</sup> S. viii. 28. 55. 79. 116. 153.)—I have consulted the various works quoted by your correspondents as containing notices and poems of Herbert Knowles, except the *Literary Gazette*, which I have not been able to procure. With the exception of a fragment of eight lines, entitled "Love," none of them contain any other verses, except those given by D. ("N. & Q." p. 153.), and the "Three Tabernacles." Is there really nothing more of his in print?

Knowles is spoken of in Southey's *Life* as an

orphan, whose education was principally paid for by strangers. How is this statement to be reconciled with that of your correspondent F. S. ("N. & Q." p. 79.), who says he was the brother of J. C. Knowles, an eminent barrister and Q. C.?

H. E. WILKINSON.

Bayswater.

THE MOHOCKS (2<sup>nd</sup> S. viii. 288.)—See *Swift's Letters*, 5th ed. Lond. 1767, 8vo. vol. i. pp. 141. 143. 149. JOSEPH RIX.

BURIAL IN A SITTING POSTURE (2<sup>nd</sup> S. ix. 44.)—I can give EXUL two instances of nations burying their dead sitting,—the Nasamones, a Libyan tribe, who were said by Herodotus (Bk. iv. 190.) to bury their dead sitting, and to be careful to prevent anyone dying in a reclining position;—and the Japanese, who bury their dead sitting, and carry them to the grave in a kind of sedan-chair. See a picture and notice of their mode of burial in vol. ii. of the *Narrative of Lord Elgin's Mission to China and Japan*, in 1857, '58, '59. By L. Oliphant. Blackwood, 1860. T. H. W.

#### Miscellaneous.

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J. H. v. L. (Zeyst.) The London agent who used to forward the has declined to receive them. How shall they be sent in future?

EFFRY is referred to our 1st S. i. 405.; ii. 175.; ix. 126. 219. 312., for articles on Dogs in Monuments.

X. M. will find in our 1st S. v. 237., the derivation of Donkey from Dun, the ancient name of the ass, in the old Proverb quoted by Chaucer, "Dun is in the mire." Donkey or Donkey is the diminutive of Dun.

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## Notes.

## DR. JOHN WALLIS.

Among the founders of the Royal Society, distinguished as many of them were by breadth and liberality of pursuits, perhaps none displayed a greater versatility than Dr. Wallis. As a mathematician he corresponded on equal terms with Flamsteed, Leibnitz, and Newton, and solved the puzzles proposed to scientific Europe by Fermat and Pascal.

His scholarship, an acquisition then perhaps more usual and more esteemed among mathematicians than now, was shown in the publication of valuable editions of several Greek mathematical and musical writers, and in his *English Grammar*, a work which was the basis of many succeeding grammars, was often reprinted (e. g. with the tract *De Loquela*, Hamburg, 1688, 8vo.\* and by Bowyer in 1765), and, in spite of some absurd etymologies, may still be perused with pleasure and profit. His theological writings have been commended by Archbishop Whately; a volume of his sermons\* was thought worthy of publication towards the close of last century, and his *Letters on the Trinity* have been reprinted in

\* "Sermons; now first printed from the original manuscripts of John Wallis, D.D., sometime Savilian Professor of Geometry. . . . To which are prefixed Memoirs of the Author. . . . London. 1771." 8vo.

our own day. By his skill in the art of deciphering he more than once did good service to the government in its struggles with France; while he applied his observations on the formation of sounds to the discovery of a method of "teaching dumb persons to speak." It is greatly to be desired that some one capable of doing him justice would draw up a fuller memoir of Wallis than has yet appeared. The following references will show that materials abound:—Wood's *Fasti and Athenæ*, *Biographia Britannica*, *General Dictionary*, and Chalmers, under "John Wallis;" his own autobiography published after the preface to Hearne's *Langtoft*; Saxii *Onomasticon*, iv. 553.; indexes to the Lansdowne MSS. and to the diaries of Evelyn, Pepys, Thoresby, Hearne, and Worthington. Le Neve, *Monum. Anglic.* (1700—1715), p. 58.; John Dunton's *Life* (ed. Nichols), pp. 658—661.; Baxter's *Life* (see Index); *Monthly Mag.* for 1802, vol. ii. p. 521.; Aubrey's *Lives*; Calamy's *Own Times*, i. 272—275.; *Life of Isaac Milles*, 138, 139.; *Philos. Trans.* No. xvi. p. 264.; letters in *Sir L. Jenkins' Works*, ii. 654.; in *Europ. Mag.* vol. xlix.\* pp. 345, 427. (against adopting the Gregorian year); in Neal's *Puritans* (ed. Toulmin), iv. 390., and in R. Boyle's *Works* (to Boyle); in Edleston's *Newton Correspondence*, p. 300. (to Newton); many letters and notices in Rigaud's *Correspondence of Scientific Men of the Seventeenth Century* (Oxf. 1841, 2 vols.); a letter to Bp. Lloyd in Bp. Nicolson's *Correspondence*, i. 121. seq.; letters from Fermat in F.'s *Varia Opera Mathematica* (1679); one from Olave Rudbeck (4to., Upsala, 1703; in the Bodleian); verses on Eliz. Wilkinson (Sam. Clarke's *Lives*, 1677, pp. 428, 429.)

He was a friend of Kennett's (*Kennett's Life*, p. 3.); of Dr. Thomas Smith's (*Smith's Vita*, &c., Pref. p. x.); of Cosimo Brunetti's (*Tiraboschi*, ed. Firenze, 1812, vol. viii. p. 98.)

He was engaged to decipher letters\* proving the Prince of Wales ("James III.") to be a supposititious child; on which Kneller, who took his portrait for Pepys, told the doctor in broken English, that an expert might be mistaken in characters, but a painter could not be mistaken in his lines. (See the racy anecdote in *Europ. Mag.* Feb. 1797, pp. 87, 88.) On his Algebra, see Edleston's *Newton Correspondence*, p. 191.; cf. *ibid.* 276, 277., and Whiston's *Life*, p. 269. His "Remarks" were printed with Thos. Salmon's *Proposal to perform Music in Perfect and Mathematical Proportions*, Lond. 1688, 4to. On his answer to Hobbes, see *Europ. Mag.* Aug. 1799, pp. 91, 92. (*Ibid.* Nov. 1798, p. 308. is an abusive notice of him by Aubrey.)

He was a witness against Laud (Prynne's *Can-*

\* The author of Barwick's *Life* (see Index) wrongly states that Willis deciphered intercepted letters of Charles I.



*terb. Doome*, p. 73.) On the other hand, in common with the leading Puritans, he signed

"A serious and faithfull Representation of the Judgements of Ministers of the Gospell Within the Province of London. Contained in a LETTER from them to the GENERALL and his COUNCELL of WARRE. Deliuered to his EXCELLENCY by some of the Subscribers, Jan. 18 1648 [i. e. 1648<sup>o</sup>]. London, 1649." (4to.),

and also the —

"Vindication of the Ministers of the Gospel in and about London, from the unjust Aspersions cast upon their former Actings for the Parliament, as if they had promoted the bringing of the King to Capitall punishment. WITH A short Exhortation to their People to keep close to their Covenant-Ingagement. London, 1648." 4to.

Wallis again, and more successfully, endeavoured to moderate the excesses of the triumphant Puritans, when with Wilkins, Ward, and Owen, he threatened them with

"The infinite contempt and reproach which would certainly fall upon them, when it should be said that they had turned out a man [Pocock] for insufficiency, whom all the learned, not of England only, but of all Europe, so justly admired for his vast knowledge and extraordinary accomplishments." (*Lives of Pocock, Pearce, Newton, and Skelton*, i. 174.; cf. *ibid.* 137. 231.)

He was himself among the *triers*, and his letters to Matthew Poole (Baker's MS. xxxiv. 460. seq., and thence in Z. Grey's Answer to Neal's 4th volume, Append. No. 83. seq.) contain some of the best extant materials for the history of their proceedings. J. E. B. MAYOR.

St. John's College, Cambridge.

#### SIR PETER PAUL RUBENS:

"SPIRITING AWAY."

I am indebted to the arrangement of the Domestic Papers of Car. I. in the State Paper Office, now in course of being calendared by Mr. Bruce, for a letter, which has lately turned up, from Secretary Sir John Coke to Secretary Lord Dorchester.

It possesses I think a two-fold interest, both as relating to the time of the great Flemish painter's departure from England and to the "spiriting away," if the term may be aptly used in this sense, of "gentelwomen" to the Spanish nunneries, and of "yong boies" to the schools of the Jesuits.

With reference to the departure of Rubens from London, I have already stated my belief that he left London about 22nd Feb. 1630 (*vide* "N. & Q." 2<sup>nd</sup> S. viii. 436.). From the contents of Sec. Coke's letter it would, however, appear that Rubens had not left Dover on 2nd March, 1630; and it is probable that he was farther detained there two or three days, waiting for the King's reply to this letter.

It may be worthy of remark that Rubens' arri-

val in England, as well as his departure from this country, were delayed by causes as unforeseen as they were unexpected. The Marq. de Ville's hesitation to go to Dunkirk, in one of the King's ships, which ship was appointed to fetch Rubens from thence, delayed his arrival; Charles I.'s permission for certain English subjects to accompany the Spanish ambassador's son-in-law and Rubens, delayed his departure. The Frenchman was in no hurry to comply with the King's wish that he should leave England; the English were waiting for Charles I.'s permission to do so.

It is evident that Sec. Coke considered this letter of no little importance.

"Right honorable,

"I receaved an advertiment that above a dozen yong women and boies attended at the ports to get passage under the protection of the Spanish Ambassador's sonne-in-law and Mons<sup>r</sup> Rubens. And because I found it was donne without his M<sup>tes</sup> knowledge, or anie licence sowght from the state, I thought it my dutie to prevent it, and not to suffer such an affront to bee cast upon us, that Ambassadors or Agents of Forreign Princes should assume such a libertie, w<sup>ch</sup> is not permitted in those contries from whence they are imploied, nor was indured here in former times. I did therefore give notice therof by letter to the Lord Warden of the Cinq Ports, whose careful ministers in his absence gave order for their stay. Now this night I receaved a letter from the Spanish Ambassador taking knowledg that an English gentelwoman was going over in the companie of his sonne in law Don Jean de Vasques and Mons. Rubens, w<sup>th</sup> a maid servant and two other gentelmen that had passes from the Lords of the Councel, to the end that the said gentelwoman should bee ther married to a chevalier of good account, in regward wherof his Lordship desired mee to take order for their release and free passage. I answered that his Lordship wel understood that by our lawes none but merchants could pass beyond the seas w<sup>thout</sup> licence from his M<sup>te</sup> or his Councel under six of their hands. If hee pleased to make known the names and qualities of theis women, I would move the Lords, who I doubted not would proceed w<sup>th</sup> due respect to his Lordship, if they found no just cause for his Ma<sup>tes</sup> service to refuse them allowance. But this gave him not content, and hee purposeth (as his messenger told mee) to send presently to his Ma<sup>te</sup> for comands. In regward wherof I thought fit to give his Ma<sup>te</sup> this account, and then to obey what hee shal direct. The advertiment I receaved was that theis women went (*sic*) sent over w<sup>th</sup> good portions to bee put into Nunneries, w<sup>ch</sup> they cale mareage, w<sup>ch</sup> is the ordinarie stile of al their letters, and this is ment by the mareage of this gentelwoman. The yong boies are sent to the schooles of the Jesuites, and go not emptie handed. I thought it a good service to interrupt this libertie in regward of the consequence, so I rest,

"Your Lordship's humble Servant,  
JOHN COKE.

"London,  
' 2 March, 1629-30."

(Indorsed.)

"FOR HIS M<sup>tes</sup> ESPETIAL AFFAIRS.

"To the right honorable the Lord Viscount Dorchester, principal Secretarie of State to his M<sup>te</sup>, give this at Newmarket.

"hast, hast,

"hast, post hast.

"London, 2 March, at seven in the morning."

I have said that this letter is interesting as relating to the *spiriting away* of gentlewomen and young boys. It is, however, perhaps scarcely correct to apply the term "*spiriting away*" to Rubens and Don Juan de Vasquez for persuading these people to leave their native country for a foreign state. A few years later it might perhaps have been called so by many who then complained of somewhat similar practices.

By reference to one of the volumes of Mr. Bruce's Calendar, Car. I. vol. i. p. 196. art. 23., I find that one John Philipot, bailiff of Sandwich, petitions the council in consequence of an occurrence somewhat similar to that described in Secretary Coke's letter. The bailiff complains that divers watermen of London had lately conveyed two boats full of *young children* to Tilbury Hope, where a ketch stayed to take them to *Flanders*; and he prays that the Master of the Watermen's Company may be required to bring forth these men, "that so they may answer for this offence, and some remedy may be given for preventing the like courses in time to come." This petition is endorsed "*Mr. Phillpott about spirits.*"

In the early part of the succeeding reign, the practice of *spiriting away* was much resorted to, and a thriving trade was driven by many "wicked persons" who by fraud or violence sent over "servants" and others to inhabit the then rapidly increasing English plantations abroad. Several petitions were presented to Charles II. and his council from merchants, as well as planters, masters of ships, and others, against "the wicked practise of a lewd sort of people called Spirits and their complices." Complaints were made that there was "a wicked custom to seduce or spirit away young people" to go to the foreign plantations in various capacities; and that such a practice existed seems to have been so universally believed that when any persons, more particularly of inferior station, were about to leave the country, it was concluded that they were *spirited away*. This led to incalculable mischief, and many frauds and robberies were committed in consequence. "Evil-minded people" voluntarily offered to go on a voyage, or to settle in a distant colony. They received money, clothes, and other necessities for their outfit; but no sooner did the vessel get clear of Gravesend, or put into any port, than they contrived to get away. They pretended they were betrayed, carried off without their consent, in fact, *spirited away*.

William Haverland, himself "a spirit," in his information taken upon oath, declares that John Steward, of St. Katherine's parish, Middlesex, hath used to spirit persons away beyond the seas for the space of twelve years; and he several times confessed that "he had *spirited away five hundred in a year.*"

To prevent the evils which must have resulted

from such extraordinary proceedings, Charles II. granted a commission, in Sept. 1664, to the Duke of York and others to examine all persons before going abroad; whether "they go voluntarily, without compulsion, or any deceitful or sinister practise whatsoever." At the same time the King erected an "office for taking and registering the consents, agreements, and covenants of such persons, male or female, as shall voluntarily go or be sent as servants to any of our plantations in America." It was however, notwithstanding this commission, found necessary to resort to parliament for prevention of these abuses; and at length, on 18th March, 1670, "An Act" was passed, (see *Commons' Journal*, p. 142.) "to prevent stealing and transporting children and other persons;" whereby any person *spiriting away* by fraud or enticement, with the design to sell, carry away, or transport any person beyond the sea, shall suffer death as a felon without clergy.

W. NOËL SAINSBURY.

#### THE NINE MEN'S MORRIS.

In the note on "The nine men's morris is filled up with mud" (*M. N. D.*, ii. 1.), in the *Variorum Shakespeare* this game is described by Mr. James, evidently from his own knowledge of it, and a diagram is annexed; but from neither the description nor the diagram can I form the slightest conception of the manner of playing the game. How, for example, can eighteen *men* be employed when there are only sixteen places? It would be well if some resident of Warwickshire were to send the "N. & Q." a more accurate description; for I suppose it is still played. I have sometimes thought, by the way, that Shakespeare may have made a mistake, and meant the game of "nine-holes," which, as it must be on a flat, was more likely to be affected by the overflow of a river.

"These figures," says Mr. James, "are, by the country people, called *nine men's morris* or *merrils*, and are so called because each party has nine men." Now *merril* is plainly the French *mérille* or *marelle*, of which the following account is given by M. Chabaille in his *Supplément to the Roman du Renart*:—

"Le jeu de *mérille* or *marelle*, très en vogue avant l'invention des cartes, se joue sur une espèce d'échiquier coupé de lignes qu'on tire des angles et des côtés par le centre. Les deux joueurs ont chacun trois jetons qu'ils placent alternativement à l'extrémité de chaque ligne, et celui qui les range le premier sur un même côté [ligne?] gagne la partie. On nomme aussi *marelle* un autre jeu d'enfants, où les joueurs poussent à cloche-pied un petit palet dans chaque carré d'une espèce d'échelle tracée sur le terrain."

In this last description every one will recognise at once the well-known game of "*hop-scotch*," called in Ireland "*scotch-hop*;" and, as a proof of its Caledonian origin I presume, the highest *bed*

is there named *porridge*. But this is, I apprehend, not the right etymon, and the English form is the more correct one. In Richardson's *Dictionary*, the first sense of *scotch*, is, "to strike," and I think it is rightly derived from A.-S. *scytan*, to shoot or throw out. In Scotland and Ireland, to *scutch* flax, is by beating to *drive off* the ligneous part of the stalk; and in Ireland there is a mode of threshing wheat called *scutching*, which is performed by striking the head of the sheaf against a piece of timber, so as to *drive out* the largest and *best* grains. "Hop-scotch," then, I take to be *hop and drive out*:—

'A right description of our sport, my Lord.'

The other *jeu de méré* is as plainly our "noughts and crosses," &c.—the Irish "tip-top-castle." In a former number of "N. & Q." I have endeavoured to show that it was a favourite game in the days of Augustus, and now we have the testimony of M. Chabaille that it formed the recreation of "lords and ladies gay" in the Middle Ages. So much indeed, he says, was it in vogue, that "*merel mestrail, c'est-à-dire un coup mal joué*," was a common saying. As to the cause of the name *méré* being given to two games of such opposite characters, it was most probably the circumstance of the division into *beds* being common to both. It has sometimes struck me that *merrils*, the counters, &c., being the object in view, may be the origin of the name of *marbles*,—which never were made of the carbonate of lime so called.

But there is one thing very strange about this game of *méré*, &c. It is probably more than two thousand, nay, may be more than three thousand years old, and has consequently been played by myriads, perhaps millions of people; and yet there is a very simple rule or principle, the possessor of which is infallibly certain of winning every game: when, consequently, there is an end of all interest and pleasure. When I was a boy—and that's some years ago—it was discovered and communicated to me by a peasant-boy with whom I was playing at "tip-top-castle." Now surely it is hardly within the limits of possibility that so simple a principle should not have been discovered over and over again, times without number; and in that case, how could the game have continued to exist? It would indeed be wonderful, if what had eluded the men and the women of centuries and centuries, should have been detected by an Irish cow-boy; "No better doe him call."

While I am on the subject of my boyish days, I must notice another game at which I used to play. It was called "cat," and was cricket in effect, only that, instead of wickets, there were holes, and instead of a ball, a shuttle-shaped piece of wood: in all other respects, it was played precisely like cricket. My father's gardener was the instructor in it of myself and the sons of our workmen, with whom I used to play it. I have never seen or heard

of it anywhere else, either in England or in Ireland; but I remember, about five-and-twenty years ago, meeting with a very clear allusion to it, and by its name of "cat," in an old play, I think *Woman beware of Women*.

THOS. KEIGHTLEY.

#### PRINTERS' MARKS, EMBLEMS, AND MOTTOES.

I have often thought, and now venture to express my thought in "N. & Q." (which indeed is its proper and best vehicle), that it would be an acceptable service to many young readers who love books, and who now and then ride their little hobby-horses as small collectors of old books, if some of your correspondents, who are more versed in book-lore, would explain some of the pictorial and emblematical marks, and the mottoes, &c. of the printers and publishers of the olden time, and their relation (if any) to the printers &c. themselves.

I have met with many that have puzzled, and some that puzzle me still, though I have been a reader and small collector for nearly seventy years. I am sure, therefore, that young readers would be thankful for the explanations suggested.

May I be allowed to mention a few of those emblems? If so, I will begin with the well-known mark of the celebrated Stephens family, as my—

No. 1. It consists of a man in ample drapery, who stands beneath, and points up with his right hand to a tree, branched, from which some broken boughs have fallen and others are falling, and to which last the figure is pointing with his left hand. In the tree are some round balls resting on the branches, but none on those fallen down: and all these balls seem to be bound with a single band, which crosses itself. A scroll proceeds from the tree bearing the words "*NOLI ALTVM SAPERE*;" to which, as I have read, was sometimes added "*SED TIME*."

This emblem, as used by Robert Stephens, in his edition of Pagnini's *Liber Psalmorum Davidis*, 12mo. M.D.LVI., differs from that used by his brother Henry Stephens, in Beza's *Novum Testamentum*, fo., anno M.D.LXV., and other his printed works;—in the former's having the mark of a double cross rising out of a small object like an oval stone on the ground; which may be his own private mark, and is not found in his brother's mark.

No. 2.—I find on the back of the last leaf of my copy of Justinian's *Institutes* in Latin and Greek, being a small thick quarto of 977 pages, having the colophon "*Basileæ in officina Henrichi Petri. Anno M.D.XLIII. Mense Martio*." This emblem represents a sharp rocky pinnacle rising from between two lower rocks. On the right hand of the observer a draped hand proceeds out

of the clouds, holding a hammer, resting on the top of the pinnacle, from which issue flames, as the effect of a blow of the hammer: and, on the left hand, a human face comes from the clouds, blowing on and exciting the flames.

No. 3—Is the mark or emblem in the title-page of Bartholomew Kechemann's (of Dantzic) *Systema Ethicæ*, 12mo. "Hanoviae apud Petrum Antonium, MD.CXIX." It is inclosed in an oval frame which bears the motto, "NULLA EST VIA—INVIA VIRTUTI;" and represents a steep rocky hill, on which stands a pelican feeding her young with blood from her breast—the old emblem of maternal love;—and below is a man with a sword by his side attempting to climb up the mountain by a very steep road or ravine which winds up it.

No. 4—Is on the title-page of a very small volume, entitled "Gallicæ Linguæ Institutio, Latina sermone conscripta. Per Ioanrem Pilotum, Barrensem. Antwerpiae apud Joannem VVithagium. 1558." The colophon reads,— "Antwerpiae Typis Amati Calcographi."

This mark or emblem represents an old blind man with a beard, walking, and carrying astride on his shoulders a lame man, who holds a crutch in his right hand, and points to the road, or to the monogrammic mark, with his left. The blind man has a long staff in his right hand, and what seems to be a basin (as in the act or habit of begging), in his left, and a kind of musical instrument hanging at his left side. The blind man's dog, loose, walks a little in advance on one side.

In a vacant space in front is, probably, the printer's monogrammic mark, consisting of the united letters xw, from which rises a line which is crossed above, and is surmounted with a figure of four, having its tail crossed.

The whole is within an oval frame, bearing the motto, "MVTVA DEFENSIO TVTISSIMA."

No. 5—Is on the title-page of a copy of Pliny's *Epistles*, &c.:—

"Lugduni excusum" (as the colophon says), "pæclarum hoc opus in ædibus Antonii Blanchardi Limouicensis: sumptu honesti viri Vicentii de Portonariis, de Tridino, de Monteferrato. Anno Millesimo quingentesimo xxvii."

It is surrounded by a quadrangular border, which contains the words "VICENTIVS . DE PORTONARIIS . DE TRIDINO . DE MONTE FERRATO;" and represents a draped female figure with expanded wings, holding before her breast an empty box or shrine, upright, with open doors on its sides and bottom; on the borders of which doors are the words "GRA PLENA—FLVS OVLTRE—AVE MARIA." The figure stands between the letters

P | M  
M | P. The emblem is repeated on the back of the last leaf; but is from a larger block, in which the attitude of the figure and the position of the four letters are reversed.

No. 6—is the large and handsome mark of Peter Chouet on the title-page of Petri Ravanelli's *Bibliotheca Sacra*, folio. "Genevæ, M.DC.L."

In the centre is an aged male figure, with a glory round the head; from behind which rises a spreading palm-tree. He is sitting on a covered table or long bench, on each end of which is an urn or jug. Immediately before him is a square pit or well, having an open arched frame-work rising from within it, in the centre of which is a tube. A staff rests in his left arm, in the hand of which he holds a vase, from which his right hand seems to be taking something, in a line with the tube. There are upright water-urns on each side of the well, and in the front of it one overturned, and the fragments of others.

In the distant background (on the observer's left hand), are the sacrifices of Cain and Abel; and in the middle ground, Cain slaying Abel. On the right hand is the destruction of the Egyptians in the Red Sea, and Moses and the Israelites on the opposite shore.

The whole is surrounded with an oval frame and grotesque border, in which, at the top, are sitting two female figures, with palm branches, bearing water-urns on their heads; and below, two satyrs pouring water from urns, and having, in a bottom compartment, the motto, "SOLA DEI MENS . IVSTITIÆ NORMA." P. H. FISHER.

#### GUNPOWDER-PLOT PAPERS.

The house adjoining the Parliament House, which, at the beginning of this conspiracy, was chosen by Catesby for the purposes of the plot, belonged to one Mr. Wynniard, the Keeper of the King's Wardrobe. Mr. Wynniard, however, did not reside in it at that time, but had let it to a gentleman of the name of Ferrers, in whose occupation it was at the commencement of the year 1604. In that year the conspirators, finding the house very advantageously placed, resolved to hire it, their intention being, as is well known, to undermine the adjoining foundations of the House of Lords. Though this intention was ultimately abandoned, by reason of the discovery of a cellar more convenient than the mine, yet the excavations were commenced in earnest and under many disadvantages. Afterwards, when the plot was discovered, and many of the conspirators known to the Council by name, some agents of the government, whilst searching their residences and the hiding-places and resorts of the Romanists, discovered the following document. It is the agreement between Henry Ferrers and Thomas Percy, who was deputed by his companions to obtain possession of Mr. Wynniard's house, as to the terms on which Ferrers would part with his interest in it, he being at that time, as previously stated, the lessee of Mr. Wynniard, and the occu-

pier of the premises.' Hitherto this agreement, though occasionally mentioned, as by Mr. Jardine in his *Narrative*, has remained unpublished.

"Memorand. that it is concluded betweene Thomas Percie of London, esquier, and Henry Ferrers of Baddesley-Clinton, in the Countie of Warwick, gentleman, the xxiii day of May, in the second yeare of the reigne of o<sup>r</sup> Soverayne Lord King James.

"That the said Henry hath graunted his good will to the sayd Thomas to enioy his house in Westminster, belonging to the parliament house, the said Thomas getting the consent of Mr Wyniard, and for his offering me the said Henry for my charges bestowed theruppon as shall be thought fit by twoo indifferent men chosen between us.

"And that he shall also have the other house that Gideon Gibbons resideth in, with an assignment of a lease from Mr Winiard thereof, for his offering me as aforesaid, and asking the now tenant's will.

"And the said Thomas hath lent unto me the said Henry thirtie poundes, to be allowed uppon recognizances or to be repaide againe at the will of the said Thomas.

"HENRY FERRERS.

"Sealed and delivered in the presence of

Jo. Whyte,  
and Xryster Symons."

(Endorsed  
by Ceril.)

"The Bargaine  
between Ferris and  
Percy, for y<sup>e</sup> bloody  
cellar, found in  
Wynter's Lodgings."\*

No mention is made in any other of these papers of the second house, occupied by Gibbons. It is generally understood that only one was used by the conspirators. Gibbons was a porter, and he and two other porters, "betwixt Whitsuntide and Midsummer" in that year, as he tells us in his examination of the 5th of November, 1605, "carried three thousand Billets from the Parliament stairs, to the vault under the parliament house, which Johnson (Fawkes) piled up."†

The Earl of Northumberland was supposed to be privy to the hiring of this house, and to have sent his "servant," Sir Dudley Carleton, to try and induce Ferrers to let Percy have it. When the earl was suspected on account of his relationship to Percy of being acquainted with the plot, the hiring of this house is one of the points touched on in the interrogatories administered to him on the 23rd of November, 1605, preserved in the State Paper Office.‡ His lordship, however, asserted "that he never knew of the hiring, or heard of it until this matter was discovered."

Connected with this agreement is one other document, which I think worthy of being published in your columns: namely, a receipt for the rent of this house, as follows:—

"Received by me, Chröfer Symons, servant to Mr Henry Ferrers, the sume of v<sup>l</sup> to my Mr<sup>s</sup> use, from Mr Thomas Percy, which makes in all xxxv<sup>l</sup>, which my

said Mr hath had of him in consideration of the charges of his house in Westminster, which house he hath now past over to the saide Mr Percy, with conñion that soe much of the saide some of xxxv<sup>l</sup> as shall excede the indifferent charges bestowed by my said Mr uppon that house by the indifferent Judgment of two or fore men, equally choosen, shall be repayed againe unto Mr Percy at the feast of St. Michael the Ark Angell, which shalbe in the year of our Lord God 1605. In witness whereof, in my Mr<sup>s</sup> behalf, I have subscribed my name the xlii<sup>th</sup> of July 1604.

"CHRISTOPHER  
SYMONS."

Mr. Ferrers appears to have been a gentleman of good name and fortune. Baddesley Clinton, where he lived, is a small parish seven miles from Warwick. The living of that place, at the present time, is in the gift of Lady H. Ferrers. Wynniard died before the discovery of the plot, and his widow afterwards married Sir John Stafford.

W. O. W.

### Minor Notes.

HOW A TOAD UNDRESSES. — A gentleman sent to *The New England Farmer* an amusing description of "How a Toad takes off his Coat and Pants." He says he has seen one do it, and a friend has seen another do the same thing in the same way: —

"About the middle of July I found a toad on a hill of melons, and not wanting him to leave, I hoed around him; he appeared sluggish, and not inclined to move. Presently I observed him pressing his elbows hard against his sides, and rubbing downwards. He appeared so singular, that I watched to see what he was up to. After a few smart rubs, his skin began to burst open, straight along his back. Now, said I, old fellow, you have done it; but he appeared to be unconcerned, and kept on rubbing until he had worked all his skin into folds on his sides and hips; then grasping one hind leg with both his hands, he hauled off one leg of his pants the same as anybody would, then stripped the other hind leg in the same way. He then took this cast-off cuticle forward, between his fore legs, into his mouth, and swallowed it; then, by raising and lowering his head, swallowing as his head came down, he stripped off the skin underneath, until it came to his fore legs, and then grasping one of these with the opposite hand, by considerable pulling stripped off the skin; changing hands, he stripped the other, and by a slight motion of the head, and all the while swallowing, he drew it from the neck and swallowed the whole. The operation seemed an agreeable one, and occupied but a short time." (From the *New York Independent*, Dec. 29, 1859.)

HOMO SUM.

Zeyst, near Utrecht.

BIOGRAPHICAL NOTES FROM THE ADMISSION REGISTER OF MERCHANT TAYLORS' SCHOOL. — The following extracts from Dugard's MS. Register of Admissions to Merchant Taylors' School inter 1644—1661 may not be without interest to your general readers, especially since Sir Bernard

\* "Gunpowder-Plot Book," No. 1.

† *Domestic Series, James I.*, vol. xvi. p. 15.

‡ "Gunpowder-Plot Book," 112.

\* "Gunpowder-Plot Book," No. 1. A.

Burke in his latest work has thrown an air of romance upon the first two names : —

1. "*Henry Palæologus*, only son of Andrew Palæologus, Gent., born in the parish of S. Catharine Tower, London, 31 Jan. 1638; admitted 9 August, 1647.
2. "*Thomas Umfrevile*, eldest son of William Umfrevile, Esq., born in the parish of Stanaway, co. Essex, 25 April, 1638; admitted 16 Sept. 1652.
3. "*William Grosvenor*, only son of Henry Grosvenor, Gent., born in the parish of Lillishall, co. Salop, 13 May, 1638. Admitted 15 May, 1654.
4. "*George Gilbert Peirce*, only son of Sir Edmund Peirce, Knt., born at Maidstone, co. Kent, 16 March, 1634; admitted 27 April, 1647.
5. "*Roger Radcliff*, eldest son of Andrew Radcliff, gent., born at Oswestry, co. Salop, 9 May, 1644; admitted 10 March, 1655.
6. "*Thomas Percivall*, second son of Zouch Percivall, Esq., born in the parish of Staughton, co. Leicester, 10 Feb. 1644; admitted 12 March, 1656.
7. "*John Farewell*, second son of Sir John Farewell, Knt., born in the parish of S. Leonard's, Shoreditch, London, 24 March, 1642; admitted 7 Nov. 1659.
8. "*Thomas Willoughby*, only son of Thomas Willoughby, born at Virginia in America, 25 Dec. 1632; admitted May 13, 1644.
9. "*John Lilburn*, eldest son of John Lilburn, gent., deceased, born in the parish of S. Martin's, Ludgate, London, 12 Oct. 1650; admitted 3 April, 1661."

The two following are from Dugard's admission book to the private school which he opened in Coleman Street, and which seems to have attracted a very large number of pupils : —

10. "*Thomas Dorey*, only son of Thomas Dorey, yeoman, born in New England, 1651; admitted 3 April, 1662.
11. "*Elijah Yale*, second son of David Yale, merchant, born in New England, 1649; admitted 1 Sept. 1662."

I should be glad to receive information respecting the bearers of any of the above names.

C. J. ROBINSON, M.A.

\* **RICHARD PORSON.** — Whether the relaxation of a mighty mind, or the playful mental contest of the mightiest Grecian of modern times in his attempt at practical frivolity, can be deemed sufficient to make the following anecdote palatable, must rest with others to decide. After Porson had arrived at the summit of his literary fame, he was visited by his first instructor Mr. Summers, who was accompanied by his earliest patron, the Rev. George Hewett. On their being conducted into his room, he took no notice beyond an indifferent glance; but Mr. Hewett, addressing him, said "as we were in town we determined to come and see you;" this drew no observation from Porson, but rising he rang the bell, and then desired the servant to bring candles. The man, familiar with such eccentricities, instantly obeyed, and placed them on the table. "There," exclaimed Porson, "now you see me better."

H. D'AVENNY.

### Queries.

**HORNBOOKS.** — In the year 1851, *Mx. Times* drew attention to the subject of *Hornbooks* by a Query in vol. ii. of your *First Series* (p. 167.), and a reply appeared at p. 236. of the same volume, and a short Note by myself at p. 151. of the 3rd vol. No other information, so far as I know, has been elicited in your columns, and as I am now engaged in preparing a History of *Hornbooks*, I beg to be permitted to reopen the subject, and to say how much obliged I should be by the kind assistance of your many correspondents in accumulating a farther store of information on this interesting but little known topic. Any reminiscences with which your correspondents might favour me would be thankfully acknowledged; and if any *Hornbooks* should be forwarded to me for comparison with those in my possession, they should be carefully preserved and speedily returned, free of charge to the sender. Communications may be either addressed to me at my residence, or to the care of my publishers, Messrs. Trübner & Co., 60. Paternoster Row, or to Mr. Tegg, 85. Queen Street, Cheapside.

KENNETH R. H. MACKENZIE.

35. Bernard St., Russell Sq., W.C.

**AGE OF THE HORSE.** — Aristotle (*Hist. Anim.* v. 14.) states that a horse lives about thirty-five years, and a mare above forty. He adds that horses have been known to live seventy-five years. The average age of the horse, in modern times, falls far short of that stated in this passage. Does modern experience furnish any authentic example of a horse having attained the age of seventy-five years? \*

L.

**THE LAND OF BYHEEST.** — In Caxton's *Golden Legend*, I find mention of the "Land of Byheest" — the word is used more than once. I can find neither in Bosworth nor Skinner any word nearer than heft, or "BEHEST" (*mandatum*). This meaning would, in a sort, answer for the sense I attach to it; but I would be glad to have a clearer explanation, or to be assured that this is the right sense.

A. B. R.

Belmont.

**WATER FLANNEL.** — I read lately in a small work called *Words by the Wayside*, designed as an introduction to the study of botany, a statement so singular that I venture to ask for information respecting it. It is to the effect that some years ago, during a very wet season, a meadow in Gloucestershire was covered in a single

[\* Buffon, in his *Hist. Nat.* an viii. (of the Republic), vol. xix. pp. 392-396., gives an interesting account of a draught horse that lived to the age of fifty (1724 to 1774), that is, says Buffon, double the age of his race: "le double du tems de la vie ordinaire de ces animaux." — Ed.]

night with a fungus called water flannel, and that the villagers, after much surprise at the phenomenon, proceeded to cut off pieces, which they used instead of flannel in the fabrication of garments for themselves and families. The narrator of the anecdote says, "a woman gravely assured me that it wore well, although I should not have thought it would have borne a needle." I wish to ask the botanical name of the substance meant, and if it has ever been known to grow of sufficient size and strength to be used as described. SIGMA.

STUART'S "HISTORY OF ARMAGH."—It has been stated in print that the late Dr. Stuart, whose *History of Armagh* is well known, left materials for a second edition, ready for the press. Is it the fact that he did so? and, if he did, who has the MS. at present? It would in all probability be a very acceptable addition to the topography of Ireland. ABHBA.

HYMN-BOOK.—I have an old hymn-book wanting title-page and greater part of preface. On p. xv. is the following paragraph, the last in the preface:—

"I here present thee with a Collection of such HYMNS which I think are agreeable to the word of God, and the experience of all true Christians; in which I hope I have carefully avoided those compositions which breathe the proud pernicious and unscriptural spirit of Arminianism; or that savour of the poisonous, antichristian, and licentious doctrines of Antinomianism."—Pp. xvii. to xxiv.

A Table of Contents, p. 1. *A Collection of Hymns*, &c. Hymn I.: The Musician, "Thou God of harmony and love."

On p. 3. is Hymn II. For the Lord's Day Morning, "The Saviour meets his flock to-day."

I should feel exceedingly obliged to any correspondent who would have the kindness to inform me who is the editor, and give a copy of the title-page with date. C. D. H.

DR. JOHNSON: DELANY.—The *Edinburgh Review* for October, 1859, contains an article on the *Diary of a Visit to England in 1775*, by Dr. Campbell. In one of his interviews with Dr. Johnson, he says:—

"He (Dr. Johnson) told me he had seen Delany when he was in every sense *gravis annis*; but he was (an) able man," says he: "his *Revelation examined with Candour* was well received, and I have seen an introductory preface to a second edition of one of his books, which was the finest thing I ever read in the declamatory way."

Which of Dr. Delany's works did Dr. Johnson allude to? L.L.

MONSIEUR TASSIES.—Michael Lort, in a letter to Mr. Tyson, dated London, March 9, 1776, notices the following circumstance:—

"There is a Monsieur Tassies here that makes great noise among the great people. He has the art of reading a play, and adapting his voice, action, and countenance to every character in it, to such perfection, that no set of the best actors could go beyond him in the excellency of

the performance; so that happy are they that can prevail with Mons. Tassies to favour them with his company and performance for an evening; and happy are they that can be admitted to an audience, where his only reward is said to be a good supper, for he eats no dinner before he performs. Count Lauregais having spoken slightly of his character, a challenge has been given, but I do not hear it is accepted."

Can any one supply a few particulars of Monsieur Tassies? J. Y.

SONGS AND POEMS, ETC.—*Songs and Poems of Love and Drollery*, by T. W., printed in the year 1654. This is the title of an imperfect book of mine, said to be written by Thomas Weaver of Christ Church, Oxford, in 1633. It contains, among other ballads, one to the tune of "Chevy Chase," of which the title is "Zeal overheated, or a Relation of a Lamentable Fire which happened in Oxford in a Religious Brother's Shop," &c.: which gave great offence, and Weaver was apprehended and tried as a seditious person, but was acquitted. The book contains other songs in ridicule of the Puritans. Beloe, in his *Anecdotes of Literature* (vol. vi. p. 86.), says: "This volume is very rare." And Mr. Chappell, in his *Popular Music of the Olden Time* (p. 420.), states that "this Book of Songs is not contained in the King's Pamphlets, nor have I been able to see a copy." Can any of your readers point out where a perfect copy can be seen? ALOYSIUS.

USSHER'S "VERSION OF THE BIBLE."—Can you oblige me with a reference to any printed account (besides what has been given by Ware) of Ambrose Ussher's *English Version of the Bible*, 3 vols. 4to.? He was a celebrated oriental scholar, and brother to Archbishop Ussher; and many of his MSS., including the translation in question (which was made before the present Authorised Version, and dedicated to King James I.), are preserved in the library of Trinity College, Dublin. He was elected a Fellow of that college in 1601; and in 1616, he held a parish in the county of Louth. ABHBA.

GLASGOW HOOD.—Can you give me any information with respect to the Glasgow hood? I have been unable to find out either its nature and colour; or whether it is worn by graduates now-a-days.

I have been told by some that it is doubtful as to its colour—depending upon the interpretation of *cæruleus*; by others, that it is said to be identical with that of *Bologna*. WILLIAM WATSON.

SYMBOL OF THE SOW.—As legends frequently vary in phraseology, the following description of a modern representation of one, in carving, on the shouldering of a stall head, requires some explanation in reference to the details. A sow is standing, while giving nutriment to her progeny of ten; before her is the trough with her provender. The question is, does any version of the legend enter



into a description of such minute details, or is it possible to associate such rural scenes with the solemnity due to the church, and to banish unseemly mirth from the minds of village linds?

H. D'AVENEY.

FANE'S PSALMS.—Can any correspondent state where a copy of the following work may be consulted or purchased: *The Lady Elizabeth Fane's (or Vane's) Twenty-one Psalms, and 102 Proverbs, 1550?* It is noticed in Herbert's *Ames*, 760, 1103.

II. V.

SOILED BOOKS.—I see you have many noted book collectors amongst your contributors. Would any of these gentlemen kindly communicate the results of their experience as to the best mode of cleaning the leaves of old books discoloured by water-stains, finger-marks, and general exposure. The first and last leaf of many a fine old book is thus disfigured; and some ready process for restoring their pristine whiteness would be received very gratefully by other country bibliomaniacs besides

J. N.

SIR JETHRO TULL.—The celebrated Jethro Tull, the author of *The Horse-hoe Husbandry*, is said by Chalmers to have died at Prosperous Farm in Shalborne, January 3, 1740–41,—a parish partly in Wiltshire but chiefly in Berkshire; but he was not buried there, the tradition of the place being that his body was carried away to avoid an arrest for debt. Can any reader of your journal point out the place of his interment? Then again, in the entry-book of his Inn of Court, he is described (December, 1693,) as the son and heir of Jethrow Tull of Howberry in the county of Oxford; but in the books of the parish (Crowmarsh) in which the Howberry estate is situated, there is not any mention of his birth. I should feel much obliged if any of your numerous readers can supply the desired information.

Tull married, in 1699, Susannah Smith of Burton Dasset in Warwickshire.

CUTHBERT W. JOHNSON.

Croydon.

SIR SAMUEL MORELAND.—The well-known engraving of Sir Samuel, by Lombart, is from a painting by Sir Peter Lely. Will anyone kindly inform me where the original can be seen?

A. G. W.

ANGLO-SAXON POEMS.—In a *Daily Telegraph*, a few days ago, I have found a very interesting notice, of which I send you a cutting:—

"A curious discovery of great interest to the lovers of Anglo-Saxon literature has just been made in the Royal library at Copenhagen. Two parchment sheets of octavo size, hitherto used as a cover to other and less valuable manuscripts, were found to contain Anglo-Saxon poetry, dating as far back as the end of the ninth century. The contents refer to the achievements of King Diedrich, and give the same version of the legend as is found in the

German poem of Beowulf. The principal interest attaching to the document, however, is a philological one, the number of Anglo-Saxon manuscripts of that period, so important for the development of the language, being extremely small."

Can any of the readers of "N. & Q." throw light upon this?

H. C. C.

### Queries with Answers.

THE SINEWS OF WAR.—At most of the rifle corps meetings allusion has been made to "Money, the sinews of war." Can this expression be traced to its source?

R. F. SKETCHLEY.

[This maxim occurs in Boyer's *Eng. and Fr. Dic.* as far back as 1702; "Money is the Nerve of War, *L'argent est le Nerf de la Guerre*;" and again (under *Sinew*), "Money is the Sinews of War." The earliest use of the maxim which we have met with is Italian, and occurs in the writings of Francesco d'Ambra, a noble Florentine who died in 1558, and was the author of three comedies not published till after his death. In his comedy entitled "Il Furto," we find *Zingano* saying, "Primeramento perche il neruo della guerra è il danajo, mi occorre ricordare, che le provisioni de' danari sien gagliarde," &c. *Il Furto*, ed. 1584, 12°. Venice, Act II., p. 12, verso.

But though we find no earlier instance of the maxim itself, there is quite enough to indicate that the lesson of martial policy which it conveys had been learnt and pondered long before. We apprehend, indeed, that for the origin of the maxim we must go at least as far back as the times of Philip of Macedon. When Philip inquired at Delphi how he might vanquish Greece, the Pythia, according to Suidas, replied, "Fight with silver spears, and thou shalt vanquish all."

\* Ἀργυρείαι λόγχησι μάχου, καὶ πάντα κρατήσεις.

There are some various readings, and Erasmus has the line thus:—

\* Ἀργυρείαι λόγχαισι μάχου, καὶ πάντα νικήσεις.

*Adag. Chil.* 1606, col. 1335.

Which he renders—

"Argenteis pugna telis, atque omnia vinces."

Yet, between the two sayings, there is obviously a shade of difference. When the Pythia admonished Philip to "fight with silver weapons," she evidently meant "Give largesses; bribe:"—"videlicet innuens, ut quosdam largitionibus ad prodicionem sollicitaret, atque ita consecutum quæ vellet" (Erasmus). So Suidas: ἀνιτρομένη, δία προδοσίαν περισέσθαι Ἑλλάδος. But when we now speak of money as "the sinews of war," we refer rather to the more legitimate and honourable uses of the "legal tender," in providing the means of warfare, warlike stores and carriage, in paying the troops, &c.:—"che le provisioni de' danari sien gagliarde, é che i soldati sien ben pagati, acciò che per il padrone volentieri si sottomettono a tutti i pericoli."—*D' Ambra*.]

"DELPHIN EDITIONS."—What authority is there for attributing the origin of this term to a series of classical works said to have been prepared for the use of the French "Dauphin"? Of course every schoolboy knows the title-page of his large Virgil, and other useful works of the kind, so that I do not wish to appear ignorant of the "In usum Serenissimi Delphini;" but what I desire to know is, whether the term "Delphin Editions" was derived from the Dauphin, for



whom these editions were prepared, or whether there may not have been some other cause for the name? I find the well-known Aldine symbol of the "dolphin and anchor" early used by the Parisian printers. Take, for instance, an Aldine Tacitus before me: here is the usual badge of Aldus, and the following description of the printer of this particular work:—

"Parisie, apud Robertum Colombellum via ad D. Ioannem Lateranensem in Aldina Bibliotheca MDLXXXI. Cum privilegio Regis."

Now was the term "Delphin" taken out of compliment to the future monarch of France, or had it been previously applied to the printed classics in memory of the Venetian father and promoter of classical publications? Or was it perhaps a chance admixture of these two ideas? I forget to how many volumes the Delphin series extends, but even the brain of embryo royalty could hardly have waded through one-tenth of the number.

C. LE POER KENNEDY.

[It must be borne in mind that the dolphin was the armorial bearing of the Dauphins of Auvergne from the time of Guy the Fat in the twelfth century. This may account for the origin of the name given to the celebrated collection known as the Delphin Classics, consisting of sixty volumes, printed between 1674 and 1694, and originally destined for the use of the Dauphin, son of Louis XIV. The device of Aldus Manutius was the anchor and dolphin, borrowed from a silver medal of the Emperor Titus, presented to Aldus by Cardinal Bembo. On one side of the medal was the head of the Emperor; on the reverse a dolphin twisted round an anchor; and the emblem, or hieroglyphic, is supposed to correspond with an adage (συνεχε βραδεως) said to have been the favourite motto of Augustus. That venerable bibliographer Sir Egerton Brydges thus poetically eulogises the device of Aldus:—

"Would you still be safely landed,  
On the Aldine anchor ride;  
Never yet was vessel stranded  
With the dolphin by its side.

"Nor time nor envy e'er shall canker  
The sign that is my lasting pride;  
Joy, then, to the Aldine anchor,  
And the dolphin at its side!

"To the dolphin, as we're drinking,  
Life, and health, and joy we send;  
A poet once he saved from sinking\*,  
And still he lives—the poet's friend."]

**BARLEY SUGAR.**—Can you inform me whence the term "Barley Sugar" (a misnomer as far as barley is concerned) is derived? Am I right in supposing it to be a corruption from "Morlaix sucre?" "Sucre de Morlaix," in Brittany. T. C.

[Barley sugar appears to have been so called, because formerly in making it the practice was to boil up the sugar with a decoction of barley. "Barley sugar, saccharum hordeatum . . . should be boiled up with a decoction of barley, whence it takes its name. In lieu thereof, they now generally use common water. To give it the bright-

ter amber colour, they sometimes cast saffron into it." Chambers's *Cyclop.* 1788. See also Ogilvie's *Imp. Dictionary*, and Pereira's *Mat. Med.* The corresponding French name is *Sucre d'orge*, "substance formée de sucre et d'eau d'orge, roulée en bâtons." (Becherelle.) We have no knowledge of the "Sucre de Morlaix;" but shall be happy to make acquaintance with it.]

"ESSAIS POLITIQUES ET MORALS,

By D. T., Gent. Printed by H. L. for Mathew Lowndes, dwelling in Paules Churchyard, 1608. Small 8vo., pp. 138. With Six pages of Title and Dedication to the Right Honorable and vertuous Ladie, the Ladie Anne Harington."

Can any of your readers throw light on the authorship of this able and well-written series of essays? Lowndes notes the existence of such a work, without saying in what collection it is to be found. J. M.

[Attributed to Daniel Tuvill. The work is in the British Museum.]

**LONGEVITY.**—I possess a thick duodecimo of about 500 pages, with the following title:—

"Viri Illustris Nicolai Claudii Fabricii de Peiresc, Senatoris Aquisextiensis Vita, per Petrum Gassendum, &c. Hagæ Comitum, 1651."

In it there is given the following instance of longevity in England:—

"Præter hæc, copiose disseruit de hominum longævitate, occasione illius senis, qui superiore Novembri occubuerat in Anglia, post exactos annos centum et quinquaginta duos," p. 462.

This was in the year 1636. Does any one know who this alderman of 152 was? H. B.

["The old man in England" is no other than that extraordinary instance of longevity, Thomas Parr; who, through the change of air and diet in the court of Charles I., where he was exhibited by the Earl of Arundel, died in 1635, at the age of one hundred and fifty-two years and nine months. His body was opened by Dr. Harvey, who discovered no internal marks of decay.]

**WHITE ELEPHANT.**—I have recently seen an old portrait of a gentleman in black armour wearing a white elephant jewelled, suspended round the neck by a broad blue ribbon. Will some of your readers tell me what this decoration means? I am anxious to ascertain whom the portrait represents. J. C. H.

[The Order of the White Elephant of Denmark was instituted by Canute IV. in 1190, and renewed by Christian I., some say in 1458, others in 1478. The collar of the order at first was composed of elephants and crosses formed anchor-wise. They were linked together, and suspended from them was an image of the Virgin Mary, surrounded with a glory, and holding the Infant Jesus upon her arm. This badge and collar were afterwards changed; and in the place of the former was substituted an elephant of gold and white enamel, with tusks and trunk of gold. It stands upon a mound of green enamelled earth, and bears upon its back a tower or castle, furnished with fire-arms. This, above and below, is set with diamonds, and beneath the tower is a small cross consisting of five diamonds, which is placed on the side of the elephant. Upon the neck of the animal is seated

\* Arion, a lyric poet and musician.]

a little Moor of black enamel, who holds a spear of gold in his right hand. This badge is suspended from a double gold ring, and the knights wear it attached to a rich, broad, sky-blue watered ribbon, which is worn scarf-wise over the left shoulder. The motto of the order is "Magnanimiti Pretium." *Vide Historical Account of the Orders of Knighthood* [by Sir Levatt Hanson], 2 vols. 8vo. No date.]

### Replies.

#### DR. HICKES'S MANUSCRIPTS.

(2nd S. ix. 74.)

During the first half of the last century a certain registrar of the Consistory Court of Durham was in the habit of lighting his pipe with one of the old wills under his charge, and of glorying in his deed. "Here goes the testator," was his usual exclamation when so employed. That was bad enough, certainly; but yet it was only a bit-by-bit destruction, and was at length arrested. But what are we to say of this literary holocaust, the consigning of "three large chests" of MSS. to the devouring element? "Here goes the most learned author of *Thesaurus Linguarum Septentrionalium*!"

But it is not only on account of the loss of notes connected with philology that this wholesale destruction is to be deplored, but still more on account of additional materials for the history of the Nonjurors and their proceedings being thus irrecoverably lost. Dr. Hickes was one of the most prominent, and at one time was the mainstay and the sole rallying point of the succession of nonjuring bishops. On Feb. 24th, 1693, he was consecrated Suffragan Bishop of Thetford by the deprived Bishops of Norwich, Ely, and Peterborough. Thomas Wagstaffe was at the same time consecrated Bishop of Ipswich. The latter died Oct. 17, 1712, leaving Dr. Hickes the sole surviving nonjuring bishop. In order, therefore, to perpetuate the succession, he engaged two Scotch bishops, Gadderar and Campbell, to assist him in consecrating others; namely, Jeremy Collier (the historian), Samuel Hawes, and Nathaniel Spinkes. This took place June 3rd, 1713. It is very remarkable that Gadderar had been himself consecrated by Dr. Hickes on 24th Feb. 1712, in London, assisted by Falconar and Campbell. There are several interesting letters from Dr. Hickes to T. Hearne, Dr. Charlett, &c. published in "Letters from the Bodleian Library and Ashmolean Museum," London, 1813, in none of which does he allude to his own episcopal character. I have no doubt, therefore, that among the mass of papers destroyed there must have been many interesting memorials of the proceedings of the Nonjurors. I conclude with this Query, Did Dr. Hickes in his will give any directions about these manuscripts? Also, what is the reason why they were for upwards of

a century consigned to the darkness of a lumber-room?

JOHN WILLIAMS.

#### Arno's Court.

[In a codicil to the will of Dr. George Hickes, dated July 18, 1715, five months before his death, is the following passage relating to his books and manuscripts: "I give all my manuscripts, letters, and written papers, relating to any controversies I have been engaged in, unto Mr. Hilckiah Bedford, with liberty to him to publish in part, or in whole, such of them as he shall think fit. I also give him such printed books of that kind as I have published, or to which I have prefixed Prefaces, Letters, or Dedications; as also such books as are therein answered by me. And after his decease, or that he shall have made such use of them as he shall think proper, I give them all to whom Mr. Bedford shall by his last will and testament appoint, as a proper person, with whom they may be deposited, and with them a catalogue of them all, as well such as I have already delivered to him, or shall hereafter deliver to him, as all the rest that shall in pursuance hereof be delivered to the said Mr. Bedford by my executor."]

It appears that Hilckiah Bedford was present at the death-bed of Dr. Hickes, and immediately despatched the following letter to Thomas Hearne, the Oxford antiquary:

"Dec. 15, 1715.

"DEAREST SIR, — I received yours, and was waiting an opportunity, to return the 16s. for the four subscriptions, when I was obliged, by very ill news, to write to you immediately, before I could get that little bill. It is, Sir, to acquaint you, that after a long indisposition, from which we hoped he was now rather recovering, our excellent friend, the late Dean of Worcester, was at about twelve last night taken speechless, and died this morning soon after ten. I pray God support us under this great loss, and all our afflictions, and remove them, or us from them, when it is His blessed will."

On Jan. 25, 1720, being the festival of St. Paul, Hilckiah Bedford was consecrated a bishop at the oratory of the Rev. Richard Rawlinson, in Gray's Inn, by Samuel Hawes, Nathaniel Spinkes, and Henry Gandy.

Hearne informs us that "Dr. Hickes left Hilckiah Bedford his own books and a legacy in money, desiring that Mr. Bedford might write his life, which accordingly he undertook, but I know not whether he finished it." Hearne farther adds, under Dec. 1, 1724: "Mr. Baker of Cambridge writes me word that Mr. Bedford died Nov. 25th last, about ten at night of the stone. By his will, he has left his wife and eldest son executors. He was buried on Sunday, Nov. 29, in St. Margaret's, Westminster, the pall being held up by six friends of his own principles, and the office read by another."

Hilckiah Bedford left three sons, William and John, both eminent physicians, and Thomas, a Nonjuring divine settled at Compton in Derbyshire. Hearne, in his *Diary* of Dec. 31, 1734, has the following interesting notice of this son: "Mr. Thomas Bedford, one of the sons of my friend the late Mr. Hilckiah Bedford, is now very inquisitive about the liturgies of St. Basil, St. Mark, St. James, St. Chrysostom, and other Greek liturgies, and hath wrote to me about them, to get intelligence about MSS. thereof in Bodley, well knowing, he saith, that there is nobody better acquainted with the MSS. there than myself. He wants the age of them, and other particulars, and a person to be recommended to collate such MSS. But having been debarred the library a great number of years, I am now a stranger there, and cannot in the least assist him, tho' I once design'd to have been very nice in examining all those liturgical MSS., and to have given notes of their age, and particularly of Leofric's Latin Missal,

which I had a design of printing, being countenanced thereto by Dr. Hickes, Mr. Dodwell, &c. It is called *Leofric's Missal*, because given by Bishop Leofric to his church at Exeter. See Wanley's catalogue in Dr. Hickes's *Thesaurus*, pp. 82, 83. Some part of this MS. is of later date than Leofric's time, and Mr. Bedford therefore desires to have my opinion of the antiquity of the canon of the Mass, which is one part of it. I wish I could gratify Mr. Bedford." Thomas Bedford was the editor of a work by Simeon, a monk of Durham, entitled *Libellus de exordio atque procursu Dunhelmensis Ecclesia*; with a continuation to 1164, and an Account of the hard usage Bishop William received from Rufus. Lond. 8vo. 1732. Thomas Bedford died at Compton in 1773, and was buried at Aishborne. It is probable that the Bowdler manuscripts (now in private hands) may throw some light on the subsequent destiny of Dr. Hickes's manuscripts. — Ed.]

BURGHEAD: SINGULAR CUSTOM:  
CLAVIE: DURIE.

(2<sup>nd</sup> S. ix. 38.)

In addition to the two terms now requiring explanation, clâvie and durie, your correspondent mentions a third — "the baileys." This, it appears, is a term invariably applied to the fortifications that crowned the heights of Burghead, and is supposed to be a corruption of *ballium* = the Lat. *vallum*.

If the term "baileys" be thus of Latin origin, may we not suspect the same of the two terms now in question, clâvie and durie? The *durie*, your correspondent informs us, is "a small artificial eminence near the point of the promontory, and interesting as being a portion of the ancient fortifications" (which, if not wholly Roman, are supposed to have been Roman in their origin). May not *durie*, then, be *torre*, which is the It., Sp., Port., and Romance form of the Lat. *turris*? Cf. *Torres Vedras* near Lisbon (*Turres Veteres*). Cf. also with *durie* (the "small artificial eminence"), the Med-Lat. *turella*, and Fr. *tourelle*, a little tower.

But of what nature was this *durie*, *torre*, *turella*, or little tower? Standing as it did near the point of the promontory, may it not have been that very usual appendage to a stronghold overlooking the sea, a pharos or beacon? For lighting up a beacon it became usual, according to Coke, instead of a stack of wood, to employ a "*pitch-box*." Indeed our usual idea of an old-fashioned beacon is a fire-box or tar-barrel upon a pole. This may explain why the lads of Burghead annually fix a pole into a barrel, into which tar is put; and why, when the tar has been set on fire, the barrel is shouldered, *carried up to the durie*, and *there* placed to burn: all very intelligible, if the *durie* itself was originally a pharos or beacon. Moreover, suppose a promontory jutting out into the ocean, and at its seaward extremity a tower looking down upon the waves; and we may at once understand the name of the village itself. Burg-

head, that is, *Burg Head*, *Burg* being here equivalent to the Gr. *πύργος*, a tower. Cf. Todd's *Johnson on Burgh*, and Wachter on *Burg*. *Burg Head*, a head or promontory surmounted by a tower.

But if "baileys" be *ballium* or *vallum*, and "durie" be *torre* or *turris*, what is "clâvie?"

The *clâvie*, be it borne in mind, is, according to your correspondent, the local name of the annual tar-barrel burnt on the *durie*. Several etymologies of clâvie might be suggested, but I will hazard only one.

"*Calefonia*" was one form (2<sup>nd</sup> S. iii. 289. 519., &c.) of "Colophony" or "Colofonia," an old name for resin, used also for tar or pitch. May not *clâvie*, the tar-barrel, then, be a modified form of *calefonia*? Thus all the three terms, baileys, *durie*, and *clâvie*, would agree in having a Latin origin.

It does certainly appear, as your correspondent suggests, that the annual ceremony of the clâvie is in part a remnant of old northern superstition, on which subject I would refer to Grimm's *German Mythology*, where he treats on the superstitious practices connected with fire and fire-nights (*Deuts. Mythol.* 1843-4, pp. 567-597., *passim*). The German votaries threw into their great annual bonfires *offerings* ("werfen in das Feuer Geschenke," p. 569.). So the Burghead youngsters, having set fire to the clâvie, throw into the midst of the burning the staves of a second barrel, which they break up for that purpose. This is part of the annual rite. On the Weser the tar-barrel (*Theerfass*) is fastened on the top of a pine-tree (*Tanne*), and set fire to at night (p. 582.). So, at night, the clâvie is carried burning on the top of a pole. From the German bonfires the brands, ere wholly consumed, were *carried home*. ("Von den Bränden trug man gern mit nach Haus," p. 582.). So, the clâvie being upset ere it has burnt out, fragments were formerly "*carried home*, and carefully preserved as charms against witchcraft." THOMAS BOYS.

• MALSH.

(2<sup>nd</sup> S. ix. 63.)

The above word, slightly varied in form, is common in all the eastern counties, and probably elsewhere. In Lincolnshire we pronounce it Melch. It is only used when speaking of the weather, and signifies warmth united with moisture. A few years ago, when we had a bad harvest in this country, an old man met me one drizzling morning late in the month of August with the following salutation: —

"It's strange melch weather, sir; I doubt the wheat 'ill sprout, but it not sa bad yet as it was in ninety-nine; that was the melchest time I ever knew, when we had to eat our bread with a spoon, it was so soft."

Malsh is in no manner connected, either in meaning or by derivation, with marish.

Marish as a provincial word is not known here. I question whether it is to be heard in the mouths of the common people anywhere. To Tennyson, however, does not belong the honour of its introduction into English literature. Marish is the English form of the mediæval Latin word *mariscus*, which latter is probably derived from the Anglo-Saxon *mersc* (old German *marsch*, whence our word *marsh*).

It is a fine old pleasant sounding word, for the use of which Mr. Tennyson has very good authority, as the following examples will show : —

Capgrave : —

"Then was the Kyng ful glad of this chauns, and gadered a grete hoost, for to goo into Scotland: but whan he cam into that Lond, the Scottis fled orte wodes and marices, and othir stranunge place." (*Chronicle of England*, p. 190.)

Spencer :

"Only these marishes and myrie bogs."

*Faerie Queene*, b. v. c. x. s. xxiii.

The word marsh is used by Spencer a few stanzas previously.

Markham (Gervaise) :

"The more sedgie, marish, rotten, and fertile such grounds are, the fitter they are for the haumes of such foule." (*Hunger's Prevention*, 1655, p. 8.)

For other instances of the use of marish by Chaucer, Lord Berners, Raleigh, Milton, Dyer, &c., see Richardson's *Dictionary* under "Marsh."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

The word *melsh*, or *melch*, as applied to weather, is by no means confined to the fen or marsh districts, being common enough in Yorkshire, where the writer has often heard it used. Indeed, Halliwell gives *malch* as a Craven word. So Grose :

"*Melsh*, moist, damp, drizzling; *melsh* weather. *North. Mulch*, straw, half-rotten." S.

It seems, if not an onomatopoeic word, to be more connected with the A.-S. *milts*, mild, than with *marish*, or *marsh*. Cf. *milce*, pity, mildness; and the well-known passage in *Hamlet* (Act II. Sc. 2.) :

"The instant burst of clamour that she made

Would have made *milch* the burning eyes of heaven."

Where *milch* = moist, certainly gives the best sense.

J. EASTWOOD.

This word is pure Dutch, and has nothing whatever to do with *marish*, the old form of *marsh*. *Malsch* in Dutch means soft, tender, ripe (as applied to fruit), and would well describe the wet and boggy condition of the ground in rainy weather. How the word came to be used

in Huntingdonshire I know not, unless, indeed, any considerable colony of Dutchmen came over at any time for the purpose of draining and banking the fens there.

JAYDEE.

BRASS AT WEST HERLING ; "ET PRO QUIBUS TENENTUR."

(2<sup>nd</sup> S. viii. 417. 461. 541)

If, as your correspondent H. HAINES alleges, there are very few sepulchral brasses on which an expression similar to the above is to be found, the same cannot be said of old *wills*; for here, there is an *embarras de richesses*; and they all undoubtedly fix the meaning according to the Editor's explanation — an obligation to pray. I will select a few specimens : —

Extract from the will of Sir Robert Ogle, Knt., dated 7th February, 1410 : —

"Volo etiam quod duo honesti et idonei capellani per xij annos ibidem pro animâ meâ, et Johanne uxoris meâ, ac omnium parentum et benefactorum nostrorum, et pro animabus quibus teneor, celebraturi inveniantur, horas canonicas cum placebo et dirige singulis diebus à canone licitis præmissa dicturi, et quod sua salaria de terris meis in Northmidelton &c. eisdem capellanis solvantur."

From the will of Alan de Newark, a dignitary of York, dated "Ebor. in fest. Trin." 1411 : —

"Item lego omnia alia bona mea distribuenda magis pauperibus et egenis in civitate Eboraci et locis aliis, et in alios pios usus, ad laudem Dei, et pro meâ, et aliorum quibus astrictus sum animabus."

And further on in the same will : —

"Item volo quod ordinetur ut unus capellanus celebret in Ecclesiâ Ebor. ad altare Sancti Johannis Evangelistæ pro animâ Thomæ fratris mei, et animabus parentum meorum, et omnium eorum quibus tenentur, et animâ meâ, per xx annos proximè sequentes mortem meam; et habeat quolibet anno C."

And once more in the same will : —

"Item volo ut residuum bonorum meorum pauperibus et egenis non fictis, — pro animâ Thomæ fratris mei, et meâ, et animabus parentum meorum et omnium eorum quibus sumus obligati, ac omnium fidelium defunctorum, fideliter et discretè distribuuntur."

From the will of Robert Wycliffe, Rector of Rudby, dated Sept. 8, 1423 :

"Item volo quod viginti libræ dentur duobus capellanis celebraturis pro animâ meâ animabusque patris mei et matris, et omnium benefactorum meorum, et pro animabus omnium illorum pro quibus teneor, et sum oneratus exorare. Et volo quod Johannes De Midilton sit unus de prædictis capellanis."

From a will, in English, of Sir William Bulmer, Knt., dated 6 Oct. 1531 : —

"To the College of Staindrop and the Priests there, x<sup>s</sup>. for the soules of my father and mother, and for my wyfs saull, and for all the saulls I am bound to pray for."

From the will of Richard Burgh, Esquire, dated 6 Dec. 1407 : —

"Item lego xij marcas duobus presbyteris ad cele-

brandam per unum annum pro animabus Ricardi Regis Angliæ, Ducis Northfol', Thomæ Domini de Clyfford, Machi de Reisman militis, pro animabus amicorum meorum, et pro animabus omnium fidelium defunctorum, de quibus aliqua bona habui, et restitutionem non feci."

My last extract shall be from the will of no less a personage than the celebrated Lord Chief Justice Gascoigne, dated "Die Veneris proximè post festum Sanctæ Lucie Virginis, A.D. MCCCCXIX.":—

"Item do et lego tribus presbyteris post decessum meum, tribus annis celebraturis, pro animâ meâ et animabus Elizabeth uxoris meæ, et parentum meorum, Domini Johannis fratris mei, et pro animabus quibus maxime sum obligatus exorare, et animabus omnium fidelium defunctorum, liij marcas."

This "pro quibus teneor orare" comprised a variety of spiritual obligations, not only to benefactors and friends, but to those especially who might have been perverted, and led into sin by the testator, an obligation which would press itself with great force on the conscience of a dying penitent, and urge him to adopt the only reparation in his power, the procuring of prayers for their spiritual welfare.

Your learned correspondent F. C. H., though he prefers another explanation of the words on the West Herling brass, admits, I observe, the other solution also; and I think, when he considers the commentary afforded by these testamentary expressions, he will acknowledge that it is the only solution possible. JOHN WILLIAMS.

Arno's Court.

#### SUNDRY REPLIES.

Having perused some of the recent Parts of "N. & Q." I find there are several points upon which I can forward information.

*Scotch Clergy deprived at the Revolution* (2<sup>nd</sup> S. viii. 329. 390).—Although perhaps better adapted to meet the second than the first of these Queries, there will be found in the first of four quarto volumes (vol. A.) presented in 1783 to the Advocates' Library at Edinburgh by John Swinton Lord Swinton, and entitled

"Kirk Manuscripts, Ane Account of the Names of the Ministers and Parishes since the Revolution 1689, distinguishing the Episcopalian from the Presbyterian."

*Knox Family* (2<sup>nd</sup> S. viii. 400).—If the "Right Hon. William Knox, Under Secretary of State under Lord North's administration," be of the house of Knox, Earls of Ranfurly, your correspondent FALCON would find in the genealogical collections of Walter Macfarlane, Esq., of Macfarlane, the eminent antiquary—

"An exact and well vouched Genealogie of the ancient Family of Knox or Knox of Ranfurly, in the Barony and County of Renfrew, in the Kingdom of Scotland."

Their descent is here traced from

"Adam Filius Uchtreddi, who in the reign of Alexander

the Second obtained from Walterus Filius Allani Senescallus Scotiæ the Progenitor of the Serene Race of the Steuarts, the Lands of Knock in Baronia sua de Renfrew."

These MS. collections are preserved in the Advocates' Library at Edinburgh, and however extensively quoted and referred to as a valuable repertory of historical and genealogical information, have never been published. References will be found plenteously in Douglas's *Peerage*, Chalmers' *Caledonia*, &c. And in the *Baronage of Scotland*, it is recorded under "Macfarlane of that Ilk,"—

"Walter Macfarlane of that Ilk, Esq., a man of parts, learning, and knowledge, a most ingenious antiquary, and by far the best genealogist of his time. He was possessed of the most valuable materials for a work of this kind of any man in the kingdom, which he collected with great judgement and at considerable expense; and to which we always had and still have free access. This sufficiently appears by the many quotations from Macfarlane's Collection both in the *Peerage and Baronage of Scotland*."

As many of your readers would perhaps like to see an account of the family from which the great Reformer is held to have sprung, if you are willing to enrich your pages with their history, I shall be glad to transmit you a copy.

*Hour-Glass* (2<sup>nd</sup> S. viii. 488).—In reply to J. A. P. who inquires for illustrations from the old divines having reference to the hour-glass and the brevity of life, I beg to send him two from an author of the seventeenth century:—

"Our time to remain in this valley of misery is but short; therefore be diligent, O Christians! what know ye, but this may be the eleventh hour of the day with you, and but one hour to be spent? *When sawest thou thy hour glass?* Therefore be diligent, and upon the improvement of this much time as thou hast, depends thy everlasting estate."

"What think ye of eternity, friends? Did you never call time cruel, O cruel time, that hasteth not thy pace, that long Eternity might approach? Were you never at that, if it had been in your power to have shortened your sand-glass, you would have given it a touch in the bygoing."

It will be observed, however, that in these quotations the preacher refers to the hour-glass in its daily and familiar use amongst his hearers, making his appeal to the manner in which it mingled with their every-day thoughts and feelings, rather than to its employment in the pulpit, or as present to their view.

I need only remind your correspondent of the effective use made of this feature of the olden time in George Harvey's *Preaching of John Knox*. Query. What is the name of the parish referred to?

WILLIAM GALLOWAY.

REV. JOHN GENEST (2<sup>nd</sup> S. ix. 65).—This gentleman was born in the year 1764, and after the usual routine of study at Westminster, was entered a pensioner at Trinity College, Cambridge,

of which society he became a scholar at the commencement of his second year, at which time he became intimately acquainted with Porson. Shortly after taking his degree, he entered holy orders, and was for many years curate of a retired village in Lincolnshire, and afterwards became private chaplain to the Duke of Ancaster. Retiring from the active duties of his sacred office on account of ill health, he removed to Bath for the benefit of the waters; and during the intervals of leisure there afforded him, he compiled his great work, the *History of the English Stage from 1660 to 1830*. After nine years of most acute suffering, he died at his residence in Henry Street, Dec. 16th, 1839, at the age of seventy-five, and was buried at St. James's Church. C. P. R.

**FIRELOCK AND BAYONET EXERCISE** (2<sup>nd</sup> S. ix. 76.) — In copying the original document which is printed at p. 76. *suprà*, I find I have omitted three of the evolutions as under: —

34. Shortne them against your  
breast - - - 1. 2. 3.  
35. Return your Ramers - - - 1. 2. 3. 4. 5. 6. 7. 8. 9.  
36. Your right hands under yo  
Locks - - - 1.

Instead of the order as printed, —

28. Cast about to charge - 1. 2.  
read —  
28. Cast about to charge - 1. 2.

JAMES GRAVES, A.B.

Kilkenny.

**DESTRUCTION OF MSS** (2<sup>nd</sup> S. ix. 88.) — Many years ago, upon the death of Sir Edward Howorth, who, for some years commanded the artillery in Spain under the Great Duke, the papers of the gallant General fell into the hands of a relative: the name I suppress. A very voluminous correspondence between Sir Edward and the Commander-in-Chief was destroyed, one letter only being reserved as a present to a friend, "who might perhaps like to have an autograph of the Duke."

This letter, which I have seen, is one amongst many proofs of what the public is just beginning to find out, viz., that the *Iron* (?) Duke was, where the occasion justified it, as kind-hearted and gentle to his friends as he was formidable to his enemies. ANOTHER OLD PENINSULAR.

**DICKY DICKINSON** (2<sup>nd</sup> S. ix. 26.) — In "N. & Q." are enumerated several landslips which have occurred at Folkstone, and perhaps the following, which is extracted from the *London Magazine* for 1738, is fully as remarkable. Connected with it also was an extraordinary personage, who has already figured in your columns (Dickinson, 2<sup>nd</sup> S. ii. 189. 273.), and was a considerable sufferer therefrom. It was considered as a subterraneous convulsion, the soil and sand behind Dickinson's house being forced eighteen feet or

more above its level for the distance of one hundred yards, so completely burying the spa springs that they were not again discovered till a diligent search for them had been made. We are not positive whether Dickinson died a little previous or just after this event.\* The spa where Dickinson and his mistress were living was so close to the sea, and so little defended from it, that he wrote —

"Neptune grown jealous of our pow'rs,  
Turns Me and Peggy out of doors."

The earth after the above displacement settled in a slanting direction, and pleasure grounds have been formed on the spot, with zigzag walks, alcoves, &c.; and what would be the astonishment of Dickinson could he view the various transpositions now apparent? Where his cottage stood, at an expense of more than 10,000*l.*, have been erected concert, ball, and refreshment rooms, which are attended by many hundreds every evening during the season. It is stated that Dickinson was buried at the old church at Scarborough, but there does not appear that any monument was erected to him. On a flat stone, facing the south entrance of that church, is inserted a metal plate bearing the following inscription to the memory of Dicky Dickinson's successor in office: —

"Here lyeth the body of MR. WILLIAM TYMPERTON, late Governour of Scarborough Spaw, who departed this Life on the 12th day of January, 1755, aged 65."

EPSILON.

**SEA BREACHES** (2<sup>nd</sup> S. viii. 468.) — I have now before me a pamphlet bearing the following lengthy title: —

"An Essay on the Contour of the Coast of Norfolk; But more particularly as it relates to the Marum-Banks and Sea-Breaches. So loudly and so justly complained of. Read to the 'Society for the Participation of Useful Knowledge,' Oct. 20th, 1789, in Norwich. By M. J. Armstrong, Geographer and Land-Surveyor; Then a Brother of that respectable Association, and now a Member of the Society of Arts, &c., in London. Norwich: Printed by Crouse and Stevenson, and sold by Wm. Stevenson, in the Market Place, 1791," 4to. pp. 18.

This essay directly relates to the principal subject-matter of *Note of Interrogation's Query*; and, if any such act as that referred to was passed in the reign of Anne or George I., the author could scarcely have failed to notice it from ignorance of its existence, assisted as he was in the compilation of his paper, by a communication from the Rev. Wm. Ivory of Horsey, a local antiquary of well-known intelligence and information. This conclusion becomes the more certain from the fact that the writer of the Essay, in describing the ravages committed by the inroads of the sea, and alluding

[\* The landslip took place on Dec. 29, 1787. Dickinson died on Sunday, February 12, 1738-9. See "N. & Q." 2<sup>nd</sup> S. ii. 273. — ED.]

to the remedies to be adopted for staying the evils thereby caused, directs especial attention to the statute law which bears upon the case. In so doing his only reference is to an act which he states had then become obsolete, of 7 Jas. I. c. 20., continued by 3 Charles I. c. 5., and farther continued by 16 Charles I. c. 4., intituled "An Act for the speedy Recovery of many Thousand Acres of Marsh Ground and other Ground within the Counties of Norfolk and Suffolk, lately surrounded by the Rage of the Sea in divers Parts of the said Counties, and for the Prevention of the danger of the like surrounding hereafter."

*Note of Interrogation*, if not already acquainted with the provisions of this statute, may easily perhaps become so; and I will only farther state, that, on 27 Dec. 1791, very extensive sea-breaches occurred at Winterton, Horsey, and Waxham, when destruction was threatened to all the level marshes between those places and Yarmouth, Beccles, &c., and that again, in Nov. 1800, the sea broke through the banks in the same localities, on which occasion the King's Arms Inn, on Sheringham Cliff, fell a prey to the waves.

WM. MATTHEWS.

Cowgill.

**HERALDIC DRAWINGS AND ENGRAVINGS** (2nd S. viii. 471.)—I am much obliged to MR. PEACOCK for his reference to Petrasancta (2nd S. viii. 523.), but this only informs me when the lines to indicate tinctures were invented, not when they were first used in this country.

Your correspondent ACHE says (2nd S. ix. 53.), that the earliest instance of the use of these lines in England, is "the death-warrant of King Charles I., to which the seals of the subscribing parties are represented as attached." Were not real wax seals affixed to so important a document? Or does ACHE mean that mere sketches of the seals were drawn on the original?

I am still desirous of a farther reply to my Query. It seems hardly possible that the invention of Petrasancta, in the sixteenth century, should never have been adopted in England till 1649.

Perhaps your correspondent, the REV. HERBERT HAINES, so learned in all that relates to monumental brasses, would kindly inform me, through your pages, what is the earliest instance he has met with in which the tinctures of heraldry are indicated by lines on a monumental brass.

JAYDEE.

**CROWE FAMILY** (2nd S. ix. 46.)—Your correspondent will find an account of the lineage of Sir Sackville Crowe in Burke's *Extinct Baronetage*, s. v.

C. J. ROBINSON.

**KING BLADUD AND HIS PIGS** (2nd S. ix. 45.)—In a book which I possess, entitled *A Discourse of Bathe*, by Th. Guidot, M.B., London, 1676 (p.

55.), mention of Bladud is made, and a general reference to William of Malmesbury given; and, in pp. 60-1., a quotation from Lidgate's translation of Boccaccio's *Riming History of Unfortunate Princes*, fol. 31. I shall be happy to lend MR. BARHAM Guidot's book, if he should be desirous of seeing it.

C. J. ROBINSON.

**ROBERT KEITH** (2nd S. ix. 64.)—In Lawson's edition of Bishop Robert Keith's *History of the Scottish Episcopal Church*, Edin. 1844:—

"It is asserted that Bishop Keith published, about 1743, or 1744, some *Select Pieces of Thomas à Kempis*, translated into English. In the Preface to the second volume he is alleged to have introduced several addresses to the Virgin Mary, for which he was required to give an explanation by his brethren. As the present writer has failed to obtain any information regarding this performance, he cannot offer an opinion to the reader. It is mentioned in a letter written to Bishop Keith, and in the *Scots Mag.*, vol. xix. p. 54."

The book of your correspondent is, no doubt, a later edition of the work here referred to, originally published at Edinburgh in 2 vols. 12mo. 1721.

J. O.

**THE YEA-AND-NAY ACADEMY OF COMPLIMENTS** (2nd S. ix. 12.)—The title in full of this book is as follows:—

"The Quakers Art of Courtship; or, the *Yea-and-Nay Academy of Compliments*, containing Several Curious Discourses, by Way of Dialogues, Letters, and Songs, between *Brethren* and *Green-apron'd Sisters*. As also, many Rare and Comical Humours; Tricks, Adventures, and cheats of a *Canting Bully*. With several other Matters very Pleasant and Delightful. Calculated for the Meridian of the *Bull and Mouth*, and may indifferently serve the *Brethren* of the *Windmill-order*, for Noddification in any Part of *Will-a-Wisp-Land*. By the Author of *Teagueland Jest*s. London, Printed, and are to be sold by most Booksellers, 1710. Price bound, One Shilling."

Collation: A (including woodcut, frontispiece, and title) to G, in twelves. The book, I believe, may be considered scarce. I do not recollect having seen any copy but my own. On referring to *Teagueland Jest*s (London, printed in the year 1690) I find they are anonymous. The Jest's are not less rare than the Courtship.

R. S. Q.

**BAVIN** (2nd S. ix. 25.)—Here is an example of the use of this word: *A Bavin of Bays: containing various Original Essays in Poetry by a Minor Poet*, Lond., 1762. The poet, evidently a Kentish one, says:

"This *Bavin* will be found only to contain a little of the *spray-wood* carelessly pilfered from about the precincts of Parnassus."

J. O.

**TAYLOR THE PLATONIST** (2nd S. ix. 28.)—Some curious particulars respecting him will be found in Barker's *Literary Anecdotes*, vol. i. p. 261.

THOMPSON COOPER:

Cambridge.



**NOTES ON REGIMENTS** (2<sup>nd</sup> S. ix. 23.)—Is not W. T. M. somewhat hypercritical in his remarks on "*Vestigia nulla retrorsum*," the motto of the Fifth Dragoon Guards? The three words, although they occur in two lines of Horace, are to be applied on their own meaning, without reference to the context. They form the family motto of the Earl of Buckinghamshire, and of Levinge, Bart.

In commemorating the services of a very gallant corps, the motto selected was doubtless intended to denote its forwardness in action—that it never *advanced backwards*, or turned its back to the enemy.

In the published records of the army, there is no explanation given of the motto. In 1705, this regiment, then specified as Brigadier Cadogan's Horse, formed part of the army under the great Marlborough, and defeated four squadrons of Bavarian Horse Grenadier Guards, and took four standards, with a different motto on each, but the words in question were not among them.

In 1751 a warrant was issued, regulating the standards, &c., of cavalry regiments. The second and third standards of "The Second Irish Horse" (or the Green Horse, from the colour of the facings), as the present 5th Regiment of Dragoon Guards was then styled, "were to be of full green damask, embroidered and fringed with gold; the rank of the regiment in gold Roman characters in a crimson ground, within a wreath of roses and thistles on the same stalk, and the motto—'*Vestigia nulla retrorsum*'—underneath," &c.

S. D. S.

The adoption of this motto from Horace (Epist. I. i. 73.) by the 5th Dragoon Guards, does not imply that they represent either the circumspect fox or the old and feeble lion in the fable, to whom the fox, in the language of Lokman (vi.) addresses the words, "I should enter willingly, but in examining the foot-prints (آثار اقدام) of

numerous animals who have entered, I cannot see one that has returned." We have the same fable in Greek (Bohn's *Plato*, iv. 346. n.):—

"Σῶς ἔσθι, φησιν· εἰ δ' ἀπειμι, συγγνώσει.  
Πολλῶν γὰρ ἵχνη θηρίων ἐμ' ἤκαλλ' οὐ.  
Ὅν εἰσιόντων τὰ γέ γε γραμμέν' ἦν δῆλα.  
ὧν δ' ἐξίοντων οὐκ ἔχεις, ὅ μοι δείξεις."

Mottoes and adapted quotations need not run on all fours with their originals. So Plato (*Alcibiades*, I. 123 A.) puts the words of this fox into the mouth of Socrates, in reference to "the impressions of coined money at Lacedæmon, as it enters thither, one may see plainly marked, but no where of its going out (ἐξίοντος δὲ οὐδαμῇ ἄν τις ἴδου)."

The chief duties of the Dragoon Guards are to be in advance and to pursue a flying enemy after his ranks are broken; and therefore the motto,

"No footprints backward," in reference to himself or his horse, does not seem to be a mistake, but a very appropriate adaptation. It appears to be equivalent to the phrase "We can die, but not surrender."

T. J. BUCKTON.

Lichfield.

**HYMNS** (2<sup>nd</sup> S. viii. 512.)—H. W. B. will find the original of "Lo he comes with clouds descending" in the Rev. Charles Wesley's "Hymns of Intercession for all Mankind," 1758, and a *verbatim* copy of it in the hymn-book now in use among the Wesleyans, *A Collection of Hymns for the Use of the People called Methodists*; the only variation being the use of *thy* instead of *thine* in the fourth verse. In Dr. Rippon's Collection, 1787, verse three is omitted, and three other verses inserted in its place. In his preface the editor says, "In most places where the names of the authors were known they are put at full length; but the hymns which are not so distinguished, or which have only a single letter prefixed to them, were many of them composed by persons unknown, or else have undergone some considerable alterations." There is neither name nor initial letter prefixed to this hymn, in consequence I suppose of the "considerable alterations." Subsequent collectors appear to have copied from Rippon rather than from Wesley, since most of them have one or other of the inserted verses, and scarcely any Wesley's third verse. The original was undoubtedly, I think, written by Wesley, though generally attributed to Olivers (frequently written Oliver).

This may perhaps be accounted for as follows:—

In Mr. Wesley's *Sacred Harmony* and in *Select Hymns and Tunes Annexed*, the tune adapted to this hymn is called "Olivers;" and in the edition of *A Collection of Hymns for the People called Methodists*, 1797, and several subsequent ones, the name "Olivers" appears at the head of the hymn as the name of the tune to which it might be sung. Perhaps some transcriber may have mistaken the name of the tune for that of the author of the hymn.

The Rev. Thomas Jackson, in his *Life of Thomas Olivers*, says that he wrote both the hymn and tune. But, in his *Life of the Rev. C. Wesley*, he attributes the hymn to Wesley, and the tune to Olivers.

C. D. H.

**THOMAS MAUD** (2<sup>nd</sup> S. viii. 291. 407.)—If the following afford any information to OXONIENSIS, it is at his service. Authors seem agreed that Thomas Maud the poet and historian was born at Harewood in 1717, where he spent his early youth, and received a liberal education; as historical writers are much in the habit of copying each other, this may or may not be true. Burke (*Dictionary of the Landed Gentry*) does not even men-



tion him in connexion with either branch of the family of Maud. He is, however, generally understood to be, and no doubt was, a member of the Yorkshire branch, descended from Eustace-demon-alto, surnamed the Norman Hunter. His first entrance into active life appears to have been as surgeon on board the "Harfleur," Capt. Lord H. Poulet, who, on succeeding to the title of Duke of Bolton, appointed him agent for his northern estates. He resided at Bolton Hall. He travelled, making the tour of Italy, Spain, and Germany, and after visiting the northern countries of Europe returned to his native country. He afterwards retired to Burley in Wharfedale, where he built Burley House, and spent the latter part of his life, and died 23rd Dec. 1798, aged eighty-one years. His published poems are—1. *Wensleydale, or Rural Contemplations*, 4to. Of this there appear to have been three editions, viz. 1771, 1780, and 1816. 2. *Verbeia, or Wharfedale, descriptive and didactic, with Notes*, 4to. 1782. 3. *Viator, or a Journey from London to Scarbro' by way of York, with Notes Historical and Topographical*, 4to. 4. *The Invitation or Urbanity*, 4to. 1791. See Barker's *Three Days of Wensleydale*; Mounsey's *Wharfedale*; Jones's *History of Harewood*; Hart's *Lectures on Wharfedale*, &c. C. F.

**MARRIAGE LAW** (2<sup>nd</sup> S. viii. 328.)—M. hardly takes the right view of the law prevailing prior to the Act of Geo. II., although he is very near it when he says it was "the old law of Christendom," being in fact the civil or canon law although the English Jurists deny it, and deny at the same time that marriage ever was in the English law regarded as a sacrament. The essence of the Roman civil law of marriage, mistaken by M. for the Scotch, is *consent*. It need not be given, as he supposes, in presence of witnesses, but must be capable of being *proved*. In England, however, he will, I think, find *no case* in which marriages have ever been held valid unless performed *in facie ecclesiæ*. The explanation he requires is probably this—that his old *Encyclopædia* of 1774 (Qy. Rees's?) was partly the work of a Scotch compiler, who engrafted his own notions on an English stem. M'PHUN'S "OLD LAWYER."

**LLOYD, OR FLOYD, THE JESUIT** (2<sup>nd</sup> S. ix. 13.55.)—Biographical memoirs of this celebrated Jesuit will be found in *Sotovelli Bibl. Script. Soc. Jes.*, p. 449.; in Oliver's *Collections towards Illustrating the Biography of the Scotch, English, and Irish Members of the Society of Jesus*, p. 94.; and in Rose's *Biog. Dict.* THOMPSON COOPER. Cambridge.

**SIR HENRY ROWSWELL** (2<sup>nd</sup> S. ix. 47.)—He was sheriff of Devon in 1629, and sold Ford Abbey, in 1649, to Edmund Prideaux, Esq., second son of Sir Edm. Prideaux. See *History of Ford Abbey*, London, 1846. C. J. ROBINSON.

**NAMES OF NUMBERS AND THE HAND** (2<sup>nd</sup> S. viii. 529.)—Bosworth's *Anglo-Saxon Dictionary*, notwithstanding its general excellence, contains some etymologies which philology had already exploded prior to its publication in 1838; amongst these, by inadvertence, appears the absurd fancy of Jäkel, who, in his *German Origin of the Latin Language* (p. 98.), states that the names of the numerals *ten*, *twenty*, and *hundred* are all derived from the Teutonic for *hand*. I say, by inadvertence, because Bosworth has shown in his introduction (p. iv.) that the names of all the numerals in the "Japhetic" class are derived from the oldest of that class, the Sanscrit.

The English numeral *ten* and the German *zehn*, in common with all the other Germanic dialects, are from the Mæso-Gothic *taihun*; as the Romanic dialects form this numeral from the Latin *decem* (pronounced *dehem* by the Romans) and the Greek *δέκα*. These, with the Gaelic *deich* and Celtic *deg*, are all derived from the Sanscrit *dachan*. If, therefore, the meaning of our word *ten* is to be sought, it may be found, according to a suggestion of Eichhoff (*Vergleichung*, p. 93.) in the Sanscrit word *dach*, to cut, to break, because the series from *one*, being broken, again commences, with the addition of one cypher.

In like manner the English *hundred* and German *hundert* are from the Mæso-Gothic *hund*. So this number in the Romanic dialects is to be traced to the Latin *centum* (pron. *kentum*) and the Greek *ἑκατόν*; and these, with the Gaelic *ciad* (pron. *kiad*) and Celtic *cant*, are all from the Sanscrit *chatan*, which Eichhoff conceives to have been derived from *cai*, and, in reference to the second cypher, meaning to cease, to finish, to close.

All the numerals in use by Europeans as well as by Persians may be traced, on comparison, to the Sanscrit, e. g. 1 *unas*, 2 *dvi*, 3 *tri*, 4 *catur*, 5 *pancan*, 6 *sas*, 7 *saptan*, 8 *astan*, 9 *navan*.

The Shemitic class of languages form their numerals very differently from the Indo-Germanic. The Hebrew, as best known, may be taken as a type of this class, e. g. 1 *echad*, 2 *shenaim*, 3 *shelosh*, 4 *arbaah*, 5 *chamisha*, 6 *shisha*\*, 7 *shevea*, 8 *shemona*, 9 *thishea*, 10 *eshra*, 100 *meah*. In none of the above words does the English *hand*, or its equivalent in the above languages, form any portion of the names of their numerals. An examination of Balbi's *Atlas Ethnographique du Globe* will show if the word *hand* or its equivalent is to be found in the numerals of any of the numerous languages known to comparative philology. T. J. BUCKTON.

**CHALKING LODGINGS** (2<sup>nd</sup> S. ix. 63.)—The custom recorded in the *Liber Albus*, of marking

\* The only numeral with a sound resembling the Indo-Germanic class.

with chalk lodgings claimed for the use of royalty, was observed at a much later period than that at which John Carpenter compiled the *White Book of London* (A.D. 1419). In the *History of the Entry of Mary de Medicis* in 1638, printed in the *Antiquarian Repertory*, vol. iv., there are several allusions to the custom. During the progress of the Queen Mother to the metropolis, the quarter-master put his chalk mark on all houses which he deemed requisite for the convenient lodging of the Queen's retinue. No sooner had her Majesty landed at Harwich, than Sieur de Labat, valet-de-chambre and quarter-master to the Queen, began to use his chalks, and in obtaining suitable lodgings he found no difficulty, "because every one vied with his neighbour in offering his house, as if they had considered it as a mark of honour to see their door chalked, since it was for the service of so great a princess" (p. 524.). When the Queen Mother arrived at Colchester, Sieur de Labat was again busy "marking the doors of all sorts of houses, which were the most commodious for him to appoint for lodgings" (p. 526.).

This usage was one that feudalism had introduced at an early period in France. Although I cannot just now refer to it, I have read an allusion to the custom in an old romance.

F. SOMNER MERRYWEATHER.

Colney Hatch.

FLOWER DE LUCE AND TOADS (2nd S. viii. 471.)

—Extract from *La Science Héraldique du Blazon*, à Paris, M.DC.LXXV. —

"Robert Guaguin et Jean Naucier ont donné pour Armes à nos premiers Roys, predecesseurs de Clovis, de Gueules à trois Crapaux d'argent. Et Paul Émile les a blazonnés d'argent à trois Diadèmes de Gueules. Et Monsieur de Tillet dit que la fable (qui raconte que l'Escu des trois Fleurs de Lys envoyé au Roy Clovis en l'Abbaye de Joyenval, de l'ordre de Fremontre) fut inventée du temps de Roy Charles VI. Les Blazonneurs de l'Escu des Armoiries de France, au dire de Fauchet, voulans montrer que les premiers François estoient sortis des Sicambres habitans des Marais de Frise vers le Pais d'Hollande, donnerent à nos Roys, la fleur de Pavilée, qui est un petit Lys jaune, qui croist sans les Marais de ce Pais, en champ d'azur, qui ressemble à l'eau, laquelle estant reposée, prend la couleur du Ciel, l'an 1381. Le Roy Charles VI. reduisit l'Escu des Lys sans nombre, à trois; pour symbole de la Sainte Trinité."

E. C. GRESFORD.

RADICALS IN EUROPEAN LANGUAGES (2nd S. ix. 63.)—A categorical answer cannot probably be given to this Query; but some considerable advance has been made in approximation. Adelung, in his *Mithridates*, says the radicals in no language exceed a few hundreds. The radicals in any of the principal languages of Europe have not, I believe, been ascertained or numbered; nor in so far as they are derivative languages can they be properly said to possess any radicals. Eichhoff (Kaltschmidt's translation, 196—246.) has enu-

merated 550 radicals in Sanscrit, to which he reduces 1288 Greek words and 947 Latin, besides a large number of French, Gothic, German, English, Lithuanian, Russian, Gaelic, and Celtic words.

T. J. BUCKTON.

Lichfield.

GREEK WORD (2nd S. viii. 88.)—The Greek word which signifies "that which will endure to be held up to and judged by the sunlight," is *εὐκρινής*. The received etymology derives it from *εὖ* and *κρινής*.

### Miscellaneous.

#### NOTES ON BOOKS.

*Calendar of State Papers, Domestic, of the Reign of Charles I., 1628—1629.* Preserved in the State Paper Department of Her Majesty's Public Record Office. Edited by John Bruce, V.P.S.A. (Longman & Co.)

Every new volume of these Calendars furnishes fresh evidence of the importance of the great scheme of historical publication now being carried out under the superintendence of the Master of the Rolls. The present, which is the third volume of the Series of the Calendars of Domestic State Papers of the reign of Charles I., is no whit inferior to its predecessors in interest or variety. For while it illustrates the political history of the period by the light which it throws on the Petition of Right, the expedition to Rochelle, the assassination of Buckingham, the dissolution of the Parliament of 1629, and the subsequent prosecution of Sir John Eliot and other Members of the House of Commons, it contributes interesting materials to the literature and biography of the time by new information respecting Leighton, Ben Jonson, Zouch, Townley, Gill, Galileo, Edmund Bolton, Abraham Darcié, and many others,—as well as the proceedings of the Ecclesiastical Commissioners against the London booksellers for the publication of unlicensed pamphlets. And we are sure no one could sit down to describe effectually the social condition of England as it then existed, without first studying the many illustrations of it to be found in this new and valuable contribution to our stock of historical materials.

*The Bibliographer's Manual of English Literature, &c.* By W. T. Lowndes. New Edition revised, corrected, and enlarged by Henry G. Bohn. Part V. (Bohn.)

No one can take up the present Part of Mr. Bohn's new edition of Lowndes without admitting its great superiority to the original work. The article on *Junius* is certainly by far the most complete of any which we have ever seen. The series of *Jest Books* must number some hundreds. Nearly ten columns are occupied by the bibliography of Dr. Johnson's *Works* and the *Johnsoniana*. Under the head of *London*, including the cross references, there is a most copious account of the books, plans, &c., which have been published upon the great metropolis. But the feature of the present Part which will attract most attention, is Mr. Bohn's curious account of his being called in to value a collection of family papers, which in his opinion are calculated to unravel the *Junius* mystery. They are the political papers of Lord Holderness: were then (in July, 1850) in the possession of the then Duke of Leeds, and Mr. Bohn believes that the facts which he has stated point out the head-quarters of information, and "account," to use Mr. Bohn's own words, "for some of the irreconcilable difficulties in adjudicating on the claims of Sir P. Francis, who I believe to have been largely concerned, although not the sole

and unassisted writer." We may probably return to this subject on some future occasion.

♦ *The Pre-Adamite Man, or the Story of our Old Planet and its Inhabitants, told by Scripture and by Science.* (Saunders & Otley.)

Our author attempts to establish the existence of a human race anterior to Adam, from the facts of Science and the narrative of Holy Scripture. But he is not equal to his self-imposed task. It is too early as yet to take for an established fact of science, that the stone cells found at Croydon and elsewhere were formed by the hand of pre-Adamite men, in the absence of any fossil remains of the men themselves. And how mere a tyro our author is in Biblical Science may be judged from the circumstance that out of the two distinct records of creation, combined by Moses in the Book of Genesis, he attempts to make a record of two distinct creations; being apparently ignorant of the two separate sources (well known to theologians as the Jehovistic and Elohist documents) which Moses framed his narrative.

*Addresses to Candidates for Ordination.* By Samuel Lord Bishop of Oxford. (J. H. & J. Parker.)

These addresses, which were actually delivered at the successive ordinations of the Bishop of Oxford, are now published in a collective form by their gifted author, and form as eloquent and heart-stirring a manual of the pastoral care as any we have read. It is a volume which a sincere and earnest clergyman will hardly be able to lay down, except for such acts of devotion as it is designed to prompt.

*Hymns from the Gospel of the Day.* By the Rev. J. E. Bode, M.A. (J. H. & J. Parker.)

This little volume hardly sustains Mr. Bode's academic reputation, and rarely (if ever) rises above the level of "pleasing verses." It is marred by some "doggerel," and contains not a hymn which rivals the poetry of Heber, the pathos of Watts, or the bold flights of C. Wesley.

*Eucharistic Litanies from Ancient Sources.* By the Rev. Orby Shipley, M.A. (Masters.)

Full of grand and deep devotion. Admirable as is the one Litany of our own Church, the same ancient sources from which it was compiled would supply material for a good score of supplemental Litanies, equally rich and more varied.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

MORRELL'S SEALING VOYAGES.

Wanted by Mr. Roberts, 36, Park Road, Haverstock Hill.

MR. LAUD'S BENEFACCTIONS TO BERKSHIRE, by John Bruce. 4to. Published by Berks Ashmolean Society.

Wanted by Carey Tiso, Esq., Wallingford.

BIBLIA SACRA POLYGLOTTA ET CASTRELLI LEXICON. 8 Vols. Folio.

WILSON'S FRANCIS-ENGLISH DICTIONARY. Second Edition.

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## NOTICES TO CORRESPONDENTS.

B. S. is thanked for his kind note, but the book which he offers is not the one of which our correspondent is in search.

M. P. TOWN. Mr. Riley's address is, we believe, 31, St. Peter's Square, Hammersmith.

E. W. H. St. Thomas Brown, in his *Vulgar Errors*, speaks of the *leone couplet*—

"Si Sol splendescit Maria purificante,

Major erit Glacies post festum quam fuit ante,"

as being traditional in most parts of Europe.

T. H. N. G. We cannot tell where our correspondent can find the book of which he is in search.

W. P. The explanation of Under the Rose given by Newton in his *Herbar* for the Bible has already been quoted by Brand, in his *Pop. Antiq.*, vol. ii. p. 347. (ed. 1849.)

LIULPHUS. The present Earl is nephew to the late Earl.

DENDICHAHO will find much curious information respecting The Earl of Norwich and his son George Goring in our 1st Series, especially in vol. ii. p. 65., and a subsequent article by the late Lord Braybrooke at p. 86. of the same volume.

Z. There are no dramatic poems in George Hughes's *Poems*, 2 vols. 1850.—We cannot obtain a sight of Francis Bennock's work, *The Story* and other Poems.

ERRATUM.—2nd S. IX. p. 64. col. i. line 15. for "June" read "Jan."

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LONDON, SATURDAY, FEBRUARY 18. 1860.

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## Notes.

## LETTER OF JOHN BRADSHAW.

[The subjoined curious and interesting letter by the President of the High Court of Justice which tried and condemned Charles I. is valuable as containing some particulars of the early life of this celebrated man not generally known. John Bradshaw was the third son of Henry Bradshaw of Marple in Cheshire, living in Wyberslegh, 1606, and buried at Stockport, 3rd Aug. 1654. In the register of Stockport, the baptism of John is thus entered: "John, the sonne of Henrye Bradshaw of Marple, was baptized 10th Dec. 1602." Opposite to this the word *Traitor* is written in another hand. The President relates in his will that he had his school education at Bunbury in Cheshire, and Middleton in Lancashire; and tradition adds that he was also for some time at Macclesfield, and while there wrote the following sentence on a stone in the churchyard:—

"My brother Henry must heir the land,  
My brother Frank must be at his command;  
Whilst I, poor Jack, will do that  
That all the world shall wonder at."

Bradshaw served his clerkship with an attorney at Congleton; was admitted into the society of Gray's Inn, 15th March, 1620, and called to the bar 23d April, 1627. Sir Peter Legh of Lyme, knight (Bradshaw's correspondent) was sheriff of Cheshire, 1595, M. P. 1601, and died in 1636.—*Ed.*]

I find amongst my papers the inclosed copy of a letter written when he was a student at Gray's Inn by John Bradshaw, afterwards President of the High Court of Justice for the trial of Charles I. It was given to me by an antiquarian friend, who copied it from the original, which I think he stated was in the possession of the descendants of the person to whom it was addressed. If you think

it would interest the readers of "N. & Q." it is at your service.

JOHN P. POWELL.

"WORTHY SUR—I receyved yo<sup>r</sup> Answer to my last lre by yo<sup>r</sup> servant Birchenhalgh ffor w<sup>ch</sup> I humble thanke you, assuring my self thereby of yo<sup>r</sup> continued flavor in theise my troublesome stormes, towards me so meane & unworthy of the least expression of yo<sup>r</sup> love: But for all this yor goodness I shall p<sup>r</sup>myse you this payment, to wryte it w<sup>th</sup> a pen of brasse in the tables of my heart, w<sup>ch</sup> can as yet resound onelie prayse & thanksgyving. Concerning my lre to my flather I will onelie say thus much, It had too much Reason on my syde, for so impartiall a Justice as he knew yo<sup>r</sup>self was to see & arbitrate my cause, ffor the ballance of neutralitie wherein he supposed he held you would questionles on his part be y<sup>b</sup>y ov<sup>r</sup>turned. But let him do what he please, he shall soon<sup>r</sup> be wearie of afflicting, then I will be of suffering, and by the grace of God I will shew myself a sonne, though he cease to be my flather. But to end this displeasing argu<sup>mt</sup>, I will onelie in conclusion p<sup>p</sup>ound this one Dilemma unto yo<sup>r</sup> noble Construction. What ffruit that flather may expect to come of his sonnes studyes that wittinglie doth suppress the instrument of his labors, and wittinglie keepe in fetters the freedom of his mynd, w<sup>ch</sup> is that chosen toole appoynted for the fynishing of all such high attemptes, and whether the worke imperfect by reason of such Restraynt, be layd to his charge that assumed it, or to him that was the Impediment, and yet was bound to have helped the Accomplishing of the Enterpryse. I know S<sup>r</sup> you understand, and by his short question, you may gesse what may furth<sup>r</sup> be urged, but I leave all to y<sup>r</sup> judgm<sup>t</sup>, and reposing myself on yo<sup>r</sup> worth I feare no disastrous censure.

"ffor neglecting the Exerceyses of the howse, is a fryvolous objection. Himself hath been atysfied in it, and Mr. Dampert will justify me, nowing I never neglected but one Exerceyse of ayne own, w<sup>ch</sup> was to argue a case w<sup>ch</sup> according nto course another should have done for me at my first coming to the house, and I by fleeing the Butler did of purpose neglect it, onelie deferring he tyme, that after I had been heere a while, I might plead the case for myself; w<sup>ch</sup> is so far from a fault, that, contrarywise the best students have ever taken this course, and is and hath been comended of those that understand it, and hereof very well know my flather cannot be ignorant, aving been acqaynted therew<sup>th</sup>. But it seemeth q<sup>w</sup> prone he is to take exceptions agaynst me, then fynding nothing blameworthy, he returnes hat for a fault w<sup>ch</sup> deserveth allowance and prayse. Concerning Mr. Dampert, he is a worthy gentleman; his love to me doth cause me to respect him and his worth, in honestie to regard



him. But I thanke you for your noble advyse, and should esteeme myself base not to pursue and follow it, still wayting a good howre, when God shall be pleased to enable me to give lyfe unto my words by deeds equyvalent thereto. In the meane tyme, the trybute of a thankfull heart I pay you.

"Ffor o<sup>r</sup> domestique news, I have sent you the cause of my Lo. of Oxford, w<sup>ch</sup> is to be heard this Terme. The plot it is thought hath been to terrifie him so from his Offyce, as to yeld his place of High Chamberlayn of England to the high swolne ffavoryte and his famylie, w<sup>ch</sup> his great heart will never yeld to; and therefore to make him, if not depending, beholding to his greatest Enemye, it is lykelie, for his words he shall be shrewddie censured, and so remayne in Durance till Buckingham returne from Spayne and gratify him w<sup>th</sup> his libertie and a release of his ffyne, and so asswage his stomacke by this his plotted good turne. As it succeeds, I will certifie you. The Ships are yet on the Downes, having been crossed and kept backt by contrary wyndus from their voyage. We heare no newes from Spayne, nor have not heard, this month, onelie as it is suspected, the Princes Entertaynm<sup>t</sup> continues not so gloryous as it hath been. It is hitherto a true observation that England hath been ffatal to Dukes, but above all most onynous unto the Dukes of Buckingham, of w<sup>ch</sup> the Marquesse hath the tytle, and lykewise Earle of Coventrie, and the Duke of Lenox is created Duke of Richmond and Earle of Newcastle-upon-Tyne, and more Dukes and Earles are expected to honor this liberall age. Kit Villers is made Earle of Anglesey in recompense of Barkshyre's escape, and to increase the kindred, hath marryed w<sup>th</sup> Shelton, his moth<sup>r</sup>'s sister's daughter, but we are all so used to wonders that this is none at all. Lenox, Arundell, Pembroke, and some other Nobles who are styled the Lords of the Receptions have been at Southhampton and Portsmouth to p<sup>r</sup>pare royall lodgings and enterteynment for the Prince and his Bryde of Spayne whensoever they arryve.

Ffor o<sup>r</sup> forreyn News I have sent you all we have had any tyme this month, amongst w<sup>ch</sup> I have sent you the parliam<sup>t</sup> of Regenspurgh, holden by the Emperour and his Princes, wherein you may see what is done for the disposing of the Electorship of the forlorne Palatync, a discourse not unworth yo<sup>r</sup> knowledge, who I am sure are as zealous for the good of the country and ffriends as those that beare greater sway and have better power of performance, be they but subjects of England. To conclude all my relatyons, I will tell you of one mad prancke that happened w<sup>th</sup>in these two nights. S<sup>r</sup> Thomas Bartley was arrested hard by Grayes Inne for 4000<sup>l</sup> debt, and was carryed to the higher end of Holborne, and

committed under custody: About 12 of the clocke at night some Gentlemen of o<sup>r</sup> howse and of Lincolnes Inne, met togeth<sup>r</sup> for his Rescue, broke downe the howse, tooke him away w<sup>th</sup> them, beat the Constables, Serjeants, and Watchmen, and though St. Gyles was rayased and almost all Holborne, yet they with their swords and pistols kept them of, and brought him along to Grayes Inne, there were dyvers hurt with Halberds and about 200 swords drawn, and at least 2000 people. There are 5 or 6 gent taken and sent to Newgate, and wee heare that the names of above 60 gent. are gyven up to the King, what will be done about we shall know in tyme. There are more murthers, drownings, deaths, and villaynies then hath been known in London of long tyme before. I had almost forgot the Moderator, a booke uncerteyn wheth<sup>r</sup> wrytten by a papist or a statesmen (for indeed they are now so linked, as scarce can admit distinguish<sup>mt</sup>) for p<sup>r</sup>paring a way to reconciliation betwix the Papists and us; howsoever by whomsoever or to what end soev<sup>r</sup> it is penned, it is a treatise I am sure excellently curyous and cautelous, and may stand o<sup>r</sup> syde in much stedd when they please to make use of it.

"I will now drawe to an end, intreating yo<sup>r</sup> wo<sup>r</sup> not to miscensure my forwardnes in taking notice of these things, for it agrees w<sup>th</sup> my genius to have some smattering herein, neyther do they any whyt hinder but further my studyes and judgm<sup>t</sup>.

"And so with most humble thanks for all yo<sup>r</sup> wo<sup>r</sup> favo<sup>r</sup>, I remayne yo<sup>r</sup> debtor for them, beseeching God Almighty to p<sup>r</sup>serve and p<sup>r</sup>sper you for the good of many and my most specyll comfort.

"Ever resting

"Yo<sup>r</sup> wo<sup>r</sup> to dispose,  
JO. BRADSHAW."

"Grayes Inne the  
First day of the Terme."

('Directed) To the Right Wor<sup>th</sup>  
S<sup>r</sup> Peter Legh, Knight, att  
Lyme in Cheshyre."

#### WITTY QUOTATIONS FROM GREEK AND LATIN WRITERS.

Query, whether the numerous classical scholars who read your periodical would form and contribute a collection of WITTY quotations from Greek and Latin writers?

Query, whether such a collection might not be entertaining to those in whom modern publications or the occupations of life have not extinguished the love of ancient literature?

NOTE.—By witty I do not mean *apt* in its usual sense. When Burke, speaking in the House of Commons on taxation, and the necessity of public economy, introduced these words from the *Paradoxa* of Cicero (6. 3.), "non intelligunt homines

quam magnum vectigal sit parsimonia,"—that was an apt quotation, in so much as it confirmed his argument by the testimony of one who was long conversant with public affairs as a statesman. Lord Clarendon's κρημνὲς ἐς ἀεὶ selected from Thucydides as the motto of his History was apt, and somewhat arrogant, but time has sanctioned it. Very often quotations are, not arguments, but illustrations, or they point out direct likenesses or differences. A late tourist, Mr. C. Weld, compares the chesnuts of the Limousin with those in Virgil's Eclogue:—

"Sunt nobis mitia poma,  
Castaneæ molles"—

and contrasts the *tuneful* Cicala of the neighbourhood of Arcachon with the Cicada of the same poet:—

"Et cantu querula rumpent arbusta cicæ jæ."

Apt quotations might be produced on a vast variety of subjects, their aptness consisting in *this*, that the words are applied in the same sense in which they were first employed. But the excellence of a *witty* quotation is exactly the reverse: the secondary sense differs from the first; and the ingenuity is greater in proportion as the two senses are more remote. It is the essential property of wit to discover points of likeness in things apparently dissimilar.

I do not doubt that many of the readers of "N. & Q., whose scholarship is more fresh than mine, and their range of reading wider, could, if they were so disposed, enlarge a collection of which the following sentences are specimens:—

1. Dr. Samuel Parr shall have the first place.  
Ἐκ ἄλλος ἀρχομῆστα.

In 1822 I dined with him at Hatton: the conversation turned on many of the great men of his day; and of Edmund Burke he said, "I have heard him on many subjects, political and religious, but never did he appear to me greater than on one occasion when he talked about Free-Masonry." One of the company asked if he spoke in favour of the fraternity or against them. "Sir," said Parr, "he conversed wisely and eloquently on both sides:—"

"Τυδαῖδην δ' οὐκ ἂν γνούς ποτέρουσι μετεῖν."—*Il.* c. 85.

2. The same "old man eloquent" told me also the following story. In his time there was at Cambridge a barber who, by his skill and civility, became a favourite with the young men; so they presented him with a silver bowl bearing this inscription:—

"Radit iter liquidum."—*Virgil.*

3. As Burke has been introduced as the subject of one witty quotation, he shall appear as the author of another. After a contested election the successful candidate was chaired by his political friends amidst the acclamations of the multitude. Burke's attention was drawn to the scene. I see him; he said, —

"Numerisque fertur  
Lege solutis."—*Horace*, Ode 4. 2. 11.

4. The following story is perhaps from Athenæus. I heard it from Richard Kidd, a scholar of eminence in his day. At Athens a carpenter and a potter quarrelled about a fair damsel, and as each of the suitors threatened to carry her off, the father brought the case before the magistrate. He listened to the parties, and then said to the carpenter, —

"Μήτε σὺ τόνδ', ἀγαθὸς περ ὢν, ἀποαίρεο κόυρην,"

And to the potter, —

"Μήτε σὺ Πηλεΐδην."—*Il.* a. 277.

5. Wit is sometimes pathetic, not always jocose. When Julian, the nephew of Constantine the Great, was invested with the purple, he repeated to himself the following line from his favourite Homer, at once descriptive of his fears and prophetic of his fate:—

"Ἐλλαβὲ πορφυρέος θάνατος καὶ μοῖρα κραταίη."—*Il.* c. 83.

(See Gibbon, vol. iii. p. 188.)

6. In the years 1808 and 1809 the *Edinburgh Review* contained two very severe criticisms on the educational system pursued at the University of Oxford. A reply was published by Copleston (late Bishop of Llandaff), an answer to that reply by the reviewers in their April number, 1810, and the whole controversy was ably discussed by the Rev. John Davison, then Fellow of Oriel College, Oxford, in the *Quarterly Review* for August, 1810. In these several publications may be found specimens of all the weapons of literary warfare, lawful and unlawful, from the most polished satire which "makes the dangerous passes as it smiles" down to vulgar personal abuse. We are concerned only with the witty quotations introduced by the defendant, the aggressor, and the judge:—

*Defendant.* "ἈΦΕΥΔΕΙ δὲ πρὸς ἄκρον ΧΑΛ-  
ΚΕΥΕ γλώσσαν."—*Pindar.*

*Aggressor.* "Tale tuum nobis carmen, divine Poeta,  
Quale sopor."—*Virgil.*

*Judge.* In order to appreciate the third quotation (the happiest of all in my judgment) one must recollect that the articles in the *Edinburgh Review* were supposed (by some persons) to have been the joint production of Playfair, Payne Knight, and Sydney Smith. Be this as it may; at all events the number of the aggressors is assumed by the *Quarterly* reviewer to be *three*: his quotation is from Lucretius (*Lib.* v. 94.):—

"Horum naturam triplicem, tria corpora, Memmi,  
Tres species tam dissimiles, tria talia texta,  
Una dies dedit exitio."

7. It is likely that many classical witticisms might be found in the writings of Sydney Smith, the greatest humorist of modern times. I give one

from the first volume of his *Works*, with his own translation and his own remark on it:—

"The motto I proposed for the [*Edinburgh*] *Review* was—

'Tenui musam meditamur avenâ.'

'We cultivate literature upon a little oatmeal.'

But this was too near the truth to be admitted."

8. : —

A. "I am told our new medical practitioner comes from your neighbourhood. What do you think of him? Does he send much physic? Does he make frequent visits?

B. "Yes.

"Πολλὰς δ' ἰφθίμους ψυχὰς ἄϊδι προΐαφεν."—*Hom. Il. a. 3.*

Still I like him, for he cured me. Last month I dined, and danced, and supped, and topped up with brandy and water, and the next day I felt as sick as a dog: bilious derangement and all manner of bad symptoms inwardly. I wrote my case to him and he sent me some powders, with these two lines from Virgil:—

'Illi tanti motus atque hæc certamina tanta  
Pulveris exigui jactu compressa quiescunt.'

*Virg. G. 4. 86.*

9. : —

Radical. "If I can get such a reform bill, and such a House of Commons as I want, the very first measure they pass will be the confiscation of Church property. All the parsons will go to grief.

Old Tory. "Of course they will; the plan is as old as the time of Æneas:

'Duc nigras pecudes, ea prima piacula sunt.'

*Virg. Æn. 6. 153.*

10. : —

A. "Any sport, fishing? Caught a salmon yet, eh?"

B. "Yes.

'Vidi et crudeles dantem Salmonæ pœnas.'

*Virg. Æn. 6. 585.*

11. : —

A. "Do you never get thrown off that kicking horse of yours?"

B. "Not I; I am 'servantissimus æqui.'"—*Virgil.*

12. : —

A. "So you think promotion goes more by interest than merit?"

B. "Yes, I do. Look at those five young officers."

A. "Well, what then: who are they?"

B. "Quinque subalterni totidem generalibus orti."

*Aldrich's Logic.*

13. : —

A. "Is not Percy a bit of a dandy?"

B. "Yes. Don't you know what old G. said to him?

'Persicos odi, puer, apparatus.'"—*Hor. 1. 38. 1.*

14. : —

A. "What do you think of this bad bright half-sovereign? Is it not a good imitation?"

B. "Yes: it is 'splendide mendax.'"—*Hor. 3. 11. 35.*

J. O. B.

Loughborough.

#### SCOTISH BALLAD CONTROVERSY.

We suspect the dispute has attracted much more attention than it deserves, for discussions

based entirely on what is termed internal evidence are in most cases unsatisfactory, and when applied to traditional poetry, utterly delusive.

Sir Patrick Spence may or may not be an old ballad. This may be remarked of the other alleged fabrications of the wonderful Lady Wardlaw; but the phraseology is no test one way or the other. In the transmission of songs of which there is no written record, the language of the reciter is generally adapted to the time in which he or she lived; and as the lapse of a century or two makes the greatest difference, not only words, but lines, where the memory is defective, replace what had been previously in the ballad. Our readers may remember Sir John Cutler's silk stockings, so humorously described in the inimitable *Memoirs of Martinus Scriblerus*, which were so repeatedly darned with worsted, that at last what was silk and what was worsted became a question of some consideration, well worth the consideration of metaphysicians. This is exactly the case with ballad poetry: the original texture may be silk, but what it may become in process of time by darning we will not be bold enough to determine.

Lady Wardlaw is accused of having forged the ballad of Hardiknute. This is strong language, seeing it was originally given to the world without any pretence of its having been taken from an ancient MS. The first edition, in folio, a great rarity of its kind, is now before me, and there is no attempt at imposition. If the world chose to take it as an ancient poem, well and good; but this was no reason for throwing dirt on the writer.

We have our own doubts of the entire authorship. Her ladyship's brother is the reputed author of "Gilderoy,"—a tolerably pretty song on a most abandoned scamp. Now it is proved uncontestedly in the recent collection of "Scottish Ballads and Songs" \* that there did exist a previous ballad, evidently the germ of the Halket one, which was popular in England, and had been actually printed in one of the rare little volumes of "Westminster drollery." Not only were words, but lines taken from the English song and dovetailed in the Scottish one.

Is it at all improbable that, in like manner, there may have existed at the beginning of last century some fragments on the subject attempted to be popularised by Lady Wardlaw? If the brother made good use of the miserable English ballad, why might not she follow his example? How very amusing it would be if in some old dark chest or library an old version of Hardiknute should turn up!

Again, why should Lady Wardlaw be the fabricator of Sir Patrick Spence? Her brother was

By James Maidment. Stevenson, Edinburgh.

just as likely a person. And here allow me to remark that the inference deduced by Mr. Chambers from the word *Aberdour* is not warranted. The *Aberdour* referred to in the ballad is not the place of that name in Fife, but one on the north coast, which runs along the Moray Frith, taking its name from a rivulet which falls into the sea a little below the church, at a place known as the Bay of *Aberdour*. The sea-coast all along is exceedingly rocky and perilous.

There is another circumstance of moment mentioned by Professor Aytoun, who tells his readers that in one of the *Orcades*, belonging to Mr. Balfour of Trenaby, tradition has preserved a particular spot as the grave of Sir Patrick Spence; and we may remark in passing that Spens or Spence is an Orkney name, and the unlucky individual, if he ever did exist, may have been a native of these islands, which not much more than three centuries ago were finally united to Scotland.

There is an odd blunder into which all our eminent ballad commentators, including Ritson, Sharpe, and Laing, have fallen. Lady Wardlaw is represented as sister of Sir Alexander Halket, the author of "*Gilderoy*." Now, like the Duke of Mantua's daughter in the "*Minister of Finance*," Sir *Alexander Halket* never had existence. The duke's daughter and the Scotch baronet are equally myths.

Lady Wardlaw was Elizabeth, the second daughter of Sir Charles Halket, Baronet, of Pitferran. She married Sir Henry Wardlaw, third Baronet of Pitreavie, on the 13th June, 1698, and by him, who was served heir of his father 24th February, 1698, she had one son, born 1705, and three daughters.

On the 26th July, 1699, Sir *James Halket* was served heir male of Sir *Charles*, his father, in certain lands in the parish of Dunfermline. Thus Sir *James* was Lady Wardlaw's brother, and *there has never been a Sir Alexander in the Halket family*, at least after the baronetcy was obtained. When Sir *James* died without issue, the estates fell to Lady Wardlaw's elder sister. Her husband took the name of Halket, and is the lineal ancestor of the present family of Pitferran.

The baronetcy became extinct on the death of Sir *James* in 1705; but his sister's husband, Sir Peter Wedderburne, a baronet of 1697, transmitted the estates and name of the Halkets, as well as his baronetcy, to the heirs male of the marriage, and they are now held by Sir Peter Arthur Halket, who received the Crimean medal with three clasps for his gallant conduct during the war in the Crimea. J. M.

#### OLD LONDON BRIDGE.

In Mr. Peter Cunningham's excellent *Hand-book of London, Past and Present*, the following

statement occurs: "The first London Bridge is said to have been of wood, and to have stood still lower down the river by Botolph's Wharf. Its architect was one Isambard de Saintes."

Now it was in building, not the first London Bridge, but the bridge that was completed in 1209, that the foreign architect here referred to was employed; and he was Isenbert, master of the schools at Saintes (the Roman *Santon*es of Cæsar's time, which came to the kings of England by the marriage of Eleanor the heiress of Guienne to Henry II.). Mr. T. D. Hardy, in his Introduction to the Patent Rolls, printed by order of the Record Commissioners, makes known some curious facts relating to Isenbert's employment, which seem worthy of preservation among the memories of Old London Bridge. The facts disclosed by the Patent Roll are not alluded to by Stowe, who, following the *Annals of Waverley Abbey*, states that the building of this bridge was begun about 1176 by Peter of Colechurch, and finished in 1209 "by the worthy merchants of London, Serle\* Mercer, William Almaine, and Benedict Botewrite, principal masters of the work," Peter having died in 1205. This worthy ecclesiastic and architect was, as Stowe informs us, priest and chaplain of St. Mary Colechurch in the Poultry; and London Bridge seems to have been the favourite object of his care, for he is said to have built the new bridge of elm timber, which was erected in 1163, and to have begun, a little to the west of that structure, in 1176, the stone bridge which was completed five years after his death, and on which his body was buried in the crypt of the chapel of St. Thomas of Canterbury within a pier of that enduring work.

But the Patent Roll of the third year of the reign of King John (itself remarkable as the earliest Patent Roll extant, and probably, says the learned Deputy-Keeper, the first of the series ever made), informs us that King John was anxious to bring the bridge to perfection, and in 1201 took upon himself to recommend to the mayor and citizens of London for that purpose the foreign architect above named. The king describes him as "our faithful clerk Isenbert, master of the schools of Saintes, a man distinguished both for his worth and learning, by whose careful diligence the bridges of Saintes and Rochelle had been, under divine providence, in a short time constructed."

The king's letter commendatory, addressed to "the Mayor and Citizens of London," is dated at Molineux in Normandy on the 18th April in the third year of his reign; and the king therein states that "by the advice of Hubert Archbishop of Canterbury and others, he had entreated and urged Isenbert, not only for the advantage of the

\* Serle le Mercer occurs in 1206 in the list of Sheriffs of London, and in 1214 as mayor.

citizens of London, but also for the general good, that he would come and use the same diligence in building their bridge." The king therefore grants that the profits of the edifices which Isenbert intended to erect on the bridge should be for ever applied to its repair and sustentation; and concludes by exhorting the mayor and citizens "for their own honour, graciously to receive and be courteous as they ought to the renowned Isenbert and his assistants; for indeed," adds the king, "every kindness and respect exhibited by you towards him must be reflected back upon yourselves." Mr. Hardy has extracted another document relating to the bridge of Saintes, for the building of which Isenbert seems to have gained so much credit. In it he is spoken of by King John as "our most dear and faithful Isenbert, master of the schools at Saintes," and mention is made in the document of the houses built on the bridge, which had been given to the inhabitants of Rochelle by Isenbert, apparently at an annual quit-rent of 5s. for the repair of the bridge, and which the king confirms to them, directing the quit-rent to be applied to needful repairs, and "to lighting the bridge by night according to the plan of the same master of the schools."

King John's desire for the completion of London Bridge, and his recommendation of Isenbert for that purpose during the lifetime of Peter of Colechurch, are facts probably little known to general readers: they are not mentioned in the notice of London Bridge in Mr. Timbs' *Curiosities of London*, and seem to deserve a niche in "N. & Q."

WM. SIDNEY GIBSON.

#### TABLETS FOR WRITING: WAX AND MALTHA.

Tablets used both for painting and writing were in antiquity sometimes made of box-wood: hence, *πυξίον* was equivalent to *βιβλίον*. See Aristoph. *ap. Poll.*, iv. 18. x. 59. (*Fragm.* 671., Dindorf.), and Exod. xxiv. 12.; Isaiah xxx. 8.; and Habakkuk ii. 2., in the Septuagint version; *πυξίον* is a tablet, kept by the author for original composition, in Lucian *adv. Indoct.*, 15. Æneas Poliorceticus (c. 31. § 9.), in describing different modes of conveying secret intelligence in writing, states that words may be written with good ink upon a tablet of box-wood, and afterwards obliterated with whitewash; but that if the person who receives the tablet washes off the white covering, the writing will be legible. The word *πυξογραφῶ* is used by Artemidor. (i. 51.) apparently in the sense of painting, as a fine art. A similar application of the word *πυξίον* to the art of painting, occurs in a fragment of the comic poet Anaxandrides (Meineke, *Fragm. Com. Gr.*, vol. iii. p. 167.).

A full account of the ancient custom of writing on folding tablets covered with wax, is given in

Dr. Smith's *Dict. of Gr. and Rom. Ant.*, art. *TABULÆ*. (See Ovid, *Met.*, ix. 521. 528. 564.) The contrivance of Demaratus, for sending a secret communication from Susa to Lacedæmon, illustrates the use of waxed tablets. He removed the wax from the diptych or folding tablet, cut the message upon the wood, and then covered the tablet with wax. The Lacedæmonians, finding that there was no writing upon the wax, guessed the contrivance; they melted the wax, and read the words upon the wood underneath (Herod. vii. 239.). The same contrivance is described by Æneas Poliorcetic., c. 31. § 8.

Aristophanes (*Thesm.* 778-80.) likewise describes letters cut in wood:—

Ἄγε δὴ πινάκων ξεστῶν δέλτοι  
δέξασθε σμίλης ὀλκοῦς,  
Κήρυκας ἐμῶν μόθων.

Where *σμίλης ὀλκοί* means the furrows chiselled on the smooth surface of the wood with a cutting instrument.

Besides *κηρός*, or wax, the Greeks used a substance called *μάλθη* for smearing upon tablets. See Pollux, x. 58.; Demosth. *adv. Steph.*, ii. p. 1132.: "*μάλθη, ὁ μεμαλαγμένος κηρός.*" Harpocration, referring to Demosth., *adv. Steph.*, and citing a verse of Hipponax, "*ἔπειτα μάλθη τὴν τρόπον παραχρήσας,*" where the word would naturally mean *pitch*. According to Festus (p. 135.) *maltha* was used by the Greeks to denote a mixture of pitch and wax. The Greek glossaries give as its synonyms *κηρόπισσον* and *πισσόκηρον*. Pliny, (*N. H.* ii. 108.), describes *maltha* as a species of bitumen, or mineral pitch, found in a pool at Samosata in Commagene (see *Trad. de Pline*, by Grandsagne, tom. xx. p. 294.). According to another passage of Pliny, *maltha* is a cement made of lime slacked with wine, together with hog's lard and fig juice. Its hardness exceeds that of stone (xxxvi. 58.). In Palladius *de Re Rust.*, i. 17., *maltha* is a cement which repairs holes in the walls of cisterns. The same writer gives the receipts for the composition of two sorts of *maltha* for repairing holes in the walls of hot-baths, or of cisterns of cold water. Ducange explains the word *maltha* by cement or mortar. See Salmas. *ad Solin.* (vol. ii. p. 771.), who compares the Italian *smalto*. L.

#### ARCHERS AND RIFLEMEN.

Should the result of the present organisation of volunteer rifle corps be a general and permanent institution, nothing, assuredly, will tend more to prevent panics and preserve peace. The danger is in its being allowed to languish, from a sense of security and the peaceful aspect of the times. This was a danger, even at a time when the English nation was renowned for feats of war, and victories gained through skill in

archery; as appears from the following royal injunction addressed by Edward III. to the sheriff of Kent, and to the sheriff of each county, dated 1st June, 1363, only seven years after the victory of Poitiers (Sept. 1356):—

"Rex Vicecomiti Kantiæ salutem.

"Quia populus regni nostri, tam Nobiles quam ignobiles, in jocis suis, artem sagittandi ante hæc tempora communiter exercebant, unde toti regno nostro honorem, et commodum nobis in actibus nostris guerrinis, Dei adjutorio cooperante, subventionem non modicam dinoscitur provenisse,—

"Et jam, dictâ arte quasi totaliter dimissâ, idem populus ad jactus lapidum, lignorum, et ferri; et quidam ad pilam manualementem, pedivam, et bacularem; et ad canibucam et gallorum pugnam; quidam etiam ad alios ludos inhonestos et minus utiles aut valentes, se indulgent,—

"Per quod dictum regnum de Sagittariis infra breve deveniet verisimiliter (quod absit) destitutum,—

"Nos, volentes super hoc remedium apponi opportunum, tibi præcipimus quod in locis in comitatu tuo, tam infra libertates quam extra, ubi expedire videris, publicè facias proclamari, quod quilibet ejusdem comitatûs, in corpore potens, in diebus festivis, cum vacaverit, arcubus et sagittis, vel pilettis aut boltis, in jocis suis utatur, artemque sagittandi discat et exerceat:—

"Omnibus et singulis, ex parte nostrâ, inhibens, ne ad hujusmodi jactus lapidum, lignorum, ferri: pilam manualementem, pedivam vel bacularem; aut canibucam vel gallorum pugnam, aut alios ludos vanos hujusmodi, qui valere non poterunt, sub penâ imprisonmentis, aliquâliter intendant, aut se inde intromittant.

"Teste Rege apud Westmonasterium, primo die Junii.

"Per ipsum Regem."

This proclamation seems not to have produced the desired effect, for I find that it was repeated two years later (12 June, 1365) exactly in the same terms. It would seem, therefore, that the English people were lulled into a feeling of security by the peace and the recent victories, and indulged their taste for other sports, which by the way it is very interesting to note, as they are enumerated in the proclamation. But how stringent! Imprisonment for a game at hand-ball! How different the language of our gracious Queen, on the subject of the volunteer movement. "I have accepted with gratification and pride the extensive offers of voluntary service which I have received from my subjects. This manifestation of public spirit has added an important element to our system of national defence."—Queen's Speech, Jan. 24, 1860.

JOHN WILLIAMS.

Arno's Court.

### Minor Notes.

**LORD ELDON A SWORDSMAN.**—It is an amusing incident in the life of Lord Eldon, that in the year 1781, when he was Attorney-General, a thin octavo volume (114 pages), entitled *A few Mathematical and Critical Remarks on the Sword*, was dedicated to him. The dedication contains the following passage:—

"I ingenuously declare, if I knew but one man in the

kingdom to have a sounder judgment and a finer imagination, a more humane and expanded heart, and a more spirited and judicious arm, I should have been still more presumptuous than I am in prefixing your name to so trifling a production."

The book was published anonymously, printed by D. Chamberlaine, No. 5. College Green, Dublin, 1781. The expert lawyer, it appears, was also an expert swordsman, cunning in fence in each character, but

"Cedant arma togæ."

Nix.

**TINTED PAPER.**—It is suggested that, now we are to be freed from the paper-duty, tinted papers be more used. The relief an occasional slight shade of colour affords to those whose eyes are constantly poring over bleached and glazed sheets is well worth any little difference in price. Any one who has intently read a new library work for a couple of days will know what this means, as well as those who have to look over white MÆS.

Experiments have been made in the tints most agreeable to the eye, and this improvement has already been adopted in some mathematical tables, in a few standard books, in catalogues, and in a colonial paper or two. Perhaps the way to begin is, to print a few tinted copies of every publication, whether bound or unbound, and let purchasers take their choice. ("N. & Q." not to be excepted.)

Query. What would be the extra cost on the several varieties of paper? I am told 10 per cent. is the limit.

S. F. CRESWELL.

The School, Tunbridge, Kent.

**ELEANOR GWYN.**—In a ballad (Collection Old Ballads, Brit. Mus.) upon the conflagration of the Theatre Royal Drury Lane, Jan. 25, 1673, these two lines occur:—

"He cries just judgment, and wished when poor Bell  
Rung out his last, 't had been the stages kNell."

A MS. note at the back (contemporary hand) says being so writ a little k and a great N, some thought it reflected upon Nell Gwyn, and the y<sup>e</sup> verses were licensed L'Estrange threatened to trouble y<sup>e</sup> printer for making a great N. Wherein is the point of this allusion?

In a "Dialogue" in a new Song of the Times, 1683, printed in Marvell's *State Poems* (2nd collection), the writer makes Oliver Cromwell's porter to enter with a Bible given him by Nell Gwynn.

Is there any foundation for this incident?

ITHURIEL.

**FIRST COACH IN SCOTLAND.**—The first coach seen in Scotland was probably that of the Queen of James VI. (our James I.). The *Diary* of Robert Birch records that after the King's departure to England, "on the 30th May, 1603, her Majesty came to Sanct Geill's Kirk, weil con-

voyit with coches, herself and the prince in hey awin coche, gulilk came with hir out of Denmarke [in 1599], and the English gentlewomen in the rest of the coches." James himself made the journey to London on horseback, perhaps because he was in the condition of Henry IV. of France, who wrote to one of his ministers: "I cannot come to you to-day, because my wife is using the coach."  
J. Y.

FORESHADOWED PHOTOGRAPHY.—The assertion, ascribed by Bishop Wilkins to Pythagoras, that "he could write anything on the body of the moon, so that it might be legible at a great distance," is referred by the good Bishop to *diabolical magic*. Agrippa is also represented as saying that he knew how to do the same. The idea seems to be a sort of *photographic* one, carried to an extreme degree; but Wilkins, in commenting upon it, says:—

"There is an experiment in Opticks, to represent any writing by the Sun-beams, upon a wall, or front of a house: for which purpose, the letters must first be described with wax, or some other opacous colour, upon the surface of the glass, in an inverted form; which glass afterwards reflecting the light upon any wall in the shade, will discover these letters in the right form and order."

Is not this something like a correct first step in the wonderful art or science (which is it?) of photography?\*

PISHEY THOMPSON.

Stoke Newington.

### Queries.

#### MARIA, OR MARIÄ.

The Italians generally adhere closely to the primitive Latin quantities; but in this case they have lengthened the penultimate syllable contrary to old usage. On looking into the *Poete Christiani Latini* I find this singular circumstance. In the curious poem of Tertullian, *adv. Marcion*, iv. 181., supposed to be written *cir.* A.D. 200. we have this line:—

"Predixit Mariäm, de quâ flos exit in orbem."

The same quantity, v. 145.

In Juvenüs, the Presbyter (*cir.* 330.), *de Hist. Evang.* i. 91.:—

"Exultat Mariæ, quum primum aßlamina sensit."

And again, i. 274.:—

"Joseph urgetur monitis, Mariäm puerumque."

In the distichs attributed to S. Ambrose (340-397):

"Angelus affatur Mariäm, quæ parca loquendi."

In the poem of Pope Damasus (*cir.* 380), *De Christo*, 6.:

"Quem verbo inclusum Mariæ, mox numine viso."

[\*We have omitted the account of Strada's magnetic telegraph, already noticed in our 1<sup>st</sup> S. vi. 93. 204.—ED.]

In Aur. Prudentius (*cir.* 400), *Contra Homœonitas*, 92.:

"Ante pedes Mariæ, puerique crepundia parvi."

Now all these give the penultimate as short, but in about half a century there is a complete change. In Sedulius (*cir.* 450), *Carm.* iv. 142.:

"Nec tibi parva salus, Domino medicante, Maria."

*Ib.* 279.:

"Quidve Mariä gemis? Christum dubitabis an unum."

In Venantius Fortunatus (*cir.* 450), *de partu Virginis*, 125.:

"Humano generi genuit quos Eva dolores  
Curavit gentes, virgo Mariä, tuis."

*Ib.* 229.:

"Nomen honoratum, benedicta Mariä per ævum."

*Ib.* 358.:

"Per Christum genitum virgo Mariä tuum."

I quote from Maittaire's collection. Is it not strange such a sudden change should take place in the pronunciation of so revered a name, and that by a people of such sensitive ears. It could arise from a reference to the Greek, for the *Μαρία* of one Evangelist and the *Μαρία* of the others would seem to imply the contrary. Can any of your readers give a probable solution of the difficulty?

A. A.

Poets' Corner.

#### ARCHBP. WHATELY AND "THE DIRECTORY."

Archbishop Whately has lately published a small volume under the title, *Explanations of the Bible and of the Prayer-Book* (Parker & Son, 1858), in which (p. 72.) he takes notice of "the book called *The Directory*, put forward by the Republican Parliament as designed to supersede the Prayer-Book;" and immediately afterwards he says:—

"Of the book I have alluded to, *copies are extremely rare*; which is a remarkable circumstance, considering how many thousand copies of it must have been at one time in circulation. But (he adds) to those who have access to public libraries, it will be worth while to inspect it, in order to observe

I am one of the multitude of Presbyterians (a layman) who derive instruction and gratification too from the Archbishop's works; but on reading what I quote from, I mentally exclaimed, here is indeed a *Curiosity of Literature*. *The Directory*, for which the privileged few are sent to ransack collections of rarities, has actually been, throughout these 200 by-gone years, a household book, not only with Scotch (and English) Presbyterians, but with his grace's nearer neighbours the Presbyterians of Ulster. It is one of ten tracts, or thereabouts, which, arranged and equipped with ratifying Acts of Parliament and of Assembly,

make up the volume, having the *book-binder's* title, *Confession of Faith*, taken from the first tract in the series, *The Directory* being the eighth. The whole volume, with additions connected with events of 1843, the Free Church of Scotland has been scattering like snow-flakes over the land; and the curious student may, at the small charge of one shilling, have all the excellent prelate has recommended to his notice, and a great deal more.

Although I write thus confidently, my first surprise did merge into scepticism as to the identity of the book Dr. Whately refers to with my old familiar. And I have diligently turned over all historical authorities within my reach, including the graphic pages of Principal Baillie, who journalised and epistolised on the proceedings of each day, as this *Directory* was elaborated, clause by clause, in the famous Westminster Assembly, and when completed was established by ordinance of the "Republican Parliament." But I may, after all, be still at fault; and, therefore, I respectfully "note" what is written above, and "Query," am I right or wrong?

J. II.

Glasgow.

**RUBRICAL QUERY.**—The following passage occurs in a quotation in the *Edinburgh Review*, No. 224., p. 339., from *The Diary of a Visit to England in 1775*, by Thomas Campbell, an Irish clergyman, in which the writer records his attendance on Good Friday at the chapel of the celebrated Dr. Dodd:—

"Dodd did not read the Communion Service rubrically, for he kneeled at the beginning, and though it was a fast day he and his coadjutors wore surplices."

The kneeling was certainly contrary to the rubric; but I know of no rubric which enjoins the minister to doff his surplice before he begins the Communion Service on fast days; nor, till I read this paragraph, was I aware that it had ever been the practice. Perhaps the Editor, or some of the readers of "N. & Q.," can afford some information on the subject.

A COUNTRY PARSON.

**DUTCH CLOCK WITH PENDULUM BY CHRISTIAAN HUYGHENS.**—I read, in the *New York Independent* for Dec. 15, 1859:—

"The *Hartford Times* says that a watchmaker in that city has repaired and set in running order a German clock more than two centuries old. It was built by Huyghens, somewhere about the year 1640 [?], and though it has not run for more than half a century, is now keeping good time, and may last another two centuries. It was found by the artist, Church, in the possession of a Dutch family in Nova Scotia, while he was off on his iceberg sketching expedition. In that family it had been handed down from father to son for generations. This is one of the very first clocks ever made with a pendulum. The action of the pendulum on the wheel is not direct, by means of a pallet, as in the modern clocks, but operates by a vertical vibrating bar with 'snugs' on it, catching into the teeth at each oscillation of the pendulum. The

clock strikes for the half-hour and hour, and is wound by means of an endless chain. It is an open frame of black, ancient oak, exposing the works, which are of brass, and nicely finished."

Now as I know you have readers and correspondents in the United States, I beg them to help me forward by their inquiries as to the name of the Dutch family aforesaid. Farther, how it can be proved that the clock I mentioned was really made by Huyghens? whether this assertion depends on bare tradition, or is confirmed by his name on the work? Can a clock, in good English, be said to "run," or is this a translation of the Dutch *loopen* in the same signification? And what are "snugs"? My dictionaries leave me at fault.

J. II. VAN LENNEP.

Zeyst, near Utrecht.

**SONGS AND POEMS ON SEVERAL OCCASIONS.**—I shall feel obliged by being informed of the author and date of a 12mo. volume, of which the above is the running title from p. 1. to p. 144.; and afterwards the running title is "Apollo's Feast, or the Wit's Entertainment," so far as my copy extends, which is to p. 166. only, and is also deficient in the title-page and preliminary matter. The first song is "Sir John Falstaff's Song in Praise of Sack;" And at p. 24. is, "The Quaker's Ballad;" at p. 37., "The Four-legged Quaker;" at p. 124., "Chevy Chase," in English and Latin on opposite pages. To how many pages does the book extend?

ALOYSTIUS.

**CHALK DRAWING.**—Among some drawings in chalk which I lately selected from the portfolio of a bookseller at Antwerp, is one of great artistic merit, but I do not know its meaning. An old man, in the dress of a Roman soldier, is striking a light with two stones. A bow and quiver of arrows hang on a broken tree and two sea-gulls and a pigeon are on the ground, which is partially covered with snow. The face and figure are very fine, but one leg has a buskin, the other a gouty shoe. Below is written:—

"Dan had me ook het vuur ontbroken; maar den steen verbrijzelend op rots met moeite, ontstak ik 't licht."—p. 12.

The Flemish was explained by the vendor in French nearly as difficult to understand as the original. May I ask, through "N. & Q.," for a translation and an explanation of the subject, if known?

E. E. M.

Rue d'Angoulême, St. Honoré.

**ALLITERATIVE POETRY.**—Most of your readers are no doubt acquainted with the two poems "Pugna Porcorum," and "Canum cum catis certamen;" the first dated 1530. Can any one inform me where I can meet with a poem entitled *Christus Crucifixus*, by Christianus Pierius, a German, composed upon the same principle. It consists of upwards of 1000 lines, but I am only



familiar with the four following, which will serve as an example:—

"Currite Castalides Christo comitate Camcenæ,  
Concelebraturæ cunctorum carmine certum  
Confugium collapsorum; concurrite, cantus  
Concinnaturæ celebres celebresque cothurnos."

A. W. S.

ARCHBISHOP KING'S LECTURESHIP. — In the *Picture of Dublin*, p. 174. (Dublin, 1843), there is the following paragraph:—

"There is a lectureship connected with this Chapel [of St. George, Dublin], endowed by Dr. Wm. King, formerly Archbishop of Dublin, but which has been in abeyance for many years. It is to be hoped that the will of the founder will be strictly complied with; and that the prelate who now fills the see of Dublin will adopt the necessary means for its revival."

Any information regarding this lectureship, which, so far as I am aware, is still in abeyance, will much oblige. I cannot find mention of it in Bishop Mant's *History of the Church of Ireland*, nor in Whitelaw and Walsh's *History of the City of Dublin*. Archdeacon Cotton reminds us in his *Fasti Ecclesiæ Hibernicæ*, vol. ii. p. 23., that as sufficiently appears by the archbishop's will, now in the Prerogative Office, Dublin, his charities, both public and private, were many and large.

ABHBA.

JUDGE BULLER'S LAW. — On 27 Nov. 1782, Gilray published a caricature likeness of Judge Buller under the title of "*Judge Thumb*." What authority is there for the assertion that Judge Buller ever ruled That a man might lawfully beat his wife with a stick, if it were not thicker than his thumb?

BENEDICT.

FAMILY OF HAVARD. — This antient family, who were descended from Sir Walter Havard, one of the followers of the Conqueror, upon whom was conferred the lordship of the manor of Pontwylm near Brecon, resided there until the time of Thos. Havard, sheriff of Breconshire in 1549 and 1555, who was the last of the name seated there. The mansion of Pontwylm was in 1809 used as a farmhouse. In Jones's *History of Breconshire* I find six or eight pages devoted to their genealogy. Although they have ceased to be classed among the commoners of England, I should be glad to be informed who is the present representative of the elder branch of this family, or, in other words, the head of the house.

RALPH WOODMAN.

SONGS WANTED. — I am surprised to find in *Popular Music* no mention of that capital hunting song "A southerly wind and a cloudy sky," perhaps the best in our language. No doubt Mr. Wm. Chappell, whose work cannot be over-estimated, has good reasons for the omission, and will, with ready courtesy, give them. I believe the music, which is so happily wedded to the words, had a *prior attachment* to "Somehow my spindle I

mislaid." May I ask who wrote the two songs, and who composed a tune which, particularly as respects the *second alliance*, furnishes so admirable an adaptation of sense to sound? I would also like to know if this can be purchased, and where?

R. W. DIXON.

Seaton-Carew, co. Durham.

GLOUCESTER CUSTOM. — I was reading that it was the "custom of the city of Gloucester to present to the sovereign at Christmas a lamprey-pie with a raised crust." Can any of your correspondents inform me when this was the custom, and when it was left off?

J. CHENEVIX FROST.

\*COL. HACKER. — Information is requested respecting the family and arms of Col. Francis Hacker, who lived in Charles I.'s time.

G. C. H.

CLERGY PEERS AND COMMONERS. — Can any of your readers furnish me with a list of ordained clergymen of the United Established Church who have ever been created peers? Early in the present century, in the case of Horne Tooke, a bill was passed to render clergymen ineligible as members of the House of Commons. What name does this bill bear, and what are the terms in which the prohibition is made? Clergymen are permitted to discharge the *civil* functions of the magistracy, by what argument can they be debarred from the tenure of so important a civil right as a seat in the House of Commons? Are there any dissenting ministers (I don't allude to the *front row* of the "Opposition") in the House; if so, how many, and of what bodies?

C. LE POER KENNEDY.

St. Albans.

SIR W. JENNINGS. — Lord Braybrooke, in the third edition of Pepys's *Diary*, iii. p. 341., says that Sir William Jennings, who "attended James II. after his abdication, and served as a captain in the French navy," was "a distinguished sea officer, brother to Sir Robert Jennings of Ripon." No such person however, as either Sir Wm. or Sir Robert Jennings is mentioned either in the pedigree of the family of Jennings of Ripon entered at Dugdale's *Visitation*, 15th Aug. 1665, or in any local record. Was he more remotely descended from this family, who wrote their name with one *n*, as Pepys (vol. iii. p. 201.) does that of "Jenings of the Ruby," who distinguished himself at the fight of Dunkirk, and was apparently the Sir William alluded to?

L. F.

HOSPITALS FOR LEPERS. — I shall feel obliged for any information respecting hospitals for lepers. I am especially anxious to learn anything about the arrangement of their chapels.

R. H. C.

MR. LYDE BROWNE. — I have ineffectually endeavoured, in such biographical works as were within my reach, to find a memoir of this gentleman, who was one of the most celebrated *dilettanti*

and patrons of the *beaux-arts* that this nation has produced, and I am the more induced to continue this search, that I may promote the inquiry of your correspondent (2nd S. ix. 64.) concerning the society of English *dilettanti*, now I fear in decadence, if not extinct. Mr. Lyde Browne collected, at his villa at Wimbledon, such a variety of splendid objects of *virtù* as were never before seen in this country, and which were described in a quarto pamphlet which he published, entitled, *Catologo dei Marmi, eccetera*, del Sign. Lyde Browne, Londra, 1779.

I should feel much indebted to any correspondent of "N. & Q." who would favour me with an account, or direct me to a memoir of this distinguished connoisseur; and to inform me what became of his collection? I may add that I have understood that several eminent characters were members of the associated *dilettanti*, and that the Duchess (Georgiana) of Devonshire (*ob.* 1806) was a principal patroness of the Society. When Mr. Lyde Browne's villa became vacant, either by his decease or removal, it was taken and occupied for a long period by the Right Hon. Henry Dundas (Viscount Melville, 1802). AMATEUR.

**TUMBREL.**—The punishment of the tumbrel for dishonest tradesmen, more especially of brewers, was one of the privileges claimed by lords of manors during the mediæval period of English history. When was it discontinued? I do not allude to the ducking-stool which was continued as a punishment for scolds to the early part of the present century. M. P. TODD.

**WILLIAM PITT'S PORTRAIT.**—I have been told by a gentleman (who forgets his authority) that the only picture in the Louvre at Paris painted by an Englishman, is a portrait of the celebrated William Pitt, painted by the late John Hoppner, R.A. If any of your numerous correspondents could verify this statement, I should feel truly obliged, as I have a particular wish to know if such is the case. LAU. A. PRATT.

Camden House, Islington.

**ARMS** (2nd S. ix. 80.)—The Query should be, what family bears the following arms:—"Argent between 2 bars gules, six martlets sable, 3, 2, and 1?" I have searched Gwillim and Edmondson in vain. C. J. ROBINSON.

### Queries with Answers.

**OLD WELSH CHRONICLES.**—In Sharon Turner's *History of the Anglo-Saxons* (iii. 465.) is the following statement:—

"The Red Book of Hengest is still in the library of Jesus College at Oxford—a parchment in fol. It contains three Welsh Chronicles, a Welsh Grammar, and some Welsh romances."

Of Saxon and English chronicles we have

plenty; but of Welsh not one, I think, has yet been Englished and printed. Gildas was indeed a Welshman, as was Geoffrey of Monmouth; but one is too curt, and the other too doubtful to be of much use to a student anxious to know the state of our ancient British Church before the first aggression upon it in 596.

I am not a Welshman, and a visit to Oxford would, therefore, be of no use; but I beg to ask any of your learned correspondents for such information as they may be in a position to furnish, relative to the real *age* and *contents* of the three Welsh chronicles mentioned by Mr. Turner.

After Rome had gradually changed the dogma and form of our ancient British Church, the chroniclers—the Papal I mean—very naturally noted only such facts as touched the Papal pole, and in such way as most to favour it. There is, too, not a little ground to suspect that, from 596 to 1170, Welsh MSS. were caught up and destroyed, in order to darken the history of our ancient Church. There is too much proof of this. If, then, the above chronicles are valuable, information of the fact will oblige

ANGLOFIDIUS.

Bath.

[A full description of the contents of this "Codex Cambro-Britannus membranaceus" is printed in the Rev. H. O. Coxe's valuable *Catalogue of the MSS. in the Colleges at Oxford*, vol. ii., Jesus College, art. cxi. The Red Book of Hengest is of the fourteenth century, and contains, besides poems, the prose romances known as the *Mabinogion*, and which were so admirably edited a few years since by Lady Charlotte Guest. The only Welsh documents that have as yet been published are the *Historical Triads*, translated by the late Mr. Parry, editor of the *Cambro-Briton*, and contained in that publication, and likewise by Mr. William Probert, of Alnwick, in his *Laws of Howell the Good, Historical Triads*, &c. Much pertaining to the religious system of the ancient Britons will also be found in the Appendix to Edward Williams's *Poems*, whence the late Sir Richard Colt Hoare, the author of *Ancient Wiltshire*, &c., drew his information. Consult also Rees's *Welsh Saints*, 8vo. 1836, and Williams's *Ecclesiastical Antiquities of the Cymry*, 8vo. 1844.]

**'GUMPTION.'**—Can any of the readers of "N. & Q." inform me of the derivation of this common word? MERRICK CHRYSTOM, M.A.

[The few lexicographers, who insert the word "gumption" at all, note it as "vulgar." Many words, it is true, have been vulgarised by use; but they are gentlemen who have seen better days; and the antecedents of some of them are highly respectable. The proposed derivations of gumption are various. Gumption has been derived from the A.-S. *gymene*, care. That will hardly do. Next, "*comptio*" has a good claim. *Comptus* is smart (in respect to dress). *Comptio* is mediæval, in form akin to *comptus*. Could it be shown (but here is the difficulty) that *comptio* ever signified *smartness*, we should feel little hesitation in presenting *comptio* as the origin of gumption.

We referred the question to an eminent etymological friend, who suggests that "*gumption*," which he deems the immediate origin of gumption, and in its proper sense allied to gumption in meaning, is merely a modified form of the Latin adjective *consciūs* (used in the sense of the

less common word, *scius*, *knowing*). This does seem a little far-fetched. "But first observe," says our friend, "that *con* in *conscius* is only *cum* in composition; therefore, *conscius* is properly *cum-scius*. Next bear in mind that the Latin *c* (hard) was frequently softened into *g*. Thus *Caius*, as Terentius Maurus reminds us, was pronounced *Gaius*; and accordingly, for *legio*, *pugnando*, we find in Latin inscriptions *legio*, *pugnando*, &c.; so that *conscius* might have been pronounced *gonscius*, and *cum-scius*, *gum-scius*, which is not so very far from *gumption*."

"And with regard to the Latin word *conscius*," add our friend, "don't forget this; that it is not only *conscius* subjectively, as where a person is aware of something in himself, but *conscius* objectively, *i. e.* knowing, or aware of, something out of one'self. "*Facere aliquem conscium*," to inform any one; "*His de rebus conscium esse*," to be aware of. So in Med. Lat.: "*Cogitavi vobis facere conscientium*, id est, vobis notum facere." If then we view *gumption* as an adjective-form of *gumption*, and consequently as, in its proper meaning, equivalent to *knowing*, *intelligent*, it will follow that the Lat. *conscius* (*cum-scius*, *gum-scius*,) comes nearer to *gumption* than might at first be supposed, in signification as well as in form."—Very clever, all this; but questionable, we fear.

Another explanation, however, has been offered, and we incline to it. "A person of great *gumption*," is merely short for "a person of great *comprehension*." Respecting the contraction thus suggested, this is what we would say: "Our choice vernacular is fully capable of such an atrocity." *Comprehension*, if thus shortened into *gumption*, has undergone a process of *evisceration*, similar to that by which Cholmondeley becomes Cholmley, Wriothelsey Wresley, and Brighthelmstone Brighton. *Comprehension*, *compsion*, *gumption*.—After all, it will not break our heart, if any of our readers can set aside the whole of the above derivations by a better.]

WM. STUART, ABP. OF ARMAGH.—In a copy of Heylyn's *History of the Reformation*, fol., London, 1660-61, I find the text has been carefully read, and abundantly underlined in red ink. At the end of the history of Queen Mary occurs the following MS. note in red ink:—

"I Dont much approve of the Style in which the foregoing Reign is written.

"W<sup>m</sup> Steuart, Abp. of Armagh, Primate of Ireland."

From p. 25. to p. 62. of this history the leaves have been cut through the centre with a knife. Can you give me any information concerning this "Wm. Steuart?" Is it likely or possible that his critical indignation could have transformed the archbishop into a Jehudi (v. Jer. xxxvi. 23.)? Why does he sign his name, in the place above-mentioned, with the addition of his titles?

C. LE POER KENNEDY.

St. Albans.

[The Hon. William Stuart, D.D., was the fifth son of John the third Earl of Bute, by Mary, only daughter of Edward Wortley Montagu, and the celebrated Lady Mary Wortley Montagu. He was educated at Winchester school, and became a member of St. John's College, Cambridge. One of his first preferences was the vicarage of Luton, Beds. About this time, Boswell, in his *Life of Johnson* (Croker's edit., 1853, p. 723.), thus speaks of him:—"On April 10, 1782, I introduced to him [Johnson], at his house in Bolt Court, the Hon. and Rev. Wm. Stuart, son of the Earl of Bute, a gentleman truly worthy of being known to Johnson; being, with all the advan-

tages of high birth, learning, travel, and elegant manners, an exemplary parish priest in every respect." Dr. Stuart was consecrated Bishop of St. David's in 1798, translated to Armagh by patent, dated Nov. 22nd, 1800, and enthroned on Dec. 8th. He died in Hill Street, Berkeley Square, from accidentally taking an improper medicine, on 6th May, 1822, aged sixty-eight, and was buried at Luton Park in Bedfordshire. In Armagh cathedral is a full-length marble figure of the archbishop in the attitude of prayer.]

GENDER OF CARROSSE.—The following extract from a leading article in *The Times* of January 25th, may not be undeserving of being made a note of:—

"When Louis XIV. inadvertently called for "*mon carrosse*," the gender of the noun was immediately changed, and *carrosse*, which, according to all the analogies of the language, ought to be feminine, has been masculine ever since."

F. D. C.

[Another correspondent questions the accuracy of the above; but there cannot be the least doubt that *carrosse*, as *The Times* represents, was formerly feminine. Cotgrave is not particular in giving the genders of French nouns; but in his *Dictionary*, edit. 1632, we find *carrosse* feminine. Examples are abundant:—

"D'où vient

Que toujours d'un valet la carrosse est suivie?"

Regnier.

"Du bruit de sa carrosse importune le Louvre."

Théophile.

The Romance *carruga* was also feminine:—"Las carrugas *carrugas*," "en la carruga." Cf. Raynouard and Bescherelle. "Ce mot [*carosse*] était du féminin primitivement." The Grand Monarque, however, if he spoke bad French, spoke good Italian: *carroccio* being, of course, masculine.]

ANONYMOUS BALLAD OPERA.—*A Wonder; or, An Honest Yorkshireman*, a ballad opera: by whom written? when and where first performed?

C. J. D. INGLEDEW.

[This ballad opera is by Henry Carey. Two editions were published in 1736 with different title-pages. 1. *A Wonder; or, An Honest Yorkshire-Man. A Ballad Opera*, as it is perform'd at the Theatres with Universal Applause. London: Printed for Ed. Cook. 8vo. 1736. (Anon.) 2. *The Honest Yorkshire-Man. A Ballad Farce*. Refus'd to be acted at Drury-Lane Playhouse: but now perform'd at the New Theatre in Goodman's Fields, with great applause. Written by Mr. Carey. London: Printed for L. Gilliver and J. Clarke. 12mo. 1736. Price Three-pence. From the Preface to the latter it seems to have been acted for one night only at Drury Lane in 1735. The author states, that "from the very generous reception this Farce has met with from the publick during its representation in the Haymarket last summer, and Goodman's Fields this winter, is a manifestation of the bad taste and monstrous partiality of the great Mogul of the Hundreds of Drury [Fleetwood?], who, after having had the copy nine months in his hands, continually feeding me with fresh promises of bringing it on the stage, returned it at last in a very ungenerous manner, at the end of the season, when it was too late to carry it to any other house; but the young actors having, as usual, formed themselves into a summer company, Mr. Cibber, Jun., sent to me in a very respectful manner, requesting the Farce, which accordingly was put in rehearsal; but

to our great disappointment and surprise the company, after one night's acting, was suddenly interdicted, and the house shut up." At the end of the Preface, Carey bitterly complains of the Curlls of his day — those piratical printers who

Rob me of my gain,  
And reap the labour'd harvest of my brain."]

### Replied.

DOMINUS REGNAVIT A LIGNO.  
PSALTERIUM GRÆCUM VERONENSE.

(2nd S. viii. 470. 516.)

B. H. C. asks, "Do any MSS. of the Latin Vulgate contain these words [à ligno] as part of the text?" The reply must be to this inquiry that the Psalter in the Vulgate is the *Gallican*, and as that does not contain "à ligno," it is vain for us to seek it in the copies of the Vulgate. It is found in the *Psalterium Vetus*, the version made from the unrevised copies of the LXX. and in the *Romanum*, the same translation slightly corrected by Jerome, and adopted at Rome and in the cathedral at Canterbury; while in the *Gallicanum* the version made by Jerome from the revised LXX., and used by the Gallican Church, the words did not appear any more than they did in the *Hebraicum*, or Jerome's version from the Hebrew. (The Psalms are the only part of the Vulgate in which Jerome's version from the LXX. is adopted instead of that taken from the Hebrew, even though readings of the old version from the Greek have occasionally found their way into other parts of the Vulgate as now used by the Church of Rome.)

Mr. Boys inquires if anything is known of the *Psalterium Græcum Veronense*. The whole of this very ancient copy of the *Psalterium Græco-Latinum* was published by Bianchini in his *Vindiciæ Canoniarum Scripturarum* (Rome, 1740). The Greek text is written in Latin letters: its probable date is prior to the middle of the fifth century. The Greek text of this clause runs thus: "O Quirios ebasileusen apo xylu." The Latin text is that of the *Psalterium Vetus*. This Verona Codex has been strangely neglected by editors of the LXX.; its readings are not even given in the great edition of Holmes and Parsons, though it seems as if this is perhaps the only copy now accessible which contains the Psalms in the unrevised LXX., such as was current in the second century, and which was used for the old Latin translation.

One MS. of those collated by Holmes and Parsons has the addition after a fashion, "οτι κυριος εβασιλευσε απο του ξυλου (sic) 156." In the list of MSS. prefixed to the Psalms the editors thus describe this codex: —

"156. Codex Biblioth. Basilicæ. signat. A. vii. 3. mem-

branaceus, formæ quartæ, admodum antiquus, accentibus destitutus, et versione Latina interlineari præditus."

I know of no other Greek authorities for this addition as part of the text, though it *must* have been there when Justin and others made their citations. It does not appear in the Syriac version of the Hexaplar text (Milan, 1820).

It is often impossible to say *how* readings in the LXX. originated: some of those in the Psalms arise from the *Rubrics* still found in the Jewish service books. This, however, *seems* to be connected with כָּל-עֵצֵי-יָסֵד in ver. 12. May not part of this have been accidentally misplaced? and may not the Greek translator have read מֵעֵץ מִכֵּל, or something of the kind?

As F. C. II. (p. 518.) speaks of the martyrdom of Justin as having taken place A. D. 167, as though this were undoubted, may I be allowed to refer to a paper in No. VIII. of the *Journal of Classical and Sacred Philology* (Cambridge, June, 1856), pp. 155—193., "On the Date of Justin Martyr," by the Rev. Fenton J. A. Hort, who gives, I think, good reasons for supposing that it occurred nearly *twenty* years earlier (about A. D. 148).

S. P. TREGELLES.

REV. ALEXANDER KILHAM.

(2nd S. viii. 514.)

The Rev. Alexander Kilham, founder of the body known as the Methodist New Connexion, was born at Epworth, in the Isle of Axholme, on the 10th of July, 1762. He died on the 20th of December, 1798. His parents were members of the Wesleyan Methodist Society, which he himself joined early in life. His first attempt as a preacher was at Luddington, a village but a few miles from the place of his birth. He afterwards, in company with Mr. Brackenbury, visited Jersey on a mission relative to the affairs of the Wesleyan body. He married, in 1788, a Miss Grey of Scarborough, who died in 1796; in April, 1798, he again married. The maiden name of his second wife was Spurr. The marriage took place at Sheffield. His secession, expulsion perhaps I should say, from the Methodist Connexion took place in 1792. He was the author of many pamphlets relative to the affairs of the Wesleyans, and those with whom they were from time to time in controversy. I regret that I am unable to furnish a list of his writings; but as many were issued anonymously, it is difficult to identify them.

The above are all the facts I have been able to gather relative to Alexander Kilham; for anything additional thereto, I shall be obliged to the readers of *N. & Q.* A *Life* of Kilham was issued the year after his death (1799) by Mr. John Grundell and Mr. Robert Hall, but it is very scarce; so much so, that although I have fre-

quently made inquiries for it, I have never met with a copy. A sketch of his career, abridged from the above work, may be found in W. Peck's *Topographical Account of the Isle of Axholme*, 4to., 1815, p. 262.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

P.S. Since writing the above, I have been furnished with the following list of Kilham's works. I believe it not to be complete. It is however, I understand, the only Catalogue of his writings that has ever been attempted, and as such is worth a place in "N. & Q." for the sake of future bibliographers:—

On Horse Races, Cards, Playhouses, and Dancing. 12mo. Aberdeen, 1793.

The Hypocrite detected and exposed, and the True Christian vindicated and supported: A Sermon. 12mo. Aberdeen, 1794.

The Progress of Liberty amongst the Methodists, with Outlines of a Constitution. 12mo. London, 1795.

Kilham's Remarks on an Explanation of Mr. Kilham's Statement of the Preacher's Allowance. 12mo. Nottingham, 1796.

A Candid Examination of the London Methodistical Bull. 12mo. London, 1796.

Kilham's Account of his Trial before the Special District Meeting at Newcastle. 12mo. Alnwick, 1796.

Minutes of the Examination of the Rev. Alexander Kilham before the General Conference in London. 12mo. London, 1796.

Kilham's Account of his Trial before the General Conference in London. 12mo. Nottingham, 1796.

Defence of the Account of the Trial of Rev. Alexander Kilham before the Conference, in Answer to Mather, Pawson, and Benson. 12mo. Leeds, 1796.

The Methodist Monitor, or Moral and Religious Repository. 2 vols. 12mo. Leeds. Vol. I., 1796. Vol. II., 1797.

The Life of the Rev. Alexander Kilham, with Extracts of Letters written by a Number of Preachers to Mr. Kilham. 12mo. Nottingham, 1799.

Review of the Conduct and Character of Mr. Kilham, by a Friend. 12mo. Leeds, 1800.

Kilham (Alexander), Life of; including a full Account of the Disputes which occasioned the Separation [from the Wesleyan Connexion]. 8vo. London, 1838.

#### DR. HICKES'S MANUSCRIPTS.

(2<sup>nd</sup> S. ix. 71. 88. 105.)

Allow me to assure your readers that the Hickes Correspondence, alleged to have been burned, is perfectly safe, for I have this day (Feb. 13th, 1860) had the pleasure of seeing it, and also some more important MSS. of the period which had been preserved with it. Probably your informant inferred that it was destroyed from having learned that some of Hickes's letters were amongst the papers burned on the occasion to which he alludes. It is true that a few of his letters were then burned, but they had been carefully examined beforehand, and were found not to possess any value whatever except as autographs.

F. R.

DEAN GEO. HICKES. — It may perhaps stay the hand of the Vandals, bankers or others, who consider everything written before this century as unworthy of a better fate than burning, if they learn that old papers, however intrinsically worthless in their eyes, have yet a value—even a money value—in the opinion of some of their contemporaries. As a contribution to the diffusion of this piece of "Useful Knowledge," and as some slight compensation for a shameful wrong done to a learned man's memory, I send a few notes, which may, I hope, open the larger stores of better informed readers:—

See the *Biogr. Brit.* (Supplement); John Nichols's *Lit. Anecd.* and *Illustr.*, Chauffepié and Chalmers; Whittaker's *Richmondshire*; Lathbury's *Nonjurors*; D'Oyly's *Life of Samcroft*; and Mr. Secretan's valuable *Life of Robt. Nelson* (add p. 288. to the references given in the Index under *Hickes*). The Indexes to Wood's *Athenæ* and *Fusti, Reliquiæ Hearnianæ*; Bohun's *Autobiography*; Birch's *Life of Tillotson*, and the *Diaries* of Luttrell, Pepys, and Thoresby; *Letters from the Bodleian*; *Thesaurus Epistolicus Lacrozianus* (Index to Vol. I.); *J. A. Fabricii Vita*, p. 157.; Waterland's *Works* (Van Mildert's Index); *Kennett's Life*, pp. 12. 34. 47. seq., 160.; Calamy's *Own Times*, ii. 337. seq.; *European Magazine*, Dec. 1792, p. 413.; *Nelson's Life of Bull*, p. 439.; *Dunton's Life*; *Burnet's Own Times*. His gift to Sion College is recorded in Reading's *State of Sion College*, p. 43. In 1703 he published a translation from Fénelon's *Télémaque*; his *Instructions for the Education of a Daughter*, from the same author, have passed through many editions. In 1717, Susanna Hopton's *Meditations and Devotions*, revised by him, were published in 8vo.

Of his letters some have been published by Sir H. Ellis (*Original Letters and Letters of Eminent Literary Men*); some both to and from him by Nichols in Bp. Nicolson's *Correspondence*; a letter to Charlett (Nov. 24, 1694) in the *European Magazine* for May, 1797, p. 329.; another in Dr. Zouch's *Works*, ii. 106.

John Lewis of Margate wrote a *Life of Hickes* (*Masters's Hist. C. C. C. C.*). Where is this?\*

John Hickes, brother to George, occurs in Calamy's *Account*, p. 248.; and *Continuation*, p. 336.†

J. E. B. MAYOR.

St. John's College, Cambridge.

#### SCOTTISH COLLEGE AT PARIS.

(2<sup>nd</sup> S. ix. 80.)

The Scottish College was situated in the Rue des Fossés-Saint-Victor. It is now, I believe, a Lycée. The principal MSS. relative to the resi-

\* Inquired after in our 2<sup>nd</sup> S. vi. 149.—ED.]

† Or 880.; the last figure is blotted in my note-book.

dence of James II. and the Pretender at St. Germain-en-Laye are preserved in the French Archives. The most important are locked up in the Secret Archives, and are therefore inaccessible to foreigners. Miss Stæckland, however, gained access to them through the influence of M. Guizot, and has availed herself to some extent of the knowledge thus acquired, in her life of James's Queen, Mary Beatrice of Modena. The Scottish College contained a marble cenotaph erected to the memory of James II. by the Duke of Perth, on which was placed a bronze-gilt urn containing the king's brain. His heart was consigned to the Convent of the Visitation at Chaillot, which possessed also the heart of his mother Henriette Marie. His body was deposited in the Church of the English Benedictines, in the Rue du Faubourg St. Jacques, and there remained *unburied* during the space of ninety-two years — from 1701 to 1793 — waiting the time when, according to the directions of his will, it might be buried with his ancestors in Westminster Abbey! The way in which it was at length disposed of is thus described by an eye-witness, Mr. Fitz-Simons, and quoted by the Rev. Dr. Oliver, *Collections*, p. 488. : —

"I was a prisoner in Paris, in the Convent of the English Benedictines, in the Rue St. Jacques, during part of the Revolution. In the year 1793 or 1794, the body of King James II. of England was in one of the Chapels there, where it had been deposited some time, under the expectation that it would one day be sent to England for interment in Westminster Abbey. It had never been buried. The body was in a wooden coffin, inclosed in a leaden one, and that again inclosed in a second wooden one, covered with black velvet. While I was so a prisoner, the sans-culottes broke open the coffin, to get at the lead, to cast into bullets. The body lay exposed nearly a whole day. It was swaddled like a mummy, bound tight with garters. The sans-culottes took out the body, which had been embalmed. There was a strong smell of vinegar and camphor. The corpse was beautiful and perfect; the hands and nails were very fine; I moved and bent every finger. I never saw so fine a set of teeth in my life. A young lady, a fellow-prisoner, wished much to have a tooth; I tried to get one out for her, but could not, they were so firmly fixed. The feet also were very beautiful. The face and cheeks were just as if he were alive. I rolled his eyes, and the eye-balls were perfectly firm under my finger. The French and English prisoners gave money to the sans-culottes for showing the body. They said he was a good sans-culotte, and they were going to put him into a hole, in the public churchyard, like other sans-culottes; and he was carried away, but where the body was thrown, I never heard. King George IV. tried all in his power to get tidings of the body, but could not. Around the chapel were several wax moulds of the face hung up, made probably at the time of the king's death; and the corpse was very like them."

Mr. Banks, in his *Dormant and Extinct Peerages*, vol. iv. 450. quotes the Paris papers, affirming that the royal remains were discovered and transferred to the Church of St. Germain-en-Laye, conformably, as was said, to orders given

by King George IV. to his ambassador at Paris; that this interesting ceremony took place on the 10th Sept. 1824; and that the ambassador was represented by Mr. Sheldon, a Catholic gentleman, the Bishop of Edinburgh performing the ceremony.

JOHN WILLIAMS.

Arno's Court.

PHILIP RUBENS (2<sup>nd</sup> S. ix. 75, 76.) — May I be allowed to remark, that the letters to Peter Paul Rubens, which CL. HOPPER states "would have made an important augmentation to the recently published *Rubens' Papers*," could scarcely have been included in a volume which professes to print only the unpublished papers preserved in H. M.'s State Paper Office. There are in that volume, 'tis true, three or four exceptions; but they are letters of considerable interest, and written by the great artist himself. There are, doubtless, numerous papers relating to Rubens distributed in many parts of the world.

I would take this opportunity of urging upon those contributors to "N. & Q." who neglect to do so, the importance of giving authorities for their statements, where practicable. Whenever MSS. are referred to, I do think it essential that readers should be enabled to verify their authenticity as well as their accuracy. When a volume of "N. & Q." is consulted for reference, how much more satisfactory and valuable will that reference be, if it be added where the particular document may be found; so that, if requisite, the printed copy may be compared with the original, or who are the authorities quoted, that they also may be verified.

W. NOËL SAINSBURY.

COCKADE (2<sup>nd</sup> S. viii. 37.) — On the question whether the servants of gentlemen who are non-commissioned officers and privates in Volunteer Rifle Corps should wear cockades, I thought that a precedent might be obtained from the City Light Horse Volunteers — a corps which existed from the end of the last century to about the time of the passing of the Reform Bill. The members of it were all gentlemen, who among themselves defrayed the entire expenses of the corps, and no one was admitted into it who did not keep a horse worth 300 guineas; and it is supposed to have been the finest corps of light cavalry that ever existed. At the beginning of the present year I met one who was for many years a member of this splendid corps, now a D. L. and J. P. of his county, and I asked him if the servants of the non-commissioned officers and privates of the City Light Horse Volunteers wore cockades? He replied, "Never; no one ever thought of such a thing; indeed I am certain they did not, and that none of my servants wore cockades."

F. A. CARRINGTON.

Ogborne St. George.

DINNER ETIQUETTE (2<sup>nd</sup> S. ix. 81.)—Your correspondent, *CI-DEVANT*, has thrown good light on the question of dinner etiquette, as raised in *Fraser's Magazine* for January last, in a paper containing a reference to Miss Austen's *Emma*. With regard to the very interesting extract produced by him from the *Memoirs of Madame de Genlis*, I have a letter from a lady well qualified by experience and position to speak on the subject. She writes:—

"It seems odd that Napoleon did not bring back the old Court etiquette; and still more so that the emigrant nobles should have taken to the revolutionary modes. When I accompanied C. to Paris in 1814, the *Noah's ark* plan was followed by the Bourbon noblesse, with several of whom we dined. Our first dinner was one given by the Duc de Fleury. The new French ministers, including the Duc de Blacas, were present. I was handed into the dining-room by a French gentleman (whose name I forget), whom I afterwards also met at all the grand balls given by the King of Prussia and the various Ambassadors. Each gentleman held his hand towards the lady he escorted, and she placed on it the tips of her fingers. Our names were all written on slips of paper placed opposite to our seats at table. Our next dinner was at Lafitte's, so that we had an immediate opportunity of comparing the ways of the rich *parvenus* with those of the old noblesse; but all was conducted alike in both sets. At home, my father always handed his lady to table. He could not bear what he called the *new fashion* of ladies leaning upon gentlemen's arms."

I have it on the authority of a venerable Scottish lady that, in her youth in Scotland, the ladies always left the drawing-room first, and before the gentlemen, to go in to dinner; but I can find no evidence that this practice prevailed in London society within living memory. At Highbury, and in Mr. Woodhouse's circle, the manners of the time and class are no doubt correctly described by Miss Austen in *Emma*. W. F. P.

SEPULCHRES (2<sup>nd</sup> S. ix. p. 92.)—Notwithstanding the positive assertion of *LITURGIST*, supported too as it is by the high authority to which he refers, I, for one, would beg leave to demur for awhile, and would solicit farther information from other ecclesiastical antiquaries who have turned their attention to the subject, and who may be able to give early examples of ecclesiastics laid with their feet towards the west.\*

In Willis's *Current Notes for 1855* (p. 44.) there is an interesting article by the vicar of Morwenstow on the position of the buried dead; and therein he mentions an abbot's sepulchre in Clovelly church, having the feet laid towards the west; also, an early priest's grave in his own church in the same direction. He speaks of others of the same sort "in many an antique church," and he goes on lengthily to explain it, and quotes

[\* Our correspondent has probably overlooked an able article on this subject in our 1<sup>st</sup> S. ii. 452., in reply to the Vicar of Morwenstow, from the pen of one of the most learned of our ecclesiastical antiquaries.—ED.]

a rubrical enactment (without reference) for the burial of the clergy. "Habeant caput versus altare." "It was," to quote his own words, "to signify preparation and readiness to arise, and to follow after their Lord in the air, when he shall arise from the east, and, accompanied by his saints, pass onwards to the west," &c. H. T. ELLACOMBE.

THE PRUSSIAN IRON MEDAL (2<sup>nd</sup> S. ix. 91.)—Under this reference mention is made by your correspondent Z. of "D'Allonville's *Mémoires d'un Homme d'Etat* (Prince Hardenberg)". I find it stated in the *Encyc. des Gens du Monde* that Prince Hardenberg at his death in 1822 left certain memoirs, but that the MS. was impounded by the King (of Prussia), who commanded that it should not be opened before the year 1850. On the other hand, it appears from the *Nouv. Biog. Génér.* that d'Allonville succeeded A. de Beauchamp in the redaction of the "*Mémoires tirés des Papiers d'un Homme d'Etat*," which bear the earlier date 1831-1837. Are these "*Mémoires*," published before the date assigned by the royal ordinance, the work cited by Z.? Whether or no, where in London might a copy of "D'Allonville's *Mémoires d'un Homme d'Etat* (Prince Hardenberg)" be seen? I have made many inquiries for such a work, but hitherto without success. VEDETTE.

"THE VOYAGES," ETC., OF CAPTAIN RICHARD FALCONER (2<sup>nd</sup> S. ix. 66.)—The edition of 1724 is the second, and has an engraved frontispiece by Cole. I never heard of an edition of 1734. Chetwood, the author, also wrote a similar work entitled *The Voyages and Adventures of Captain Robert Boyle in several Parts of the World*, 12mo., 1728, and afterwards reprinted. And I have also another production of Chetwood, entitled:

"The Voyages, Travels, and Adventures of William Owen Cwin Vaughan, Esq.: with the History of his Brother Jonathan Vaughan, Six Years a Slave in Tunis; intermix'd with the Histories of Clerimont, Maria, Eleonora, and others, full of various turns of Fortune. By the Author of Captain Robert Boyle." 2 vols. 12mo., 1760. 2nd edition, with plates by Vander Gucht.

This edition is dedicated to his Royal Highness the Prince of Wales by "R. Chetwood." The latter work is the most amusing of the series, and is equally difficult to procure at the present day.

ALOYSIUS.

BALLADS AGAINST INCLOSURES (2<sup>nd</sup> S. ix. 64.)—The animosity excited against the Inclosure Acts and their authors, and more especially against the landlords and lords of manors, who alone were supposed to derive benefit from the spoliation of the poor cottager, was almost without precedent; though fifty years and more have passed, the subject is still a sore one in many parishes: much of the indigence and misery caused by the cottager's



own imprudence and folly is, up to the present time, laid at the door of the much maligned "Inclosure Acts." I remember, some years ago, in hunting over an old library, discovering a box full of printed squibs, satires, and ballads of the time against the Acts and those who were supposed to favour them,—the library having belonged to a gentleman who played an active part on the opposition side. I believe these ballads, &c., were almost purely local, and, therefore, would be of no service to MR. PEACOCK, your correspondent, as they bore reference to a county very far from Lincolnshire. One little *naïve* epigram I remember, which forcibly impressed itself on my memory:—

" 'Tis bad enough in man or woman  
To steal a goose from off a common; •  
But surely he's without excuse  
Who steals the common from the goose."

EXON.

DONKEY (2<sup>nd</sup> S. ix. 83.)—In reference to this word, a correspondent in 1<sup>st</sup> S. v. 78., after referring to its absence from our dictionaries, adds: "There may, however, be doubts as to the antiquity of this term; I have heard ancient men say that it has been introduced within their recollection." This is confirmed by the circumstance that Mr. S. Pegge (who died in 1800) classes the word amongst *provincialisms*. In his Supplement to Grose's *Provincial Glossary*, appended to Rev. H. Christmas's edition (the 3rd) of his *Anecdotes of the English Language* (1844, p. 365.), he gives: "DONKY, an ass. *Essex*." Can your correspondents give early instances of the use of the word? Why is a donkey universally called, in Norfolk, a *dickey*?

ACHE.

THE LABEL IN HERALDRY (2<sup>nd</sup> S. ix. 80.)—

"Labels were originally a sort of Scarf, or Band, with hanging Lingels, Tongues, or Points, which young men wore about their Necks, as Cravats or Neckcloths are worn now-a-days. This sort of Ribbands were tied to the Neck of the Helmet, and when this was placed on the Shield it cover'd the upper part of it; which served to distinguish the Sons from their Fathers, because none but unmarried men wore them; and this was the Occasion of their being used as Differences," &c.—Boyer's *Heraldry*, p. 275., A.D. 1729.

SENEX JUNIOR.

FICTITIOUS PEDIGREES (2<sup>nd</sup> S. ix. 61.)—Although Mr. Spence was a great manufacturer of fancy pedigrees, he could not very well have forged all the Cotgreave MSS.; but merely, by addition, subtraction, or substitution, have put them under contribution in the way of ingenious dovetailing. Where then, let me ask, are these MSS.? If forthcoming and genuine, they might be of valuable service to the county-historian, the antiquary, and the genealogist. I believe they were not known to, or at least not used by, Mr. Ormerod in his valuable *History of Cheshire*,—a circumstance which, though suspicious, may perhaps be

properly accounted for by the fact of their being private family documents. Now, however, that the last of the family is dead, no excuse for privacy need be observed. I take this opportunity to say, that I quite concur with your valued correspondent JAYDEE as to the *Spencean* upper-portion of the Sherwood pedigree, and entirely exonerate the lady.

R. W. DIXON.

Seaton-Carew, co. Durham.

BURIAL IN A SITTING POSTURE (2<sup>nd</sup> S. ix. 44. 94.)—I can furnish your correspondent with one more instance of burial in a sitting position. At Messina there is a church-attached to one of its numerous monasteries, by name, I think, St. Giacomo, in which several monks are buried in a sitting position, and may be seen through a grating in a vault below the church. This church is situated at the top of the hill overlooking the town on the road to the "Telegraph." I believe numerous instances occur at Palermo, but I did not get so far.

M. FODDER.

YOFTRERE (2<sup>nd</sup> S. ix. 11.)—Can this word be in any manner connected with *obstringillis*, which occurs in John of Bridlington's political poem, accompanied by the following explanation in the commentary? "*Plebs obstringillis*, i. obstructa et captiva." See *Political Poems and Songs*, edited by Thomas Wright, Esq., under authority of the Master of the Rolls, vol. i. pp. 176, 177.

J. SANSOM.

PEPPERCOMB (2<sup>nd</sup> S. ix. 11.)—Pepper-Harrow, Peper-Harow, or Peper-Hare, Surrey, was formerly Pipard-Harrow, and in Domesday, Piperherge. According to Manning, it was so called from *Pipard* or *Pepard*, an ancient proprietor, and the Saxon word *are*, signifying "a possession or estate," *q. d.* Pipard's estate. (The A.-S. *are* is a court-yard, *area*.) Pepper, in local names, may sometimes be a corruption of Peover. There are three places (Little, Nether, and Over), so named in Cheshire. Pepper may, in some instances, be a corruption of Bever, which is found frequently in local names, not only in England, but also on the Continent, as in Biberach, Biberack, Biebrich, Bièvres, from G. *biber*, Fr. *bièvre*, from Lat. *fiber*, a beaver.

R. S. CHARNOCK.

DRYBURGH INSCRIPTION (2<sup>nd</sup> S. ix. 80.)—The words appear to be "*felo de se et arsa*," meaning that "the woman committed suicide and was burnt."

T. J. BUCKTON.

Lichfield.

BISHOP PREACHING TO APRIL FOOLS (2<sup>nd</sup> S. ix. 12.)—

"L'Electeur de Cologne, frère de l'Electeur de Bavière, étant à Valenciennes, annonça, qu'il prêcherait le 1<sup>er</sup> Avril. La foule fut prodigieuse à l'Eglise, l'Electeur étant en chaire salua gravement l'auditoire, fit le signe de la croix, et cria: 'Poisson d'Avril!' Puis descendit,



tandis que des trompettes et des cors-de-chasse faisoient un tintamarre digne d'une pareille scène." — *Pièces intéressantes et peu connues, pour servir à l'Histoire*. Bruxelles, 1781, l. 168.

The work above cited is in four volumes. Pages 108. to 236. of the first are occupied by a collection of anecdotes, "tirées du Manuscrit original d'un Homme de Lettres très-instruit." Nearly all are of the time of Louis XIV. and the Regent. That of the "Poisson d'Avril" occurs between two of Dubois. Probably there are different versions of the same story, as the square-book with wood-cuts, and the mention of "Howlglass," indicate an earlier time than that of the Regent.

FITZHOPKINS.

Garriek Club.

CALCUITH (2<sup>nd</sup> S. viii. 205.) — Calcuith, Celchyth, Cercehede, Chelched, and Chalkhythe were names of Chelsea. Sir Thomas More, who resided there, writes Chelcith. The word means chalk-harbour, as Lambeth = Loandhithe means clay-harbour, and Rotherhythe red-harbour, all in the port of London.

The objection that Chelsea was not "in the kingdom of Mercia" is met by the fact that in 752 Kent was subject to Mercia. Offa defeated the Kentish men in 776 at Ottford. (*Penny Cyc.* art. KENT, p. 193.)

T. J. BUCKTON.

Lichfield.

THE LOAD OF MISCHIEF (2<sup>nd</sup> S. ix. 90.) — The curious in such matters need not go so far as Norwich to look for the sign of the "Man laden with Mischief:" it may be seen any day depicted over the door of a publichouse on the south side of Oxford Street, near Tottenham Court Road.

J. O.

This sign used to swing some twelve or fifteen years ago in all the glory that brilliant colour and varnish could give it before a pothouse about a mile from Cambridge on the Madingley Road, to the best of my recollection. The neighbourhood of Cambridge was in those days very rich in the sign department.

J. EASTWOOD.

"ROUND ABOUT OUR COAL FIRE" (2<sup>nd</sup> S. ix. 54.) — It appears that the earliest edition of this pamphlet with a date is the fourth, 1784 (see 2<sup>nd</sup> S. viii. 481.). MR. BATES describes the *third*, which is without date. I have a copy of an edition which I must assume to be the *first*, because the title gives no indication of its being of any later issue. It has a bastard title "*Round about our Coal-Fire; or, Christmas Entertainments*," on the verso of which is the prologue, nearly as given by DR. RIMBAULT. Then follows the full title, identical with that given by MR. BATES, omitting only the words "The Third Edition," with woodcut of a Christmas feast, occupying nearly half the page. Next comes the Dedication to Mr. Lunn, two leaves, and signed only "Yours, &c." B., six; C.

and D, eights; E, four, including a leaf of advertisements. The last numbered page is 48, but the Epilogue carries the work two pages farther. It would appear, therefore, that my copy and MR. BATES's, though of different editions, are alike in contents. DR. RIMBAULT's copy, containing "great additions," has two chapters more than mine. The absence of the "Prologue" from MR. BATES's copy may arise from its wanting the half-title.

R. S. Q.

"LORD BACON'S SKULL" (2<sup>nd</sup> S. viii. 354.) — Having occasion some time ago to take a stroll to St. Michael's church in this town, in order to show it to a friend, while he was looking at the monument of Lord Bacon I engaged myself in conversation with the organist of the church, whose father has been for many years sexton of the parish. Remembering the story quoted from Fuller in "N. & Q." I mentioned it to him, and he informed me in turn that on the occasion of the interment of the last Lord Verulam, whose family vault is situated immediately below the monument of Lord Bacon, the opportunity was taken to make a search for any trace of the great philosopher's remains. I understood my informant to say that a partition wall was pulled down, and the search extended into the part of the vault immediately under the monument, but no such remains were found; nor, in fact, could they find anything to show that Lord Bacon's ashes, coffin, or anything belonging to him were at that time deposited in St. Michael's church. Can it be possible that Fuller's story was true, and can it farther be possible that not only Bacon's skull, but that his whole remains, have been removed surreptitiously from the place in which they were once laid?

What proof is there that they were ever placed in St. Michael's church at all beyond the mere fact of Lord Bacon's own desire, which cannot be called a proof of its being complied with? At the end of his *History of Life and Death*, Bacon mentions that "Tithon" was turned into a grasshopper, who knows but that the philosopher himself has undergone some such change, and taken the opportunity to hop out of his tomb?

C. LE POER KENNEDY.

St. Albans.

JUDGE'S BLACK CAP (2<sup>nd</sup> S. viii. 130. 193. 238. 406.) — "In the island of Jersey, when sentence of death is passed, the bailiff or his lieutenant and the jurats, all of whom were before uncovered, put on their hats, and the criminal kneels to receive his doom. This is a very solemn and impressive scene." (*Vide Hist. of Jersey*, 8vo. 1816.)

CL. HOPPER.

THE REVOLT OF THE BEES (2<sup>nd</sup> S. ix. 56.) — This little work, first published about 1820, and a fourth edition in "The Phoenix Library" (Gil-

pin), in 1850, has not been correctly attributed to Robert Owen. It was written by John Minter \*Morgan, of whom it is said, in a short Memoir in the *Gent's Mag.* for April, 1855, p. 430., "His projects were akin to those of Mr. Owen of Lanark, with this important difference, that they were professedly based upon Christianity." Mr. Morgan was the author of several other works on social subjects, published anonymously, one of which is entitled *Hampden in the Nineteenth Century*; or *Colloquies on the Errors and Improvement of Society*, Lond. 1834, 8vo. 2 vols. He in Stratton Street, Piccadilly, London, Dec. 26, 1854.

Dublin.

**PYE-WYPE** (2<sup>nd</sup> S. ix. 65.)—Your correspondent J. SANSOM asks what is the meaning of *Pye-Wype*, and why a field, a Rasin, is called *Pye-Wype Close*? On reference to Bewick's *Birds*, vol. i. edit. 1804, p. 324., stands *Pee-wit*, *Lapwing*, *Bastard Plover*, or *Te Wit* (*Fringella Vanelus*, Lin. (Le Vanneau, Buff.) Before the inclosure of commons and the improved drainage of commons these birds were very numerous, and at the proper season afforded a rich harvest to the naked-legged urchins of parishes where they congregated, who gathered their eggs. They seemed to assemble in flocks or families, and not interfere with each other's fen or marsh. They are not exclusively seen on fen or damp land, for I have observed them hovering over land considerably elevated, and always near the same spot; but I never knew them to deposit their eggs otherwise than in a low wet situation. In East Norfolk the lower classes oftener call them *Pye Wypes* or *Pee-wits*, than *Lapwings* or *Plovers*.

The above will sufficiently account for certain inclosures being called *Pye Wype Closes*, as we hear of Horse Close, Bull Close, Mill Close, &c.; and an instance I know of where a field near a manor-house or hall is named *Hoggarty Close*, evidently, in my opinion, meaning Hall-gate way Close, it being close to a road leading to the hall.

In Leicestershire this word *Pye-Wype* is the common name for the Plover or Pee-Wit.

LOUISA JULIA NORMAN.

3. King's Terrace, Southsey.

The *Lapwing* (*Tringa vanellus*, Linnæus) visits Lincolnshire in large flocks, and is known there as the *Grey Plover*, and more generally called the *Pewit* or *Pye-Wype*. Skelton (vol. i. p. 64.) says "With Puwy, the Lapwing."

In the *Percy Household Book*, 1512, the Plover is called the *Wypes*, and in Sweden the same bird is called the *Wypa* at the present time. In the United States the Lapwing is called the *Pewit*, from its cry; in Lincolnshire, the *Chuse-it* or *Pewit*, also from its cry.

*Pye-Wype* is evidently derived from the old name of the bird *Wypes* or *Wypa*; the prefix *pye* being no doubt a corruption of Skelton's *pu*. In Lincolnshire, places where these birds congregate and deposit their eggs\*, are frequently called *Pye-Wype Hill*, &c.

PISHEY THOMPSON.

**EIKON BASILIKE: PICTURE OF CHARLES I.** (2<sup>nd</sup> S. ix. 27.)—I have a fine copy of this book so solemn to be read—"London printed by R. Norton for Richard Royston, Bookseller to His most Sacred Majesty, MDCLXXXI." 8vo. pp. 256., with fourteen preliminary pages including dedication to Charles II.—"Majesty in Misery or an *Imploration to the King of Kings*," 1648, &c. The frontispiece is a picture of Charles I. well engraved (R. White, *sculp.*), on comparing which with the description given by B. H. C. of the picture in the church of "St. Botolph, Bishopsgate," I find it to agree in its particulars, with the exception of there being wanting the motto in Greek, Heb. xi. 38., and also the following mottoes in reference to the ship (in the background to the left), "*Immoti Triumphans*," "*Nescit Naufragium Virtus*," "*Crescit sub pondere Virtus*;" but in addition, at the bottom, of the plate, "*Alij diutius Imperium tenebunt nemo tam fortiter reliquit*, Tacit. Histor. Lib. 2. C. 47. p. 417." At p. 221. is a portrait of Charles II., also very prettily engraved, with the inscription—"Bona agere et mala pati Regium est" (p. 1.). The bookseller, Royston, in consideration "of the great Losses and Troubles he hath sustained for his Faithfulness to Our Royal Father of blessed Memory, and Ourself in the Printing and Publishing of many Messages and Papers of our said Blessed Father, and more especially in the most excellent Meditations and Soliloquies by the name of *EIKON BASILIKH*," &c., appears to have held an exclusive patent for the kingdom and the universities from Charles II. for the printing and selling of this book. Whether the edition be of any special rarity and value I cannot say.

G. N.

**ELECTRIC TELEGRAPH** (2<sup>nd</sup> S. ix. 26. 73.)—An inquirer wishes information respecting the earliest attempts in this country to transmit signals by electricity. A complete working telegraph is described in a pamphlet entitled, *Descriptions of an Electrical Telegraph, and of some other Electrical Apparatus*, by Francis Ronalds, 1823.

E. R.

**LORD BOLINGBROKE'S HOUSE AT BATTERSEA** (2<sup>nd</sup> S. ix. 37.)—The walls of Pope's room, otherwise the "cedar" or "round" room, may still be seen from the road. They, however, now support a new roof, and can only be distinguished from the rest of the building by their circular form.

CHELSEGA.

\* Known in London as the *Plover* egg, and said to be particularly nutritious.

## Miscellaneous.

## NOTES ON BOOKS.

*An Inquiry into the Genuineness of the Manuscript Corrections in Mr. J. Payne Collier's Annotated Shakspeare, Folio, 1632; and of certain Shaksperian Documents likewise published by Mr. Collier.* By N. E. S. A. Hamilton. (Bentley.)

gth the charges with respect to the Old Corrector's Folio and other Shaksperian Documents which Mr. Hamilton announced so long since as the 2nd July last. These charges—and we use the term advisedly, for in the majority of cases there is little or no attempt to establish them by evidence—are of so grave a character that we are sure every reader of right feeling will suspend his judgment upon them until he has before him Mr. Collier's explanations. Whatever may have been the rumours in circulation, it is clear that Mr. Collier could not reply to them until they were put before the world in an authentic and tangible shape. That moment has now arrived. Mr. Collier's reply will, we have no doubt, be very soon in the hands of the public, and we shall indeed be greatly surprised if it does not satisfy all unprejudiced minds as to the *bonâ fides* with which he has acted in all the matters in question.

*The Gem of Thorney Island; or Historical Associations connected with Westminster Abbey.* By the Rev. James Ridgway, M.A. (Bell & Daldy.)

Mr. Ridgway has entered on his self-imposed task of giving a popular sketch of the early history of that venerable abbey, where the greatest of England's sons in arts and arms lie gathered, in an admirable spirit. Disregarding the architectural beauties of the building, and carefully abstaining from any expression of a theological nature, Mr. Ridgway has attempted only the faithful reproduction of the scenes formerly enacted in our great abbey church, together with such feelings, beliefs, and superstitions of our ancestors as is necessary for recalling vividly the memory of past events. The volume ends with the funeral of Henry V.—the last monarch who was buried in the Confessor's Chapel; and we are sure the readers of it will look forward with pleasure to the promised continuation, which is to contain the history of the sanctuary, and bring the narrative down to the death of Edward V.

## BOOKS RECEIVED—

*Parochial Sermons*, by H. W. Burrows, B.D. 2nd Series. (J. H. Parker.)

Full of original thought, and genuine feeling. They have the ring of a good metal, and well deserve the success which a "second series" implies.

*Plainspoken Words to Dr. Dodge on the Revision of the Liturgy.* (J. H. Parker.)

Plainspoken indeed and humorous. Just the pamphlet to lend among those of our middle classes who give an ear to the different worrying schemes for the excision of old fashioned orthodoxy from our Prayerbook.

*A Review of the Literary History of Germany from the Earliest Period to the beginning of the Nineteenth Century.* By Gustav Solling. (Williams & Norgate.)

A rapid sketch of the history of German literature, accompanied by such literary references and bibliographical notes as are calculated to render it alike acceptable and useful to students.

*Memoirs, Journals, and Correspondence of Thomas Moore.* Edited and abridged from the Edition by Lord John Russell. Part II. (Longman.)

The present Part, which brings down Moore's life to 1818, is illustrated with an admirable portrait of Lord John Russell.

*Routledge's Illustrated Natural History.* By Rev. J. G. Wood. Part XI. (Routledge.)

The present Part, which is chiefly devoted to Seals and Whales, well sustains the character of the work for amusing information and capital woodcuts.

**SHAKSPERIAN DISCOVERY.**—We are credibly informed that the Master of the Rolls has recently found, enclosed in some old Chapter House hassocks, a collection of valuable manuscript documents relating to Shakspeare, from which it would appear that certain papers in the custody of a Puritan descendant of the great poet were not destroyed, as was generally supposed. These interesting relics seem to have become the property of Lady Elizabeth Barnard, the dramatist's grandchild and heir. Arrangements have been made for their immediate publication.

## BOOKS AND ODD VOLUMES

## WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

MANNING AND BRAY'S SURREY. Fol. Only Vol. III.   
 BROSIDE'S HISTORY AND ANTIQUITIES OF TWICKENHAM. 4to. 1797.   
 STURCKLAND'S QUEENS OF ENGLAND. Vol. I. 8vo. 1853.   
 OXONIANA. Only Vol. IV.

Wanted by Mr. J. Feowell, 13, Myddelton Place, E.C.

Any small copies of H. B. VIRGINIA before 1690.   
 VOLUMES II. or III. of BURNEY'S HISTORY OF MUSIC.

Wanted by Rev. J. Jackson, 5, Chatham Place East, Hackney, N.E.

PART OF THIS SUMMER'S TRAVEL, or News from Hell, Hull, and Halifax, &c., by John Taylor the Water Poet. Imprinted by J. O. 12mo.   
 A SHORT SKETCH OF THE LIFE OF MR. FOSTER POWELL THE QUAKY PEDESTRIAN. London. 8vo. No date, but printed for H. R. Westley, Strand. With portrait by Harlow. 11 pages only.   
 THE YORKSHIRE MUSICAL MISCELLANY, comprising an Elegant Selection set to Music. Halifax. Printed by E. Jacobs. 8vo. 1800.

Wanted by Edward Hailstone, Esq., Horton Hall, Bradford.

PICINELLI MUNIER SYMBOLICUS. 2 Vols. in 1. Colon. 1695. Folio.   
 ALSTEDII THEOLOGIA NATURALIS. HROV. 1623. 4to.   
 SIR P. SIDNEY'S WORKS. Any edition from 1629 to 1725, the last especially.   
 A KEMPIS. Translated by Payne, and published by Dove.   
 TRACTS FOR THE TIMES, No. 89.   
 HALLAM'S LITERATURE. 2nd Edition. Vols. II. and III.   
 HOLE'S REMARKS ON THE ARABIAN NIGHTS. 1797.   
 WILLET'S MEMOIR OF HAWARDEN PARISH, FLINTSHIRE. Chester. 1822.

Wanted by Rev. W. West, Hawarden, Flintshire.

## Notices to Correspondents.

FITCH-FRINKS is referred to our 2nd S. vol. iii. pp. 428. 496. for an account of Mary Toft.

FRANK. A few years since Bumstead of Holborn published a Catalogue of Books on Magic; and some thirty or forty years since Denley of Catharine Street, Strand, issued several which are highly curious.

STUDENS is thanked, but has been anticipated.

SEBASTIAN. The tradition of Bayard's Leap has been given in our 1st S. vi. 600. The antecedents of the sign in the old North Road, we suspect, are not highly respectable, so that we must not hazard an explanation.

Z. The Rev. Joseph Prendergast, D.D. was of Queen's College, Cambridge, and Head Master of Lewisham school.

Answers to other correspondents in our next.

ERRATA.—2nd S. ix. p. 85. col. ii. l. 21. for "almalign" read "almighty;" p. 95. col. ii. note, for "Wallis" read "Wallis;" p. 104. col. i. l. 35. for "erride" read "erride."

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"In primis facto certificatorio sufficiente de executione monitionis pro visitatione, et citatis viz. clris et laicis vocatis et provisatis ac comparantibz, Jurentur gardiani de fideliter exequendo officio, et de fidelit' Inquirendo sup articulis sequen, sub formâ descriptâ,

(" *fforma Juramenti novi Gardiani Eccleie* )

"Ye shall truly execute and exercise thoffice of the Church-Wardenship that ye are chosen unto, to the Behofe and pfitte of the Church—And faithfully admynstre and kepe the Church gudes Jewellis and Ornaments of the same—And mayntayne the Lyghtte and stokke of the said Church, and make a full Accountte to the pochians of the Church goodis w'towte fraude, disceite or colour. Soo God ye helpe and these holy Evangelies.

(" *Fforma Juramenti gardiani ecclie Jurati ad suum officium de Inquirendo sup Arlis.* )

"Ye shall truly Inquire of all such Articles that shal-

Churchis, the life and convrsacion of the Psons, Vicars, Curatts, and mynysters of the same, And also the Life and convrsacion of the pochians that ye come fro, and of all their opyn crymys and offences Raynyng amonge you yn yo<sup>r</sup> parchis (And ye shall p'sente nothyng for noo malice ne concele nothyng for noo corruption ne affection: But true and whole p'sntment make. Soo god ye holpe and the holy Evangelies.

(" *Fforma oneris.* )

"Good Christyn people ye shall understande the cause of my comyng at this tyme is to doo my office of Visitation that I am bownde to doo by the law, Ffor as or holy ffather the pope is godis stuard here yn erthe, and hath principall care and charge of all Christyn people, whiche cannot exercise this office in hys owne p'per p'son in all places, Therfor in o<sup>r</sup> holy Ffather the popis discharge of his grete cure is ordeynyd (yn every province A Bishop) in every Diocesse a Bisschop which hath cure and charge of all the subiectts w'in their said diocesses, And forasmuch as they be not hable to execute and exercise their office in these diocesses psonally, The law hath ordeynyd that every Bisschop shall have certeyne Archdeacons whiche be called in the law (oculus Epi) the Ie of the Bisschop whose office is in the discharge of the same Bus-hoppe to come and visite you, and to inquire of suche crymys and opyn offences and of all other things that is or owght to be reformyd among you to the lawde of god the increase of vertue and oppression of Synne and Iniquytie. And forasuch as I (howbeit unworthy) have thoffice of tharchideacon of this Archideaconry And doo intende for my discharge Afore god (Ne deus sanguinem vrm de manibus meis requirat) That is to say, leste god for my negligens shall call me to accompte for yo<sup>r</sup> offence, and execute the punyshment that ye shall have for yo<sup>r</sup> offence uppon me, to plante vertue, and to reforme and punyshe Synne and Inyquytie according to y<sup>e</sup> lawe, whiche reformation cannot ensue w'towte due knowlege and Informacion, which must come of you that ar churchwardens that ar callyd hether for to Inqwyer and p'sent such opyn crymys and offences that is publishid or suspeticid yn the piche ye come fro, And if ye doo yo<sup>r</sup> dutie yn makyn p'sntment ye ar dischargid and the charge is in me, And if ye doo not truly p'sent but for affection concele Synne and Iniquitie ye shall not only be punyshid Afore god as Accessories and faurtours of the same synne whiche is not reformyd by yo<sup>r</sup> negligence but also ye shall thereby renne and fall into manyfest p'iury.

"Therfor I exhorte yo<sup>a</sup> in god, and also charge yo<sup>a</sup> and comaunde yo<sup>a</sup> loke uppon yo<sup>r</sup> conscience and beware of p'iury The p'ill of A nothe is that, he that wyfully dothe p'iure and forswere hymselfe doth forsak god his creator and redemer and his werkis And betakith hymselfe to his gostly enemy the devill And yn tokyn and testimony ther-of he leith his hand uppon the boke By that is understand that he forsaketh all the good dedis of Cherite and pitie that he hath doon w<sup>t</sup> his handis And in kyssing of the Booke all the good prayers he hath said w<sup>t</sup> his mowth. I truste ye woll as good Christyn people eschew the daangerows p'ill Afore God and the worlde thereof, and soo I requyre you to do.

"The Articles ye shall Inquyre of restith grossly uppon thre p'ncipals firste is the state of the piche Churchis ye come fro, the seconde is the life and conn'sacion of yo<sup>r</sup> psons vicars curatts and mynysters of the same, the thirde is the lyfe and co'vrsacion of the lay people of the piche ye come fro whiche I will declare to yo<sup>a</sup> soalliv.



is very god in forme of brede, be in a honeste and clene pixe and lokkyd according to the law and if it be not ye shall p'sent it.

"Also ye shall inqwyre whether yo<sup>r</sup> Christmatory be under lokke and key and if it be not ye shall p'sente it.

"Also ye shall inqwyre whether ye have sufficiente Auler clothis, Vestiments, corporalis, and if ye soo have whether they be brokyn or clene or honeste, and if there be any fawte there ye shall p'sente it.

"Also whether ye have a Chalis of sylver whiche is whole and not brokyn and if ye have nott soo ye shall p'sent it.

"Also whether yo<sup>r</sup> have sufficient boks yn yo<sup>r</sup> Churchis, that is to say a portuows, a legende, a antiphonar, a sawter, a masse book, a manuall, and a pie, whyche ye ar bownde to have, and if ye have those bokis whether they be brokyn or torne, and if ye lakke any of them or be in any fawte in them, ye shall p'sent it.

"Also ye shall inqwyre whether ye have sufficient tuellis, surplisses a cope crosses, waxe, candilstikks, bann'rs for the Rogation weke, and also all other ornaments of the Churche that is accustomed to be had in piche Churchis, and necessary for divyne s'vice, And if ye lakk any of thos or be any fawte therin, ye shall p'sent it.

"Also whether yo<sup>r</sup> Imagies in the Churche and your setts (?) be nott brokyn, and if their be any fawte therein, ye shall p'sent it.

"Also whether y<sup>r</sup> body and stepill of the Church is sufficiently repairyd yn tyling tymb' werk wallyng and all other repacions, if ther be any fawte therin ye shall p'sent it.

"Also whether yo<sup>r</sup> fonte be under lokke and key, And if it be not ye shall p'sent it.

"Also whether ye have sufficient bellis, belle-ropes, and whether they be whole or well frainyd or hangid, and if ther be any fawte therin ye shall p'sent it.

"Also whether yo<sup>r</sup> Churche littyn be sufficiently enclosed or kept clene or honest and if their be any fawte therin ye shall p'sente it.

"Also whether be any goods or stokks of yo<sup>r</sup> churchis, geven to the mayntanyng of any lighte of yo<sup>r</sup> Churchis or any other yowse, be decayd or lost or w<sup>t</sup> olde and by whose negligence ye shall p'sent it.

"Also whether any p'sons w<sup>h</sup>oldith any Churche stokks or goods belongyng or bequest to the Churche and p'sent them.

"Also whether the churchmen oons A yere gyve accompts of the Churche goods to the pochians or noo.

"Also whether ther be a trew Inventory made of the church goodis and ornaments and jewells or noo. Of this and all other things that concernyth the state of yo<sup>r</sup> Churchis that is necessary to be reformyd, ye shall inqwyre therof, and p'sent it, by the vertue of y<sup>r</sup> othis.

"The seconde p'tie of yo<sup>r</sup> charge shalbe to inqwyre whether yo<sup>r</sup> p'sones or vicars be resident upon their benefices, And they be nott ye shall p'sent it.

"Also whether yo<sup>r</sup> Channcellis psonage or vicarage and all other howses belongyng to them be sufficiently repaired or noo and if their be any fawte therin ye shall p'sente it.

"Also whether they do say there devyne s'vice at due owris and due tymis and mynistrs sacraments and sacramentals to there pochians when they be callid or requyred and if they doo not ye shall p'sente them.

"Also whether yo<sup>r</sup> p'sons or vicars or their curretts so fowre tymes yn the yere declare and publishe the gen'all sentence of excoication the Articles of the faith the tenn comandements the vii dedly syns the vii werkks of mersy bodely and goostly the iiii cardinall vertues and

"Also whether your p'sons or vicars makith any dilapidacion or alienation of the goods of his church, and if he doo ye shall p'sente it.

"Also whether yo<sup>r</sup> p'sons or vicars be lawfully possessed of their busnis or not that is to say whether they come by it by yests or rewards or granntyn of fees or annuyties or any other wise by symony, and if they have doon soo ye shall p'sente them.

"Also whether yo<sup>r</sup> p'sons or vicars or p'stys holdith or kepeth any suspecte women in their housis or chambers or have any resortyng to them suspiciously, or if they resorte to any, or whether they be notyd or infamyd of incontynency or lechery, if ye knowe ye shall p'sente it.

"Also whether they useth playing at the cards or dice or hauntith any opyn taverns or ale howses or be di-tembred or dronkyn, yf ye knowe any suche ye shall p'sente them.

"Also whether any of their p'ochians hath deceased by their negligence w<sup>o</sup>ute the Sacraments of the Church And if ye knowe any suche ye shall pnte it.

"Also whether yo<sup>r</sup> p'sons vicars or preests doo opynly were and bere wepons or use any apparell contrary to the habit of p'sts if ye know any suche ye shall p'sente hym.

"Also whether they doo use any convicious or ribawde speche, or slannder any p'sone, or if the use brallyng quarrelling or fightyng if ye knowe any suche ye shall pnte them.

"Also whether yo<sup>r</sup> p'sons vicars and curatts doo denye any sacrament of the Churche to any pson, or buryall, for any duties or demaunde, if ye knowe any suche ye shall p'sent them.

"Also whether any of yo<sup>r</sup> p'sons vicars or p'sts use any negociation or byyng or sellyng or marchantise, if ye knowe any suche ye shall p'sent hym.

Also whether they doo instructe the myddewifes howe the shulde ordere them self yn mynystyng the sacrament of baptyme yn tyme yn the tyme of p'ill and necessity and showe to them the wordis of the Sacrament, and if there be any faute therin ye shall p'sente hym.

"Also whether they doo mynystre any sacrament or sacramentals to the pochians of another piche w<sup>o</sup>ute licence, if ye know any suche ye shall pnte them.

"Also whether they doo solemnise any matrimony betwixte any p'sons havyng any opyn Impediment or be not lawfully axid If ye doo knowe any suche ye shall pnte then.

"Also whether ye know any p'son vicar or curatt that doth admitte any opyn suspensid or cursid p'sone by the lawe (or may lawfully) to devyne s'vice, or mynystre any Sacrament to them or co'mitte any poynthe of irregularite, if ye know any suche ye shall pnte it.

"Also whether they usithe to resorte to any opyn spectacles, as bere baytyngs bull baytings or frays or placis of execution of detlie, if ye knowe any suche ye shall pnte them.

"Also whether they fynde and mayntayne suche lightis in the chauncell as they ar bownde or suffre their hoggs or swyne to digge and deforme the Churche yarde, if ye knowe any suche ye shall pnte them.

"Also whether the p'sons vicars or Curatts do lie w<sup>h</sup>in there piches or noo, if they doo not ye shall pnt them.

"Also whether they suffer their Churchis to take damage for not axyng of their tythes and duties that they owght to have of right, for fere of any p'sone or for affection of any p'sone or for fere of spending of money.

"Also whether y<sup>r</sup> p'sons vicars or Curatts injoyne any p'sone in penance in tyme of confession to have masses or trentals to thynntent they myght have avaun-

"Of these articles and all other thyngs concernyng your p'sons vicars and p'sents that is to be reformyd ye shall inquire therof and p'sent it, by the vertue of your othis.

"The *thirde pte* of your charge is concernyng the lyfe and conseracion of the lay people of the piche ye come fro.

"First ye shall inquire whether ther be any p'sons that be infamyd or suspectid of heresie whichcraftes Incantacions or of any sup'sticiows opynyon agenst the determinacion of the Church or woll dispute or reason of dowbts of devynite if ye knowe any suche ye shall p'nte them.

"Also ye shall inquire whether any p'sone doo com'itte any usary yn lending money or corne or any other thinge for to have juriicate and avantage for the lone, thes p'sons be excoicate if ye knowe any suche ye shall p'sent them.

"Also ye shall inquire whether ther be any p'sons that hath comitted inceste that is to say if any p'sone hath carnally knowen his kyns woman If ye know any suche ye shall p'nte them.

"Also whether any p'sone hath comyttid any sacrilege that is to say if any p'son hath carnally offended w<sup>t</sup> any religiows woman or takyn any thing oute of Churche or churche yarde or any other halowed place, If ye knowe any suche ye shall p'nte them.

"Also whether any p'sons lyvyth in adowtry that is to say if any weddid man lyvith incontynently w<sup>t</sup> another woman beside his wife, And yn lykewise a weddid woman beside hir husband, yf ye knowe any suche ye shall p'nte them.

"Also whether any p'sons w<sup>in</sup> yo<sup>r</sup> piche lyvith in fornicacion that is to say a single man carnally doth offende w<sup>t</sup> a single woman being not married or if any p'sone hath deflowred and begilde any woman of hir virginite if ye know any suche ye shall p'nte them.

"Also if their be any p'sons that doith administre a dede mans goods w<sup>oute</sup> autorite of thordinary or lette a dede mans testament and last wyll, or doith w<sup>t</sup> holde any bequest or legacy made yn his testament or doo make any dede of a yeste of his goodis to thyntente to defrawde the churche th'ordinary or his creditors, All thes p'sons soo doyng be excoicate yf ye knowe any suche ye shall p'nte them.

"Also if ther be any p'sons that doith w<sup>t</sup> holde any tethes as well p'sonall comyng by his craftes as p'diall comyng or growyng yn the fieldis or mixte or customable oblations, or geveth counsaile to other to w<sup>holde</sup> there tythes or oblations, all thes p'sons be excoicate if ye knowe any suche ye shall p'nte them.

"Also whether ther be any p'sons that doith lay violente handis upon preests they be excoicate, yf ye knowe any suche ye shall p'nte them.

"Also whether there be any p'sons that doith brek the liberties of the churche in takyng any man that taketh the p'vilege of the churche and violently pullith hym oute of Churche or Churche yarde, they soo doyng be excoicate, If ye knowe any suche ye shall present them.

"Also whether there be any p'sons that be unlawfully married together havyng any impediment of consanguinite carnall or spirall or w<sup>oute</sup> banys axyng, or make any p'vy contracts, If ye knowe any suche ye shall p'nte them.

"Also whether ther be any p'sons that doith not sanctifie their holydays and comyth nott to their piche churchis sondaies & holydays, and those daies forlow their labors and werks, If ye knowe any suche ye shall p'nte them.

bors or scoldis or detractors, If ye knowe any suche ye shall p'nte them.

"Also if there be any that be opyn swerers or piured psons if ye know any suche ye shall p'nte them.

"Also if their be any psons that doith lette thordinarie Jurisdiction of the exercise of the same If ye knowe any suche ye shall p'nte them.

"Also if there be any women that doo oppresse there childryn in leyng of them yn the bedde w<sup>t</sup> them If ye knowe any suche ye shall p'nte them.

"Also if there be any lay man or woman woll p'sume to sitt in the Chauncell yn tyme of devyne s'vice agenst the Curatt's mynde If ye kuowe any suche ye shall p'nte them.

"Also if their be any p'sons that usith talkyng and laugehyng yn the Church yn tyme of devyne s'vice, or doo lette devyne s'vice ye shall truly p'nte them.

"Also if there be any p'sons that leith violent handis uppon his ffather and mother naturall or godfather or godmother they be excoicate And if ye knowe any suche ye shall p'nte them.

"Of these articles inspeciall and of all other things in gen'all that concernyth the state of yo<sup>r</sup> Churchis the life and conseracion of p'sons vicars Curatts and other mynsters of the same and also the lyfe and conseracion of the lay people of the piche ye come fro, that ye shall fynde to be redressid and reformyd, ye shall truly serche and inquire therof, and p'sente it to the Courte, & nott lette soo to doo for favo<sup>r</sup> fore affection or drede of any p'son, uppon payne of p'iury, and goo to gethir, and mak yo<sup>r</sup> bills, and bring them into the Courte."

#### "THE TEMPORAL GOVERNMENT OF THE POPE'S STATE."

Among the memoranda of an old friend I have found the notice of a work which I think may be interesting to many readers at the present moment, though I am at present unable to refer them to a copy. The following is the title:—*The Temporal Government of the Pope's State.* Lond. 1788, 8vo., Johnson, pp. 268.\*

This book, my friend's memorandum says, was written by an English gentleman (Denham), who was Provider of Corn at Civita Vecchia under Clement XIV. (Ganganelli.) He was removed by Pope Pius VI., which accounts for the acrimony he discovers against him and his projects. The work consists of thirty chapters:—

1. Introduction. The Papal power, too vicious to maintain itself, has been supported by the contributions of other nations. These were, A.D. 1788, 2,435,002 Roman crowns, 566,279 *st.*, 103 crowns = one pound.

2. The Pope is absolute as a temporal prince.

3. Pope's *Domestic Revenue*.—Farms of lands, taxes and duties on wines and brandies; taxes upon meat and wheat; duties on all goods imported, and a lotto.

4. Debts of the State.—*Luoghi di Monte*, a species of bank of loan. *Il Monte di Pietà* and *Il*

[\* This work is in the King's Library, British Mu-

*San Spirito*. Issue *Cedole* on pledges left, but now without pledges, and to an enormous amount.

5. Pope's ministers and magistrates in general, near 300; all prelates, ignorant, &c.

6. Plan of the Pope's government.

7. *Sagra Consulta* consists of the Secretary of State (Card. Pallavicini), a secretary (M. Gallo), and eight ponenti; a criminal court for laymen, and for the sanita.

8. Governor of Rome (Ferd. Spinalli of Naples). He is also called Vice-Chamberlain.

9. Pope's Auditor (Ph. Campanelli), a supreme judge in civil causes.

10. *Segnatura di Giustizia* (Card. Salviatti), 12 votanti, and an auditor for Appeals; *Segnatura di Grazia* (Card. Corsini), a general, and August Tribunal, likewise for appeals.

11. The Tribunal called *A. C.*, Auditor of the Chamber.

12. Senate (Prince Rezzonico). His auditor, two collaterals, and one judge of appeal.

13. Cardinal Vicar (Colonna) has both civil and criminal jurisdiction.

14. The Rota consists of twelve prelates, three Romans, one of Bologna, one of Ferrara, one of Tuscany, one Milanese, one German, one French, one Spaniard, one Venetian. The Pope appoints only the five first. Determine on foreign appeals.

15—21. *Apostolic Chamber*, consists of the Cardinal Camerlengo, who is the head (Card. Rezzonico), the Roman Quæstor, the treasurer (—), *Præf. Aerarii* The Auditor General (J. Gregori), and twelve *Cherici di Camerá*; these have jurisdiction jointly and separately. These are—1. *Presidente delle Armi* (P. Maffei); 2. *Prefetto dell' Annona* (J. Albani); 3. *Presidente della Grascia* (J. Kinuccini); 4. *President of the Streets* (J. B. Busse); 5. *Prefetto dell' Archive* (R. Finocchietti); 6. *Presidente della Moneta* (J. Vai); 7. *Of the Quays* (F. Mantiçi); 8. *Of the Prisons*; 9. *Of the Navy* (A. Mariscotti); 10. *Mills*; 11. *Gavotti*; 12. *Ruffo*.

22. *Major domo* (Ramualdus Braschi Onesti, Pope's nephew).

23. *Congregazione del Buon Governo* (Card. Casali) superintends all the communities of the state.

24. *Congregazioni di St. Ives*, protects the poor.

25. Agriculture.

26. Manufactures.

27. Commerce.

28. General State of Justice.

29. Nepotism.

30. Conclusion.

Y. S.

#### NOTES ON HUDIBRAS.

The following is copied from the fly-leaves of a small edition of *Hudibras*, date 1800; and as it purports to have been originally communicated

by the author, Butler, to the family from whom it came, carries with it a direct authenticity, and forms a key to the real persons mentioned in the poem. The epigram by Wesley is copied from the same book. I am not aware if it has ever appeared in print, and if not, it may be worth recording in "N. & Q." :—

"The Hero of this Poem was Sir Sam<sup>l</sup> Luke, self-conceited commander under Oliver Cromwell. *Ralph* was one Isaac Robinson, a zealous Butcher in Moorfields, who, in 41, &c., was always contriving some new (quæter?) Cuts of Church Government. *Crowders* was one Jephson, a Milliner in the New Exchange in the Strand, who fell to decay by losing a Leg in the Round Head's service, was after obliged to fiddle from one Alehouse to another.

"*Orsin* was Josua Goslin who kept Bears in Paris Garden, Southwark.

"*Tulgot* was Jackson, a Butcher in Newgate Street, who got a Captain's Commission for his rebellious bravery at Naseby Fight.

"*Magnano* was Simeon Wait, a Tinker, as famous an Independent Preacher as Burroughs, who, with equal blasphemy, would style Oliver Cromwell the Archangel giving Battle to the Devil.

"*Trulla* was the Daughter of James Spencer, a Quaker, debauched first by her Father, and afterwards by Magnano the Tinker aforementioned.

"*Cerdon* was one-eyed Hewson the Cobler, who from a private Sentinel was made a Colonel in the Rump Army.

"*Colon* was Noel Pewyan [Ned Perry?], Hostler, who, though he loved Bear-baiting, was nevertheless such a strange Precisian that he would lye with any w\*\*\*e but the wh\*\*\*e of Babylon.

"*Six Members* were Lord Kimbolton, Hollis, Pim, Hampden, Stroud, and Sir Arthur Haslerig.

"*Circumcised Brethren* were Prynn, Bertie, and Bastwick, who lost their Ears, and Noses were slit, and branded in the foreheads for lampooning Henrietta Maria, Queen of England, and the Bishops.

"*The Widow* was the precious Relict of Aminidab Wilmer, an Independent killed at Edge Hill Fight, having 200*l*. left her. Hudibras fell in love with her or did worse.

"*Bailed the Pope's Bull*, a polemical Piece of Divinity, said to be wrote by Dr. Whitaker.

"*Smeck*, a contraction of Smeectymnæus, a word made up of the Initial Letters of five factions [of the] Rebels, Stephen Marshal, Ed. Calamy, Thos. Young, Matt Newcommon, and W<sup>m</sup> Spurstow, who wrote and subscribed a Book against *Episcopacy* and the Common Prayer.

"For some Philosophers, &c. means Sr Kenelm Digby, who in his Book of Bodies gives Relation of a German Boy living in the Woods and going on all four.

"*Kelly*, an Irish Priest who forwarded the Rebellion by preaching in Disguise among the Dissenters of those Times.

"*Wachum*, a foolish Welshman, one Tom Jones that could neither write nor read Zany to Lilly the Astrologer.

"*Lewkneis Lane*, a Nursery of lewd Women, but resorted to by the Round Heads.

"*Sterry*, a fanatical preacher, admired by Hugh Peters.

"*Lame Vicegerent Rich<sup>d</sup> Cromwell*, then was a Poli-

[\* The Epigram by Wesley has frequently appeared in print. The Notes are nearly identical with those of Sir Roger L'Estrange; and if Mr. Shadwell's account of their origin be correct, point out the source from which L'Estrange derived his information.—Ed. "N. & Q."]

tician, St Anthony Ashley Cooper, afterwards Earl of Shaftsbury, tried at the Old Bailey, 24<sup>th</sup> Nov., 1681, for libelling the King.

"To match this Saint there was another Coll<sup>d</sup> John Lilburn, Chief.

"St Pride, First a Drayman, afterwards a Colonel in the Parliament Army.

"Great *Croysado*, General Lord Fairfax, an old dansor (?), Old Prideaux, noted equally for extorting money from Delinquents as from Dissenters.

"Philip Nye, one of the Assembly of dissenting Ministers, noted for his ugly Beard.

"The preceding Illustrations of the Principal Characters in the Poem were taken from a Manuscript in the Possession of Mr Lomax of Bath, whose Great Grandfather was intimate with Butler, and from whom he received the account.

"Mr. Lomax allowed them to be transcribed by me,

"J<sup>no</sup> Shadwell,

"1<sup>st</sup> February, 1803."

Epigram by Mr. Wesley alluding to a well-known text of Scripture on the setting up of a monument in Westminster Abbey to the memory of Butler:—

"While Butler, needy wretch, was yet alive  
No gen'rous Patron would a Dinner give:  
See him, when starv'd to Death and turn'd to Dust,  
Presented with a Monumental Bust:  
The Poet's Fate is here in emblem shown:  
He ask'd for Bread and he received a Stone."

J. TANSWELL.

Temple.

#### COLDHARBOUR.

There has been already so much discussion in "N. & Q." as to the derivation of this word, which occurs so frequently in the names of places in the south-eastern counties of Kent, Surrey, and Sussex, that I have felt considerable reluctance to reopen the subject. But reflection has so convinced me that I have stumbled upon its real origin that I am induced to lay it before your readers. Coldharbour, sometimes, and, I believe, more correctly, written "Coleharbour," that is, "Cole-arberye," or wood-coal, was applied as a name to places where charcoal was made or sold. Mr. Halliwell, in his *Dictionary of Archaic and Provincial Words*, has—

"Arberye, Wood.—In that contres is but lytille *arberye*, ne trees that beren fruite, ne othere. Thei ly3n in tentes, and thei brennen the dong of bestes for defaute of wood."—Maundeville's *Travels*, p. 256.

"Enhorilde with arberye, and alkyns trees."—*Morte d'Arthur*, MS. Lincoln, f. 87.

That the consumption of charcoal by the iron-works in these counties in former times was very great is well known. Simon Sturtevant, in his *Metallica*, published in 1612, says "there are 400 milnes for the making of iron in Surry, Kent, and Sussex, as the townsmen of Haslemere have testified and numbered unto me;" and he calculates that "one milne alone spendeth yearly in char-coale 500 pound and more" (p. 5. of the reprint of the

*Metallica*, by T. Simpson, Wolverhampton, in 1854.)

This enormous consumption of charcoal accounts for the frequency with which the name occurs in these counties; as the number of "milnes" in a similar manner accounts for the frequency of the name of "Hammer Ports" and "Hammer Ponds" scattered throughout the "forest ridge" of Sussex (see Murray's *Handbook for Surrey, Hants, and Isle of Wight*, 1858, p. 135.). The name of this manufacture is retained in other forms; for we find the road leading from Godalming to Peperharrow is called "Charcoal Lane" (*ib.* p. 134.); and there is in the Ordnance Map, about one mile west of Nutfield, a place called "Colmonger's Farm."

The only objection to this derivation that occurs to me is, that the word *arberye*, which was thus so frequently and commonly applied to places where charcoal was made or sold, had dropped out of our language even so early as the reigns of Henry VIII. and Elizabeth, when the iron trade flourished in these parts of the country. During these reigns numerous acts of parliament were passed for the protection and preservation of our timber, but the word *arberye* never occurs in any of them. This, however, is merely negative; and similar instances of the disuse of words might be mentioned; as in the instance of the word "monger," which for a very long time is only found in combination with other words, as in "ironmonger," "costard-monger," and, as above-mentioned, in "colmonger." C. T.

#### SIR PETER PAUL RUBENS.

PRICES OF HIS PICTURES AS APPRAISED BY THE COMMONWEALTH.

MR. SAINSBURY has so fully and felicitously illustrated the life of this illustrious artist, following his career not only as a painter, but a diplomatist, as Andrew Marvel tells us:—

"For so, too, Rubens with affairs of state  
His laboring pencil oft would recreate,"—

that he has left but little ground to beat over. When, however, the iron rule of Cromwell had determined upon sacrificing the relics of royalty, and to disperse the magnificent collections of art amassed prior to the usurpation, some few of the creations of Rubens fell to the hand of the appraiser.

In one of Symonds' *Diaries* it is stated: "The Committee at Somerset House valued the King's pictures at 200,000*l.*, notwithstanding that both himself and the Queen had carried away abundance." It may be curious to note the prices at which some of those painted by Rubens were sold, as compared with their present estimated value:—

1. One described as "Three naked Nymphs," &c., which I judge to be the same with the following: "A

large piece, — three nymphs sleeping, two satyrs, the landscape of Snyders, with dead game," — mentioned afterwards as being in Whitehall in 1687-8. When King Charles's pictures were resolved upon to be disposed by the Commonwealth, this was marked as "sold to Mr. Latham," &c., in a dividend as appraised 23rd Oct. 1651, for 50*l*.

2. "Diana and Actæon" (a copy after Titian), appraised at 30*l*.; and sold Mr. Jasper, 21st May, 1650, for 31*l*.

8. "Peace and Plenty," with many figures as big as the life; appraised at, and sold for 100*l*. Sold Mr. Harrison.

[There would appear to have been two paintings from the pencil of Rubens upon this subject: —

i. The picture of an emblem wherein the difference and ensuences between Peace and War are shewed, which Sir Peter Paul Rubens, when he was in England, did paint, and presented himself to the King, containing some nine figures. 6 ft. 8 in. x 9 ft. 11 in.

ii. Trophies emblematic of Peace and War (see Smith's *Cat. Rais.*, p. 271.)

Which of these two is the one valued above?]

4. "The Duke of Mantua," 30*l*. Sold Mr. Bass and others, 19th Dec. 1651. Probably this may answer to the one intitled: "The Picture of the lately deceased young Duke Mantua's Brother, done in armour to the shoulders, when he was in Italy, in a carved wooden gilded frame." 2 ft. 1 in. x 1 ft. 10 in.

[Bought by the King when he was Prince.]

5. "The Duchess of Mantua," 2*l*. Sold Mr. Baggley, &c., 23rd Oct. 1651.

[This picture is not mentioned in Smith's *Cat. Rais.*]

6. "Christ hanging on the Cross," after Rubens, 3*l*. Sold Mr. Drayton, 19th Feb. 1649, for 4*l*. (Classed among Somerset House pictures.)

7. One piece done by Rubens (among the "Greenwich Pictures"), 150*l*. Sold Mr. Latham, &c., 23rd Oct. 1651.

[This, as bearing the highest valuation of paintings by the hand of Rubens, has no other description than the above; and I would ask, can it in any way be identified?]

8. "Diana and Calista," by Rubens after Rubens, 30*l*. Sold Mr. Jasper, 21st May, 1650, for 31*l*.

It is well known that Rubens copied the works of other masters, and sometimes reproduced those painted by himself; but my last entry will show that occasionally he did not even disclaim the art of a restorer: —

"Item, a man's picture with two hands, wherof Sir Peter Paul Rubens has mended the said hands, being in a black habit, done by Julio Romano, bought by the king, so big as the life, done upon board in a black frame. 3 ft. 1 in. x 2 ft. 6 in."

POLECARP CHENER.

### Minor Notes.

BISHOP BERKELEY'S WORKS AND LIFE. — It is singular that no tolerable Life of Bishop Berkeley, nor any edition of his complete works, has yet been given to the world. In the meantime your correspondents may in some measure supply these wants by collecting the scattered materials. In the hope of eliciting more valuable contributions, I offer my quota, omitting the common books of reference.

He made tar-water fashionable (Abp. Herring's *Letters*, 1777, pp. 70. 74.). He is noticed by Whiston (*Memoirs of Clarke*, 133, 134.). On his American scheme, see Chandler's *Life of* (the American) Dr. Sam. Johnson, p. 40. seq., and Berkeley's *Letters* (ibid.), pp. 155—164.\* The death of his widow (who printed some interesting notices of his habits in the Addenda to his article in Kippis's *Biogr. Brit.*) is recorded in the *European Magazine*, ix. 470. Several of his letters are given in George Monck Berkeley's *Literary Relics*, and one in the *Haunier Correspondence*, p. 230.

On the Berkeley MSS., formerly in the hands of Mrs. Hugh James Rose, see Anderson's *Colonial Church* (ed. 1.), iii. 176. 461. 488.

For D'Alembert's praise of the bishop, see *Gent. Mag.*, July 1850, p. 51.

Dr. Berkeley, the younger, almost equalled his father in devoted zeal, and deserves an honourable place in the church history of the eighteenth century. A letter to him from Dr. Sam. Johnson is given in the collection known as John Hughes's *Letters*, iii. 165. (Stratford in Connecticut, Nov. 1, 1771.)

J. E. B. MAYOR.

St. John's College, Cambridge.

A LEGEND OF THE ZUIDERZEE.—We read that in the first centuries of our era, the Roode Klif (*Red Cliff*), a hillock on the sea-coast, near the town of Stavoren, was reported thrice to have vomited fire; whereupon the still heathenish Frisians consulted with their idol Stavo, to know the meaning of this prodigy. The priests told them how to extinguish the fire, and predicted that this phenomenon of heat would be succeeded by "a cold substance." What this cold substance was, is explained in the *Chronique ofte Historische Geschiedenisse van Vrieslant, beschreven door Doct. Pierium Winsemium*, fol. 47., under the year 513: —

"It is stated that, about this period, there lived a man, yecept Two Hoppers, owning the Lands situate between Stavoren and Hoorn, which region still to this day is called Hoppe, but now quite has crumbled down into the Zuider Zee, after the breaking through of the Northern Downs. As this man's maid once was drawing water from a certain Well, that had been dug into this same Sand, by hap a live Herring was caught in the Bucket, which made him, Two Hoppers, sore afraid, as he remembered the miracle of the Idol Stavo, who had prophesied that a cold substance would come after those flames of fire from the Rood Clif, intending thereby to predict that the fire was a prognostication of future floods, which breaking into and falling over the Lands between East and West Friesland, at last should turn into a great Sea, as was afterwards the case. Having pondered on this, he resolved, at the very first opportunity, to sell or exchange these Lands in order to prevent the loss thereby to be incurred, which being accomplished, he settled far East of Stavoren, in the neighbourhood of the Wood Fluyssen. On this herring-capture, shortly afterwards

\* Compare the Index to Updike's *History of the Episcopal Church in Narragansett* (New York, 1847, 8vo.).

there came a great storm and Tempest of the Sea; and one so violent, that, *bracing itself*, it overspread whole Friesland with salt waters, and swept away more than six thousand men and cattle unmentioned."—From the *Album der Natuur* for 1860, p. 12.

J. H. VAN LENNEP.

Zeyst, near Utrecht.

NELSON'S COXSWAIN, SYKES? — John Sykes, Nelson's coxswain, appears to have been killed, 4 July, 1797, when protecting Nelson in the bay of Cadiz. At all events he was dead in May, 1811, when a correspondent of the *Gentleman's Magazine* suggested — as part of an inscription for a tablet, proposed to be erected to his memory — the words: — "thus sacrificing his own life to preserve the gallant Nelson." Yet the Number for May, 1841, contains the following announcement in the list of deaths: —

"Suddenly, at his little fishmonger's shop, in Church Passage, Greenwich, that venerable tar, Nelson's coxswain Sykes. He was upwards of 80 years of age, and was with Lord Nelson during the whole time of his glorious deeds. He saved the life of that illustrious hero in the bay of Cadiz, when his barge containing 12 men was attacked by a Spanish gun-boat manned by 26, by twice parrying the blows that were aimed at him, and at last actually interposed his own head to receive a sabrecut which he could not avert by any other means, from which he received a dangerous wound. The gun-boat was captured with 18 men killed, and the rest wounded. He also greatly distinguished himself at the battle of Trafalgar."

John Henry Sykes of Greenwich, fishmonger, died in 1841, aged *sixty-four*; was a native of St. Giles-in-the-Fields, London; and, during the principal part of his life, had been engaged in the whale fishery. He spent a few years on board an East India trading vessel, but never served in the royal navy; yet, by common consent, this individual was regarded by the Greenwich pensioners as Nelson's coxswain!

Hence the mistake into which the contributor to the *Gentleman's Magazine* in May, 1841, has fallen. It may be added that the fishmonger never publicly disowned the honour conferred upon him, but enjoyed the joke with his intimates. I and a friend bearing the patronymic common to these notabilities—real and factitious—have been at some pains to ascertain these facts, and have "enjoyed the joke" too; but would be glad to learn more about the first-named.

JAMES SYKES.

11, Grove Terrace, St. John's Wood.

AUTOCRAT OF THE BREAKFAST TABLE: W. COOKSON: WHIPPLETREE. — In spite of the sneer of the author of the above work at "small antiquaries who make barndoor flights of learning in *Notes and Queries*" (p. 62.), I am tempted to "make a note of" two things which I "found" on perusing it. On p. 81. he speaks of a book on whose title-page was written, "Gul. Cookeson; E. Coll. Omn. Anim. 1725. Oxon," and moralises

thus, "O William Cookeson, of All Souls College, Oxford, — then writing as I now write, — now in the dust, where I shall lie, — is this line all that remains to thee of earthly remembrance?" To which the answer is, Possibly not; if, as seems not improbable, this William Cookson was the third son of William Cookson who (as stated in Thoresby's *Leeds*) was Mayor of Leeds in 1712, and whose brother Joseph was lecturer at the parish church of Leeds in 1709. Can this be ascertained?

In the *Deacon's Masterpiece* (p. 248.) he speaks of *whippletree* as part of a post-chaise. Will this help to a solution of Chaucer's *whipultree*, so much discussed in your pages and elsewhere?

J. EASTWOOD.

THE STANLEY FAMILY.

"It is a fact agreed on by all antiquaries" (says the *Quarterly Review*, No. 205.), "that the Stanleys sprang off the old lords Audley, taking their new name from the manor of Stanley."

I have lately met with a remarkable confirmation of the above; for in the Cartulary of Denlacre Abbey, now in the Bodleian, Dodsworth MS. 66, fo. 111<sup>a</sup>, 113. is this passage: —

"In Leek parish (Staffordshire) be townes, Lec, Ene-don, Stanley, a quo Stanley co. *Derb. fil' minor de Audley*," &c.

ESLIGH.

WELLINGTON AND NELSON. — Did Lord Nelson and the Duke of Wellington ever meet? Some thirty years ago a print was published representing Lord Nelson and the Duke of Wellington in one room. The question was raised as to such incident being a fact or not. Mr. Henry Graves about this time asked the Duke if he, the Duke, ever did meet or even see Lord Nelson. The reply was: "Well, I was once going up stairs in Downing Street, and I met a man coming down stairs. I was told that man was Lord Nelson. So far as I know that was the only occasion on which I ever met or saw him."

If this fact is not known, it may be worth the Note made of it.

ROBERT RAWLINSON.

RECENT MISAPPLICATION OF THE WORDS "FACETIOUS" AND "FACETIÆ." — Allow me to direct attention to the abuse of the words above specified, which has of late crept into the sale catalogues of certain booksellers. I do not allude to the application of the terms to jest books even of the *broadest* kind, — in that case they would not be out of place: but by what rule of orthography or morality the filthy literature, erst named after Holywell Street, comes to be classed under the head "facetiae" I am at a loss to conceive. What makes the matter worse is that the catalogues I allude to almost always comprise very many valuable books; and it is surely a hardship that one cannot look into them without being compelled to

read the titles of hundreds of infamous works, made worse by descriptions of the "facetious" plates by which they are illustrated. If there are purchasers to be found for these abominable "facetiae," let them have catalogues to themselves; and, in the name of decency, let not the general public be trapped into reading even the titles of this class of literature, as they now are, under false pretences. .

JAMES GRAVES.

Kilkenny.

### Queries.

#### "HIGH LIFE BELOW STAIRS."

To ask who wrote *High Life below Stairs* may, perhaps, call to mind Mrs. Kitty's inquiry "who wrote Shikspur?" It will equally, though more correctly, cause two claimants for the honour to be put forward. "Ben Jonson," says Sir Harry, "Kolly Kibber," suggests my Lord Duke, in reply to Mrs. Kitty's query: "Garrick" will answer some, "Townley" will say others, in reply to mine.

It is strange that any doubt should exist as to the authorship of so popular a farce, but nevertheless, as far as I am able to ascertain, the fact is so. The evidence I have in support of either name is as follows:—

In a note to "A word or two on the late farce called *High Life below Stairs*," Mr. Cunningham says, "this piece, so often ascribed to Garrick, was written by the Rev. James Townley." (Goldsmith's *Works*, iii. p. 84.)

Murphy, who was certainly in a position to be well informed, says:—

"Early in October (1759) Garrick brought forward that excellent farce called *High Life below Stairs*. For some private reasons he wished to lie concealed, and with that design, prevailed on his friend Mr. Townly (*sic*), Master of Merchant Taylors' School, to suffer his name to be circulated in whispers. The truth, however, was not long suppressed."—*Life of Garrick*, vol. i. p. 343.

Victor says "Author unknown, but guessed at," (vol. iii. p. 16.) Vague, but indicating I imagine that Garrick was the writer.

The *Biographia Dramatica* (1782) says:—

"This piece has often been ascribed to Mr. Townley, but we are assured he only allowed his name to be used as the reputed parent of it, the real author being Mr. Garrick."

The *Theatrical Dictionary* (1792) says the same, probably on the authority of the foregoing. Lastly, it is stated to be by the Rev. James Townley on the title-page in Cumberland's edition of the play. It is well known that the piece met with great opposition from the *Jeemases* of that day, and the anticipation of this—supposing Garrick wrote it—may have been the "private reasons" referred to by Murphy for his wishing to remain unknown. This, however, was but a tem-

porary necessity, and one can hardly imagine that Garrick would not subsequently have asserted his right had he been the author, or that the Rev. Mr. Townley would have continued to pass as the writer when the occasion for which he consented to do so was over.

The idea of the piece is avowedly from No. 88. of *The Spectator*; but may it not be that it was more or less a joint production? That it was suggested or written by Townley, and adapted to the stage by Garrick.

This seems to me the only way of accounting for the claims set up on each side, but perhaps some one may be able to produce facts that may set the matter at rest.

CHARLES WYLIE.

JAMES AINSLIE.—I should be exceedingly grateful for any particulars regarding "James Ainslie, merchant burghess of Edinburgh, and superior of the lands of Darnick." He is thus styled in a charter granted by him in 1617.

Darnick, I believe, before the Reformation belonged to the Abbey of Melrose, near to which it is situated. I enclose a rough sketch of the seal which is appended to the charter, but which, as I am no herald, I trust the editor will be kind enough to describe\*, as it gives some clue to the discovery of its former possessor.

W. D.

EARTHQUAKES IN ENGLAND, ETC.—Has there ever been a list published of the various earthquakes that have been felt in these islands? Although I have made not a few inquiries, I have never heard of any such compilation. Slight shocks of earthquake are not very uncommon now, but they were formerly much more frequent, if we may believe the old chroniclers. I ask the above question, not out of idle curiosity, but with the intention of preparing such a list, if the work has not been done already.

DR. DRYSDUST, F.S.A.

NICHOLS'S "LEICESTERSHIRE" (8 vols. folio).—I have lately purchased four volumes of this work, described as under: Parts I. and II. of Vol. I., Part II. of Vol. II., and Part II. of Vol. III. Inside one of the volumes is written the following:—

"Nichols' *Hist. of the Co. of Leicester*, 8 vols., bought at Mr Hyde's Sale by Auction for £52, duty £2 12s.—£54 12s."

Can any of your readers answer me the following Queries, viz.: Who was Mr. Hyde? When and where did the sale take place? Who purchased the eight volumes? And what are the best means of ascertaining the *present owner* of the missing ones?

Vix.

ROBERT SEAGRAVE.—Can any correspondent of "N. & Q." give a short account, and date of

[\* A cross potent surmounted by an annulet, between four mullets.—ED.]



birth and death of this early Methodist. All the notes that I have of him is, that he was one of the early preachers at the Tabernacle and Lorimer's Hall. By his various tracts it would appear that he was of considerable note. In the year 1742, he published a small *Hymn Book*, which reached the fourth edition.

DANIEL SEDGWICK.

Sun Street, City.

**MOTTO FOR A VILLAGE SCHOOL.**—An appropriate one in English will oblige a

COUNTRY RECTOR.

**BENJAMIN LOVELING**, of Lincoln College, Oxford, B.A. 21st April, 1694, and of Clare Hall, Cambridge, M.A. 1697, was vicar of Banbury; which benefice he resigned in or before 1717. He was subsequently vicar of Lambourn, in Berkshire. We desire to know the date of his death, and whether he was the Mr. Loveling, author of *Latin and English Poems*, London, 4to., 1738.

C. H. & THOMPSON COOPER.

Cambridge.

**SYLVESTER, ETC.**—The REV. J. EASTWOOD would be most thankful for information on the following points, for a work almost ready to go to press:—

Who was *Edward Sylvester* of the Tower of London, Esq., who conveyed certain lands at Womersley, in Yorkshire, April 21, 1693? There was a *John Sylvester*, smith to the Tower of London, who died in 1722, aged seventy; and his heir was the *Rev. Edward Sylvester*, who would be only two years old at the date of the conveyance referred to, for he died in 1727, aged thirty-six years? Had Sir William Cotton of Oxenheath, co. Kent, a son named *John*, who received a grant of chantry lands from Edw. VI., "in consideration of his good and faithful service heretofore done to our late noble father"? Was he the same as John Cotton, who, with sixty-three other gentlemen, was knighted by Queen Mary, 2nd Oct. 1553?

**SIR PETER CAREW.**—Did John Vowel *alias* Hooker write another work upon the life of Sir Peter Carew? As I have seen another MS. entitled, "A Branch of S<sup>r</sup> Peter Carew his Life extracted out of a Discourse written by John Hooker, Gent., in An<sup>o</sup> 1575." This differs from that published by Maclean (London, 8vo. 1857). By way of example take the speech of Sir Henry Sidney uttered at the interment:—

"For as Sir Henry Sidney, the Lord Deputy, when he saw his corpse put into the grave, said: 'Here lieth now in his last rest a most worthy and noble gentle knight, whose faith to his prince was never yet stained, his truth to his country never spotted, and his valiantness in service never doubted—a better subject the prince never had.'"—*Maclean*.

"When y<sup>e</sup> body was put in y<sup>e</sup> ground, S<sup>r</sup> Henry Sydney, L<sup>d</sup> Deputy, who had knowne him from his childhood,

with eyes full of teares uttered these speeches: 'There lyeth now in his last rest a most noble and honourable K<sup>t</sup>, whose fayth to his prince was never yet stained, his troth to his cuntry never spotted, his valour never daunted,—a liberall, a just, and religious gentleman.'"—MS.

ABBRACADABEA.

**THE WORD "QUARTER."**—In the witches' song from Ben Jonson's *Masque of Queens* (A.D. 1609) occur the following lines:—

"I have been all day looking after  
A raven feeding upon a quarter."

"Quarter," in this connexion, is, I presume, equivalent to field or cultivated enclosure?

If this is the true meaning, it explains a local termination which is rather obscure. For example, Swintonquarter (in Berwickshire), on this supposition, means the farm or fields belonging to the estate of Swinton.

Used as a local termination, is it known in other parts of the kingdom? Δ.

**CHARLES KIRKHAM**, created M.A. at Cambridge, 1689, was author of *Philanglus and Astrea*, or the *Loyal Poem Stamford* (privately printed), fol., 1712. He occurs about 1724, as living at Finished in Northamptonshire, being the owner of the site of the priory there. We hope to be furnished with other particulars respecting him, and the date of his death. C. H. & THOMPSON COOPER.

Cambridge.

**THE MUSIC OF "THE TWA CORRIES."**\*—Those of your readers who love our old national poetry will doubtless be acquainted with this fine old ballad, which is to be found in Sir Walter Scott's *Border Minstrelsy*, vol. ii. p. 359.

The object of my present Query is to discover if the music to which it is sung is to be found in any collection of Scottish airs?

Recently, when on an angling excursion to Liddesdale (the locality whence Scott obtained so many of the ballads he has preserved in the *Minstrelsy*), I enjoyed for one night the hospitality of a worthy stone farmer, who entertained me with a kindness which showed that the far-famed hospitality of Liddesdale had in no way degenerated from that exercised of yore by honest Dandy Dimmont of Charlieshope. During the course of the evening my host enlivened the absorption of our "toddy" by singing the above-mentioned ballad to an air at once so wild and pathetic, and so well suited to the exquisite pathos of the words, that I took the first opportunity of noting it down. He had picked it up, he informed me, in his childhood from the farm servants, among whom the old ballads were formerly much more sung than now.

As I think this is an air of much greater beauty than many of the Scottish tunes to be found in

\* The Two Ravens.



collections, I should be glad to find the means of insuring its preservation. A.

**JOSIAH KING**, of Caius College, Cambridge, B.A. 1664-5, was author of *An Examination and Tryal of Old Father Christmas*, London, 12mo., 1678, and Blount's *Oracles of Reason examined and censured*. Exeter, 8vo., 1698. Can any of your correspondents supply the date of his death, or give any other information relative to him?

C. H. & THOMPSON COOPER.

Cambridge.

**MEDAL OF JAMES III.**—I have a silver medal about the size of a shilling, with a hole in it, as if it had been worn about the person. On the obverse is a ship in full sail, with the legend, "JAC. III. D. G. M. B. F. ET. H. R." On the reverse is a winged angel with a spear in his hand, trampling on a serpent; with the legend, "SOLI DEO GLORIA." Is this medal of common occurrence? E. H. A.

**CHRONICLES OF LONDON.**—In Lambarde's *Dict.*, &c., I find a reference to an authority, quoted as *Londinensis; Lib. London; Lib. Consuetud. London.*, Paris; and *Paris. lib. consuetud. London.* Lambarde's work was written before 1570: therefore what printed book or MS. could he refer to? I rather imagine that the "Paris" is a separate reference to Matthew Paris, but the words are placed as above in the margin. I have tried Arnolde's *Chronicles, or Customs of London*, printed 1502, but do not find the observations quoted by Lambarde. Can any of your obliging antiquarian friends assist me? W. P.

"**LES MYSTERES,**" ETC.—I have a strange book of which I can find no account. Its title is—

"Les Mysteres du Christianisme approfondis radicalement et reconus physiquement vrais. A Londres. Imprimé par J. G. Gallabin et G. Baker. dans Cullum Street. Se vend chez P. Elmsly dans le Strand." 1771. 8vo. 2 tom.

A second title-page omits the printer's and publisher's names. The paper and print, both excellent, look French, and the plates have "Gravelot inv." and "Picot et Delane sculp." From this I infer that the book is French, and the London title-page a cloak. A pencil note says "par Bebescourt, traducteur de Swedenborg."

The substance of the work is a cabalistic, etymological, and Phallic interpretation of the leading facts of scripture. It is wild, but shows much learning and some ingenuity. Many parts, if quoted, would look profane, but I think the author sincere, and respectful in his intentions. Perhaps some of your readers can tell me who he was, and the history of his book, of which I know nothing but the contents. Also, who was Bebescourt? Were Gallabin and Baker printers in Cullum Street? and was P. Elmsly a publisher in the Strand in 1771? FITZHOPKINS.

Garriek Club.

**CROWE OF KIPLIN FAMILY.**—What were the arms of the family of Crowe, formerly of Kiplin, Yorkshire? and where is their pedigree to be found? II.

**CELEBRATED WRITER.**—In a useful little book, published by Bell & Daldy last year, called *The Speaker at Home*, I find the following (p. 57.):—

"We are told of some celebrated writer who would rise and strike a light, and note any thought which had struck him, even in the middle of the night, rather than run the risk of its escaping from his memory before the morning."

Who was this celebrated writer? Again, at p. 94. of the same book, the author alludes to "the memorable dictum which gives the first, second, and third place in oratory to action." Whose dictum is it? JOHN G. TALBOT.

**STEPHEN JEROME**, of S. John's College, Cambridge, B.A. 1603-4, M.A. 1607, was domestic chaplain to the Earl of Cork; and the author of works published 1613, 1614, 1619, and 1624. Any farther particulars respecting him will be acceptable to C. H. & THOMPSON COOPER.

Cambridge.

### Queries with Answers.

#### PASSAGE IN PSALM XXX. 5.

In reading through a sermon by Martin Luther, "On the Liberty of a Christian," translated into English by James Bell, and printed in London in 1636, I find the following quotation from the Psalms: "Whereof the Psalmist in the 29th Psalm: 'Mourning shall dwell untill the evening, and joyfulness untill the morning.'"

On turning to the Authorised Version I find, in the latter half of v. 5. of the 30th Psalm, "Weeping may endure for a night, but joy cometh in the morning." In the Vulgate these words form by themselves the 6th verse of the 29th Psalm; and on referring to a still more ancient authority, the LXX., the words to which allusion has been made occur in the second half of the 6th verse of the 29th Psalm. The only edition of the LXX. by me is the "Editio Stereotypa cura Leandri van Ess. Tauchnitz. 1835. Lipsiæ." Here the verse *νένωσ σε κόρις*, which in all other versions commences the psalm (Vulg. Ps. 29.; Aut. Ver. Ps. 30.), is numbered 2., and the following verses are numbered consecutively to the end. Does this notation occur in any other editions? Why does the Vulgate divide the 6th verse alone? When did the 29th Psalm of the LXX. and Vulgate become the 30th of our Aut. Version, and why? In what English version does the reading used by the translator of Luther's sermon occur? The edition of the Vul-

gate used by me was printed in 1566. Perhaps some of your correspondents will kindly enlighten me on the points I have mentioned.

C. LE POER KENNEDY.

St. Albans.

[We have been favoured with the following remarks on this Query, from GEORGE OFFOR, ESQ.:—"MR. KENNEDY'S Query raises four interesting questions; and until you obtain some better answer, I beg leave to submit the following: 1. Why the words quoted by Luther are part of the 29th Psalm in the Septuagint and Vulgate versions, and of the 30th according to the original Hebrew? The numbering of the psalms is not of ancient date: they were formerly distinguished in Latin by the first two words: thus the first Psalm was called "Beatus Vir," the 150th "Laudate Dominum in Sanctis." The Jews have ever kept the Psalms as originally divided: but the scribe who numbered them in the Septuagint, which was followed by the Latin, united the ninth and tenth Psalms, and numbered them Psalm ix.; so that Psalm xi. became x. This series was continued to Ps. cxiv., which was joined to the cxvth. This would have brought the remaining numbers right, but the next psalms, cxliii. and cxv. are united, so that cxix. is called the cxviii.; but on arriving at cxlvii. it was divided into two, and this made the whole number cl. Thus the first eight and the last three are numbered alike, in Hebrew, Greek, and Latin; but to all the other psalms a unit must be added to the Septuagint and Vulgate numbers to make the psalms correspond with the Hebrew and English notation. How these discrepancies crept in is hid in the dark ages. The psalter has always been read in divine service; and when once these variations had been adopted, they were in all probability continued, to prevent awkward inquiries.

2nd. The variation in verses is of more modern date. The first portion of holy writ which I possess divided into verses is Luther's penitential psalms, printed at Strasburg 1519. Then follow the English Psalter and New Testament of Geneva, 1557. The paragraphs in the psalter are numbered as verses. In doing this the sentences 5 and 6 in Ps. xxix. xxx. might with great propriety be united or numbered separately at the discretion of the editor either of the Greek or Latin versions.

3rd. Why in some editions this psalm begins with verse 2? Where that is the case, verse 1. is the title to the Psalm, which is usually not numbered. In Grabe's edition of the Septuagint, 8vo, Oxon, 1707, it is numbered as verse 1.; but in Reineccius, Lipsiæ, 1757, the title is not numbered, and the 1st verse begins 'Υψῶσω σε Κύριε.

4. What English version did the translator quote from? Our early translators of such books, even to the beginning of the seventeenth century, did not limit themselves to any standard text, but translated the quotations from the text of their author. In fact, until the Commonwealth, the Geneva 1560, and the Bishops of 1568 were printed in competition, by the same authorised printer. Even after our present authorised version in 1611 the Geneva was a favourite with the Puritans, notwithstanding the efforts of the Star Chamber to prevent its circulation. Till after that time the country had no standard translation of the Bible.—GEORGE OFFOR."]

CONINGSBY'S "MARDEN."—In 1722-27, Thomas Earl of Coningsby privately printed in folio *Collections concerning the Manor of Marden, Herefordshire*. I should be much obliged if any reader of "N. & Q." would inform me of a copy of this work deposited in any public library, and also

whether Marden claims to be ancient demesne, and to enjoy the privileges annexed thereto?

E. G. R.

[These *Collections of the Manor of Marden* are in the British Museum, entered in the Catalogue under MARDEN, press mark 794. k. 3. At p. 3, it is stated, that "Marden being in the King's hands when Domesday was composed, becomes what the lawyers have since styled *ancient demesne*, and as such is intitled to several franchises and immunities;" in proof of which the writer gives a quotation from Dugdale's *Origines Juridicales*.]

CROMWELL'S INTERVIEW WITH LADY INGILBY. — In Hargrove's *History of Knaresborough* there is a long anecdote told, to the effect that after the battle of Marston Moor, which was fought on the 2nd July, 1644, Cromwell proceeded to Ripley Castle, about fifteen miles from the battle-field. Sir William Ingilby, the owner, was absent, it is said, but this lady met Oliver

"At the gate of the lodge, with a pair of pistols stuck in her apron-string; and having told him she expected that neither he nor his soldiers would behave improperly, led the way to the hall; where, sitting each on a sofa, these two extraordinary personages, equally jealous of each other's intentions, passed the whole night."

I should like to know the authority for this story; for, if true, it is a very interesting incident in the history of that memorable fight. According to the pedigree in Thoresby's *Ducatus*, which, indeed, is very confused, there was no Lady Ingilby living at the time, Sir William's lady having died in 1640, and it does not appear that he married again. Is it known that Cromwell was elsewhere at the time? Were sofas in use then? E. S.

[We trust some of our readers will shortly be able to confirm the above anecdote relating to Cromwell and the Lady Anne Ingilby (or Ingleby), the wife of Sir Wm. Ingleby of Ripley, in the county of York. In the interim, we can refer our correspondent E. S. to an equally curious passage in *Mercurius Pragmaticus* for July 18th to 25th, 1648, which doubtless relates to the warlike lady in question:—

"Will Waller and the Lady Anne  
Their pilgrim race have run;  
Ned Massy, too, that mighty man,  
(God bless us from a gun!)

"O welcome home, yee worthies three,  
More worthy than the Nine;  
Yee dapper Squires of Chevalrie,  
Let not the Cause now pine.

"And you, stout Madam, Mars his bride,  
At this dead lift \* we misse you;  
Once more your valiant Knight bestride,  
And th' men of God shall kisse you.

"You and sweet William now march forth,  
And leap both hedge and ditches:  
The Members, if you'll have the North,  
Shall vote you into breeches."

[\* Alluding to the conduct of the Scotch, who had then recently sold King Charles to the parliament.]

"I hope (adds Marchmont Needham) no Body can be angry, that I fling away a trifling Line (or two) to welcome home this victorious Lady: She that hath endured more Sieges in her days than the Towne of *Dunkirk*: She that followed the *Camp*, and march't along in the holy war (as Queen *Elinor* did of old) to save her little Conqueror the charge of a *Laundresse* and a *Surgeon*: She that leads victory in a string as well as *Sir William*, and never shrink't yet to see him charge home in the main *battalia*. Indeed she is a powerfull *Prayer-woman*; it's thought she gave the gift to *Sir Arthur Hesilrige*, and first kindled that *Coale of Zeal* in him, which now is like to consume all the *Colliers* of New castle."

Lady Ann is also probably alluded to in the following stanza from *The New Litany*, a broadside published in the year 1646:—

"From mouldy bread and musty beer,  
From a holiday's fast and a Friday's cheer,  
From a brother-hood and a she-cavalier,  
Libera nos Domine."]

JACOB DU RONDEL.—In the Additional MSS., Brit. Mus., No. 1397., art. 1., is a drama—"La Justification de Susanne"—by Du Rondel. Can you give me any account of the author, or the date of the piece? Z.

[It is entitled, "La Justification de Susanne, Tragi-comédie Française et Latine, par Jacques Du Rondel, Professeur en eloquence, Representée au College de Sedan, par les escoliers de l'auteur. A Sedan, 1668." Jacob du Rondel was professor of Rhetoric at Sedan; but when this university was broken up in 1681, he went to Holland, became Professor of Belles Lettres at Maestricht, and presented to the Museum, in Greek and Latin, with notes, *Dissert. de Gloria; Reflexions sur un Chapitre de Theophrasti de la Superstition; Histoire du Fœtus humain; Diss. sur le Chenix de Pythagore; Tract. de Vita et Moribus Epicuri*, which he first published 1679, then 1686 in French, and afterwards 1693, enlarged, in Latin; endeavouring therein to show that he [Epicurus] does not deny Divine Providence. He left also much that has not yet been printed, and died very old at Maestricht, 1715. *Histoire Critique de la République des Lettres*, quoted by Jöcher.]

"DON QUIXOTE" IN SPANISH.—Are there any very early editions of *Don Quixote*, in Spanish, in the British Museum? I wish to obtain the dates of any editions issued before 1700. I have the "Primera Parte," printed at Madrid, "En la Imprenta Real, Año de 1668." Also the "Parte Segunda," printed at Madrid, "por Mateo Fernandez, Impresor del Rey," &c.: "Año. 1662." The first Part: "A costa (Lat. 'sumptibus') de Mateo de la Bastida, Mercader de Libros." The second Part: "A costa de Gabriel de Leon, Mercader," &c. They are both quartos. I have also the *Novelas Exemplares* of *Don Maria de Zayas*, apparently printed from the same types as the others. What are the dates of early editions of this last work? C. LE POER KENNEDY.

St. Albans.

[The British Museum contains the following early Spanish editions of *Don Quixote*: Part I. Lisbon, 1605, 8vo.; Madrid, 1608, 4to.; Bruselas, 1611, 8vo. Part II. Tarragona, 1614, 8vo. [spurious?]; Madrid, 1615, 4to. Both Parts, Bruselas, 1662, 8vo.; Amberes, 1672-3,

8vo.; Madrid, 1674, 4to.; Amberes, 1697, 8vo. Ebert notices the following editions of *Novelas Exemplares*: Zaragoza, 1637, 4to.; Madrid, 1659, or 1748, or 1795, 4to.; Barcelona, 1705 or 1764, 4to.]

"HE WHO RUNS MAY READ."—In the singularly clear and able speech of the Chancellor of the Exchequer, in introducing his Budget on Friday last, occurs the oft-quoted saying, that "he who runs may read." I suppose the quotation came originally from the Old Testament. But if so, I am inclined to think that the sense of the passage differs from that in which it is generally quoted, and in which Mr. Gladstone, for example, has used it. At any rate, I shall be glad to have the opinion of "N. & Q." on the subject. In Habakkuk, ii. 2., the passage occurs:—

"Write the vision, and make it plain upon tables, that he may run that readeth it."

Not "he who runs may read," but "he may run who reads."

And in the Septuagint it is *ὅπως διώκη ὁ ἀναγινώσκων αὐτὰ*.

The sense, therefore, I take to be—but I speak without any means of consulting commentators—"That he who sees the Divine message may perceive that there is no time to be lost in flying from the impending judgment," instead of the ordinary acceptance, "that even a man running past may be able to read it."

It is possible Mr. Gladstone and others may be quoting from a different original. I shall be glad if my Query tends to discover what that is; and I shall be also curious to see whether my criticism is supported by the learned among your many contributors.

JOHN G. TALBOT.

[The passage is a quotation from Cowper's *Tirocinium*, ver. 80.:—

"But truths, on which depend our main concern,  
That 'tis our shame and misery not to learn,  
Shine by the side of every path we tread  
With such a lustre, he that runs may read."

Vide "N. & Q." 1st S. ii. 374. 489. 497.; v. 260. 306.]

"THE CHRISTMAS ORDINARY."—There is a MS. play in the British Museum (Addit. MS., 1458), entitled "The Christmas Ordinary, a private Shew, wherein is represented the Jovial Freedom of this Feast at Trinity College in Oxon, by H. B." Was the play performed at Trinity College, and if so, at what time? Are the names of the performers given? Is anything known of the author? Is this a different play from one published in 1682, with a similar title, by W. R., M.A. See *Biog. Dram.* Z.

[The MS. play by H. B. is only a fragment (about one-fifth) of "The Christmas Ordinary, a Private Show, wherein is expressed the Jovial Freedom of that Festival, as it was acted at a Gentleman's House among other Revels. By W. R., Master of Arts. 8vo. 1682." In the Preface, signed W. R., Helmdon, he speaks of the play as "the first-born of a young academick head, which since has been delivered of most excellent productions.

It hath lain dormant almost half an age, and hath crawl'd out in manuscript into some few hands." The names of the performers are not given. The original names of the *dramatis personæ* are changed in the printed copy.]

#### CAVALIERE JOHN GALLINI. —

"Oh, Charlotte, these are glorious times;  
I shall get money for my rhymes,  
E'en from the Macaronies;  
Gallini's fops, who trip at balls,  
And breast the cold air wrapt in shawls,  
Astride their little ponies."

*Ode to Charlotte Hayes, about 1770.*

A note to "astride their little ponies" says, "the fashionable mode of paying visits."

Gallini was a dancing-master, who amassed 100,000*l.*, and married Lady Elizabeth Bertie, a daughter of the Earl of Abingdon. After this he was knighted, and became Sir John Gallini. Was there any issue from this marriage? W. D.

[The Cavaliere Giov. Andrea Gallini, improperly styled Sir John Gallini, as his knighthood was never acknowledged by the English sovereign, was a knight of the Golden Spur, an order conferred by the Pope. Lady Elizabeth, his wife, died 17th August, 1804, and Caval. John Gallini on 5th Jan. 1805. By Lady Elizabeth he left two daughters and a son Capt. Gallini. It is reported that Gallini came from Italy to England a ragged boy, with only half-a-crown in his pocket, and is said to have boasted of this to some of the poor at Yattendon in Berkshire, where he built a mansion in the Italian style. There is a monument erected to his memory in Yattendon Church. Gallini was the author of *A Treatise on the Art of Dancing*, 1762. It was very popular for some time, even as a literary performance, until, unluckily for the Cavaliere, all the historical part of it was discovered in a work of M. Canusac, published at the Hague, 1754. See Dr. Doran's *Knights and their Days*, p. 472, for some curious particulars of Gallini.]

#### Replies.

##### FICTITIOUS PEDIGREES.

(2<sup>nd</sup> S. ix. 61. 131.)

I doubt if there were ever any Cotgreave MSS. that would be of any service to the county-historian, the antiquary, or genealogist. Mr. Spence's story was, that "he was employed by the widow of Sir John Cotgreave" (who had been, in 1815, mayor of Chester, and knighted,) "to inspect and arrange the title deeds and other documents in her Ladyship's possession; that he had found an antient pedigree of the Cotgreaves made by Randle Holme in 1672, and that it contained the descent of four generations of the Monsons," &c. &c. Lady Cotgreave was ready to vouch for the authenticity of this, and, indeed, the signature of Harriet Cotgreave was appended. There was also enclosed an engraving of the arms of Cotgreave impaling Crosse and Spence. Mr. Spence, therefore, was no doubt a relation of Lady Cotgreave.

It is not worth while to enter more into details of what was in fact a clumsy fiction; but as a

matter of curiosity, it might be as well to see if a pedigree of the old family of Cotgreaves of Hargrave may not exist among the collections of Randle Holme in the British Museum. The original stock became extinct in the male line in 1724, as Mr. Spence himself admitted; but I think such pedigree is very likely to be found, and probably in it the materials from which the fictitious descents were concocted may be easily traced.

One more caution, however, is necessary. The pedigrees of Randle Holme even must not be accepted with implicit credence, though often made out very circumstantially; I will give one instance from a collection of his in Harl. MS., 2050. At folio 482. will be found a descent of Repington of Repington. The first in the line, Roger, is said to have been "Cofferer to y<sup>e</sup> Empress Maud, A<sup>o</sup> 1100." His son, Sir Richard, was "slayne in a Tournay before the King, 1178." Sir Richard's son Thomas "was taken prisoner at the battle of Poitiers, and sold his lands to release himself, 40 Edw. 3." And Thomas's son Adam was "standard-bearer to Rich. II., and died 1399." Four generations only in 300 years!

MONSON.

##### ARITHMETICAL NOTATION.

(2<sup>nd</sup> S. viii. 411. 460. 520.; ix. 52.)

Of the two alternatives proposed by PROFESSOR DE MORGAN, I regret that I cannot absolutely accept either. I cannot at all agree to the first, that *compotus* is meant to stand for *compositus*, for I am not only certain that this is not the case in my MS., but farther that it is never the case, no such contraction for *compositus* as *compotus* having any existence. I am very sure of this, not only from my own daily experience of MSS. of very various ages and characters, but also from that of others better qualified than myself to offer an opinion upon the question. The second, that *compotus* is a mistake for *compositus*, I must demur to, "until more instances are produced;" although, accepting it provisionally, it is easy to see how the mistake might have arisen in two transcriptions from the form *compotus*; the first transcriber omitting the circumflex, the second either not seeing the *i* in the transformed word, or, which is rarer, correcting a word which he did not understand into one which he did. Judging, however, from the Chinese accuracy with which, when there is an original to compare him with, the scribe of my MS. is in the habit of following it, I should think that it was not he that was answerable for the blunder or the emendation.

With regard to the second point, the most common meaning of *compotus* or *computus*, I admit the authority of the learned doctor called in

"over my head" by PROFESSOR DE MORGAN, backed as it is by the independent experience of another well-qualified practitioner. But for one instance of *their* meaning "apud Scriptores" I could easily find a score, not to say a myriad, of *mine* in the extensive series of Records of the Court of Exchequer, employed by accountants of the most varied character, and during a period of time extending over several centuries. Escheators, sheriffs, bailiffs, keepers of parks, surveyors of works, comptrollers, all render their accounts of receipts and expenses as "*compotus* A. B.," or "*A. B. reddit compotum*." Now, as the question is about "the frequency" of the occurrence of *my* meaning of the word, I trust that this reference to documentary evidence, easily examined and verified, will be considered sufficient to establish what I originally asserted, viz., "a very common interpretation" (of *compotus*), "common enough indeed to be called the usual meaning is an account of money." But are not my learned opponent and myself perhaps looking at the same shield from opposite sides? H. F.

Certainly PROF. DE MORGAN's referee, "Ducator" Ducange is entirely on his side; so much so, that he does not even allude to the use of the word *compotus* in the sense of "an account of money." It is indeed surprising that Ducange, who is *facile princeps* in the knowledge of mediæval lore, should have overlooked this fact. It is, indeed, a specimen of Homeric napping. The regular word in use in the monasteries of England, and in public offices generally, for an annual account was *compotus*. See the records of Glastonbury; but especially of the Priory of Finchale, printed for the Surtees Society: the word occurs at every page, and the prior who gives in the account is invariably styled *Computans*. So, Ducange himself may be amended; not, indeed, by maintaining that the above meaning is the *usual* one, but by supplying an omission. At the same time I quite agree with the learned Professor, that *computus* (sine addito) or *Computus Ecclesiasticus*, would signify the astronomical science of time.

J. W.

Arno's Court.

## BROWNISTS.

(2<sup>nd</sup> S. viii. 449.)

Having had my attention called to an article "On the Origin of the Brownists," I obtained leave to examine the parish registers at Achurch, the living which Robert Browne, the founder of the sect, held in Northamptonshire. The earliest register there is from its commencement in Browne's handwriting, and appears to have been very carefully kept during the whole period of his incumbency by himself or by his curates. It

dates from January 1591-2. Every page at first was signed by Browne, and attested by the churchwardens, but about 1602 a particular form of attestation is used once or twice, certifying that "the Regist<sup>r</sup> since the 25 of March last past is true and perfect, *read in the church*, and kept according to law and order By me Robert Browne." Whether or no Fuller (as quoted) is correct in saying that Browne "had a church in which he never preached," it is clear from this register that he was careful in other ministrations; for from the commencement of it until early in the year 1617, he has entered with his own hand every marriage, christening, and burial, that took place in the parish or "towne" as he calls it. In some cases he has noted when parishioners have been married, baptized, or buried in other places. With respect to Marriages, the notes are simply statements of fact without comments, but with the Baptisms and Burials, as will be seen, it is not always so. From Sept. 1617 until June 1626 Browne seems to have been absent from Achurch, but his place was supplied first by "Arthur Smith Curat *ibid*," and then by "John Barker Min<sup>r</sup>." In 1626, "the Minister, Robert Browne," seems to have again come into residence, and continued to keep the registers till 1631. The last entry in his handwriting being on the 21 Maie of that year, a year later than that usually given as the date of his death. As to Fuller's other remark about "a wife with whom he never lived," Browne may certainly have so treated a second wife in Fuller's time; but he had a former wife named Alice, whom Fuller could not have known, as he was only born in 1608, and she, according to the register, was buried in 1610. This was doubtless the mother of Browne's three sons, Francis, Thomas, and John, and of his three daughters, Bridget, Grace, and Alice; all christened, and some buried, between the years 1592 and 1603. I find no trace of "Timothy," who is said in the pamphlet to have "played the base to the Psalms that were sung in the church."

I can trace the "Constable his Godson," mentioned by J. Y. He was Robert Greene, son of Henrie Greene, one of the churchwardens—was christened in Feb. 1592-3, and married to Luce Adams in 1620. He had several children duly baptized between 1621 and 1627, the last child being baptized by Browne himself; but in 1630 there is the following entry, which indicates that there was some other cause of quarrel between Browne and the Constable beside the matter of rate, which was so rudely refused. "Novemb<sup>r</sup> 7. 1630. A child of my ungracious Godsonne Robert Green baptized els were in schisme." This sort of entry occurs for the first time just before Browne left the parish to the care of the curates. "Allen Greene's child baptized in schisme at Lylford named John." It occurs frequently after

his return, and more particularly during the last few years of his incumbency; for instance, 1627. "A child of Edmund Quincey bantized alswhere, and not in our Parish Church." [I may note that it was from this stock that Quincey-Adams the American statesman was descended.] Almost the last entry he made was "Maie 8. 1631, a child of James Connington baptized and buried by himselfe in scīme" It is curious to remark how jealous Browne, formerly himself a violent sectarian, seems to have been of any departure in others from the church's rules. There is nothing particularly interesting in any other of Browne's comments, but I give the following entries as specimens:—"1599. Guilbert Pickering Gentlemū my L. Burghley's officer: buried at Tichmarsh." "An Irish youth dying in y<sup>e</sup> manour house Porch for want of succour, and buried Oct. 24. 1630." "Edward Grene an old and lame Bachelor Februarie 8. 1630." II. W.

## BUTTS FAMILY.

(2<sup>nd</sup> S. viii. 435.)

A merchant family of this name flourished in the city of Norwich during the thirteenth and two following centuries. Members of it were repeatedly called upon to represent their fellow citizens in the frequent parliaments of that period. They filled the chief seats of civic dignity, held local offices of trust and importance under the royal commission, and were altogether people of great wealth, consideration, and influence in their native place. The last of them who possessed the magistracy there was John Butte, Esq., sheriff in 1456, and mayor in 1462 and 1471. He died in 1475 (Blomefield, *Hist. Norwich*, fol., 1741, p. 809.); and after his time no more mention of the name, which is spelt in various ways, appears in the city annals. It next publicly occurs, as far as I know, in reference to Sir William Butts of Ryburgh, physician to Hen. VIII., who died in 1545, and was buried at Fulham. Then we have another Sir William of Thornage, who was high sheriff of Norfolk and Suffolk in 1562, and represented the former shire in the parliament of 1571.

Now, it has often occurred to me that the Norwich family were probably the progenitors of that of which the royal physician was a member; and, with this impression on my mind, I sought information on the subject in the pages of "N. & Q.," so long ago as in 1852 (1<sup>st</sup> S. iv. 501.). I have not indeed the slightest *proof* of such a connexion between the two families as is here supposed; but it is not unworthy of notice that, about the period when the one of them ceased to exist amongst the notables of the city, we begin to hear of the other amongst those of the county. Then there is another fact, to which however unimportant it may seem to be, I am induced to refer:—*Wil-*

*liam* is the distinguishing Christian name, from generation to generation, both in the direct and collateral descent of the Norwich Butts'. It is theirs with a uniformity of sequence that is very remarkable and most unusual for so lengthened a period; and the same observation applies, though perhaps with some modifications, to the descendants of the Norfolk Butts' down to the present day. It is true that *William* is, of all names, amongst the most common, and these are very insufficient grounds whercon to build any tangible conclusions; but still it seems to me there may be something in them to warrant investigation, and, as I have long been on the watch for evidence of the correctness or otherwise of my impressions on the subject, I should be glad if MR. G. H. DASHWOOD would give it his consideration.

It might be inferred, from the tenour of these remarks, that I am disposed, with your reverend correspondent, to regard the Congleton Butts' as mythical personages. Such, however, is not by any means the fact; and I would venture to observe, in allusion to them, that the reference to Camden, which is adduced in support of the early portions of the pedigree, is not, as I understand it, intended to apply to any *printed* work of that author's, but to "original papers," as they are considered to be, "signed by William Camden." These papers, whatever be their value, I have reason to believe, are still in existence, and perhaps their lady-possessor would have no objection to submit them to competent examination. I would take the liberty of requesting the gentleman who, with great courtesy, privately communicated with me in 1852 on the subject of this family, to assist me in carrying out this suggestion, the more especially so as Camden is made to say, in the documents referred to, that—

"Sir William Butts, who was slain whilst fighting in the van of the English army commanded by the Lord Audley under Edward the Black Prince, at the battle of Poitiers, quartered, in the right of his mother Constance, the ensigns of the noble families of Fitzhugh, Sutton, Pole, Vernon, Neville, Latimer, Welles, Gournay, Leigh, Hussey, and Mallet."

WM. MATTHEWS.

Cowgill.

FANE'S PSALMS (2<sup>nd</sup> S. ix. 103.)—I fear H. V. will not succeed in coming at a copy of *Lady Fane's Psalms*. Lowndes merely follows Herbert in describing it, and, like his predecessor, is silent as to the whereabouts of the book. Dr. Dibdin, in his edition of Herbert's *Ames*, strikes *Lady Fane* out of the list of Rob. Crowley's publications; dismissing the work in question in a foot-note, as if a doubtful book.

From Charlewood's licence, in 1563, for *Serten Godly Prayers of Lady Fane's*, it might be concluded that the work was neither *Psalms* of David

in prose or meeter, but merely one of the devotional and ejaculatory prayer and meditation books of which there were many about the period. For specimens of these, see Bentley's *Mirror of Matrones*, where that pious student of *Graies Inne* has laid all the female authors of the religious class under contribution: take for example the following from among other spiritual trimmings for his *Seuen Seuerall Lamps of Virginitie*, 1582:—

"The Praiers made by the right Honourable Ladie Fraunces Aburgauennie, and committed at the houre of hir death to the right worshipful *Ladie Marie Fane* (hir onlie daughter) as a Iewell of health for the Soule and a perfect path to Paradise, verie profitable to be vsed of Euerie faithfull Christian man and woman."

I leave it for the better informed to say if the Lady Marie Fane here alluded to, and the Lady Elizabeth Fane of Herbert are not one and the same person. J. O.

BAZELS OF BAIZE (2<sup>nd</sup> S. ix. 90.)—I thank your anonymous correspondent Zo. for the information which he has given me respecting "bazels of baize;" but I cannot commend either the courtesy of his language, or the clearness of his style.

This is far from being the first time that I have noticed epithets, implications, and expressions disfiguring the pages of "N. & Q.," which would not have been used in conversation between gentlemen; or which, if inadvertently introduced, would have been immediately explained or retracted. I am not the only reader of "N. & Q." who thinks that a reformation in this respect would improve the character, and increase the circulation of that very useful miscellany.

PISHEY THOMPSON.

Stoke Newington.

NOAH'S ARK (2<sup>nd</sup> S. ix. 64.)—The word in Genesis, תִּיבָה, *tiivah*, which we render *ark*, is translated by the Septuagint κιβωτός, *a chest*. Josephus describes it by λάρναξ, *a chest or coffin*; so does Nicolaus of Damascus, as quoted by Josephus. The same word in Exodus ii. 3. is translated by the Septuagint θίσις, the Egyptian word (*theevi*) for *chest*, which is identical with תִּיבָה; and as this word does not belong to the Shemitic family, we may conclude that it is Egyptian, and foreign to the Hebrew. In addition to this, the form of this floating chest as given in Genesis, the breadth of which was one-sixth of its length, the height three-fifths of its breadth, with a roof, comparable to a lid, sloping from a ridge with an *inclination of one in fifteen (4° nearly), together with its four floors and the partitions therein, made the word chest a more suitably descriptive term than that of ship*; for, with the exception of its capacity for floating, it was unlike a ship, having no keel, no stem or stern, no rudder, no mast, no sail, no oar, no anchor and no cable. It

was therefore not fitted nor destined for any voyage. The form of Noah's ark may be readily conceived from inspection of one of our canal boats when covered with tarpaulins, if the stem and stern be cut off, and the ends be built up square and perpendicular; the stem and stern are required to enable such boats to cut the water, and to steer, so as to avoid passing barges; but these properties were not required in Noah's ark. It may be presumed that Noah's ark did not encounter very stormy weather, as it was not adapted to scud before a gale of wind. In other respects it appears to have been admirably adapted for a floating habitation. I may add that there can be no just pretension to consider such a float as "the perfection of naval architecture," the latter calling into exercise the highest branches of pure and mixed mathematics. T. J. BUCKTON. Lichfield.

There does not appear to be any adequate foundation for those traditional representations, which exhibit Noah's Ark with a "flat bottom and gable roof." With regard to the fitness of the Ark as a ship afloat, it is a curious fact that, in the early part of the seventeenth century, the Dutch began to adopt the practice of building what have been called "Noachian" ships. These were no other than vessels constructed according to the exact proportions of Noah's Ark, as given Gen. vi. 15.; and they were found to answer remarkably well, both for stowage and for sailing. The earliest account of them which I have met with is in the "*Arca Noë, sive Historia*," &c. Lugd. Bat. 1666, a small work by G. Hornius, who relates: "Primum in Hollandia Petrum Jannsen, . . . et ipsum in ea urbe [Horn, in W. Friesland] famosum civem, unam atque alteram anno hujus seculi quarto [1604] secundum Arcæ Noë proportionem navim . . . struendam curasse. Unam longitudine cxx. pedum, latitudine xx., profunditate xii." (p. 26.)

Here it will be observed that the dimensions in feet, 120, 20, 12, coincide, in their relative *proportion*, with those of Noah's Ark in cubits, 300, 50, 30; each proportion, reduced to lowest terms, being 30, 5, 3.

These Noachian ships, according to Hornius, though at first much ridiculed by seafaring men, were soon found so serviceable as to overcome all prejudice. They stowed, he says, one-third more than other vessels requiring the same number of hands, and were faster sailers; so that, though not found available for warlike purposes, they were generally adopted by the Dutch in times of peace. "*Hujusmodi navium usus, durantibus induciis, passim apud Batavos invaluit.*" (Hornius, p. 27.)

The "*Arca Noë*," which is pictured in the title-page of Hornius's little book, is round-bottomed, not flat. And if we are also to take it, which



seems probable, as in some measure a representation of one of Jansen's Noachian ships, these must have somewhat resembled the class of vessels which we still call "Dutch-built."

THOMAS BOYS.

SONGS WANTED (2<sup>nd</sup> S. ix. 124.)—The song—"Somehow my spindle I mislaid"—was written to an air by Monsigny; and "A southerly wind and a cloudy sky," was afterwards adapted to the same. The composer of the music died in Paris in 1817.

WM. CHAPPELL.

EXCOMMUNICATION OF QUEEN ELIZABETH (2<sup>nd</sup> S. ix. 44.)—Your correspondent J. R. asks, "What was the *diplomatic* effect, according to the public law of Europe, of the excommunication of Queen Elizabeth?" The following is an extract from Bossuet's *Defense de la Declaration du Clergé de France*, livre 4, ch. 23.

"The Bull of Paul III. against Henry VIII., and that of Pius V. against Elizabeth, were waste paper, despised by the heretics, and in truth by the Catholics. Treaties, alliances, commerce, everything, in a word, went on as before, and the Popes knew this would happen; still the Court of Rome, though aware of the inutility of their decrees, would publish them with a view of acquiring a chimerical title."

I am indebted for this information to the late Mr. Charles Butler's *Vindication of the Book of the Roman Catholic Church* against the Rev. George Townsend's *Accusations of History against the Church of Rome*.

J. F. W.

SIR GEORGE PAULE (2<sup>nd</sup> S. ix. 46.)—Though I cannot afford any direct answer to MR. SANSOM'S Query respecting Sir George Paule, "Knight Comptroller to his Grace's (Archbishop Whitgift) household," yet I wish to call his attention to an earlier edition of the Primate's life than the one mentioned as published in 1699. I have a copy of an edition of the work referred to, large 8vo., "printed in London by Thomas Snodham, 1612." As the Primate's death occurred in 1603, mine is probably the first edition. On the reverse of the title-page is a curious portrait of the archbishop.

C. LE POER KENNEDY.

St. Albans.

TREASURE OF SIMILIES (2<sup>nd</sup> S. ix. 80.)—The "sweete trefoile" must be the common melilot, *Trifolium officinale*, which, when dried, is exceedingly fragrant, as I can myself testify from experiment: much more so than when green. It retains also its fragrance; whereas while the plant is growing the scent will vary according to the circumstances of the weather: stronger, for instance, in a hot sunshine than in a cloudy and moist atmosphere. Of course its losing its scent "seven times a day and receiving it again" is to be understood largely. The allusion is evidently to Proverbs xxiv. 16., and is really a very pretty simile.

The "great castle gillofer" is, I suppose, the gilliflower, or wallflower, growing on old castle walls, *Cheiranthus fruticulosus*; it flowers, however, ordinarily in May and June, and not so early as March and April. What the writer means by *Marian's* violets I cannot discover, and suspect there is a misprint. Among the eight species of violets, I cannot find, either in modern or old-fashioned botanical works, a popular name such as *Marian*. There is *marsh* violet, *Viola palustris*; is it that? There is also *Dame's* violet, or *Queen's* violet, *Hesperis inodora*.

JOHN WILLIAMS.

Arno's Court.

OLD GRAVEYARDS IN IRELAND (2<sup>nd</sup> S. viii. 539.)—I feel pretty sure I can answer the inquiry of your correspondent GEORGE LLOYD, and in doing so correct some inaccuracies as to locality and expression in the inscription to which he refers, and which was probably copied from memory, and therefore imperfectly.

The epitaph to which he refers, which has often been noticed with surprise and animadversion, might be read a few years since; and if shame has not removed the impiety, may still be read on a slab inserted into the wall of the South Chapel in the city of Cork as follows:—

"Hic Jacet

Sargt Malone, A Merchant from France,

Who valued the Riches of this Life

As they secured him an interest in the next

And in 'The Lamb's Book of Life

Brought in Heaven A Debtor to Mercy,

And left the Ballance on the Table—

Your Querist may rely that the foregoing is not only "possible," but certain.

A. B. R.

Belmont.

ST. THOMAS CANTILUPE, BISHOP OF HEREFORD (2<sup>nd</sup> S. ix. 77.)—According to his history as related in Bollandus (*Acta Sanctorum*, tom. i. Oct. p. 539.), he was born at Hameldene, a few miles from High Wycombe, in the county of Bucks.

ΑΛΙΕΥΣ.

BOX CALLED "MICHAEL" (2<sup>nd</sup> S. ii. 351.)—MR. RILEY, alluding to the fact that in the north of England a large box is called a *michael*, and that a name for a large box is also *ark*, asks, is it possible that some punster might have given the name *michael* to the box or ark, because Michael is the Arch-angel (Ark-angel)? I apprehend the word *michael*, for a "large box," is corrupted from A.-S. *micel*, great. Arkwright = a maker of arks; Micklewright = a maker of michaels or mickles.

R. S. CHARNOCK.

Gray's Inn.

JOHN LLOYD (OR FLOYD), THE JESUIT (2<sup>nd</sup> S. ix. 13.)—Some farther account of the above, under the name of John Floyd, will be found in the Rev. Dr. Oliver's *Collections towards Illustrating the Biography of the Scotch, English, and*



*Irish Members of the Society of Jesus* (published by Dolman, London), page 94. By this it appears that Father Floyd was a very voluminous writer, and a list of twelve works, the produce of his pen, are given. In one of them,

"An Apology of the Holy See Apostolic's Proceeding for the Government of the Catholicicks of England during the Time of Persecution,"

he assumes the name of "Daniel of Jesus."

J. F. W.

**WALK YOUR CHALKS** (2<sup>nd</sup> S. ix. 63.) — One of the classical masters at — School, years and years ago, used to tell us, — in joke, doubtless, if your correspondent's suggestion be correct, — that this phrase had its origin in the slave-market at Rome, where slaves newly arrived from abroad had to stand with their feet *chalked* until some one bought and walked them off. Certainly the chalking of the feet is alluded to by Tibullus (ii. 3. 63.),

"Nota loquar; regnum ipse tenet, quem sæpe cõgit  
Barbara gypsatos ferre catasta pedes,"

and Ovid (*Amor.* i. 64.),

"Nec tu, si quis erit capitis mercede redemptus,  
Despice gypsati crimen inane pedis."

Also Pliny (*Hist.* xxxv. 17, 18.). J. EASTWOOD.

**JENNINGS FAMILY** (2<sup>nd</sup> S. ix. 65.) — The following extract from Faulkner's *History of Chelsea* may prove acceptable to Mr. Jennings

"H. C. Jennings was the only son of James Jennings, Esq., of Shiplake in the county of Oxford, and was born in 1781, O. S. He was descended from a very ancient and noble family, the Nevils, and was accustomed to reckon the celebrated Sarah Duchess of Marlborough among his progenitors." — Vol. i. p. 87.

In 1781, a Mr. Joseph Jennings, a dissenter of Fenchurch Street, was buried at Chelsea.

CHELSEGA.

**GEORGE GASCOIGNE** (2<sup>nd</sup> S. viii. 453.) — George Gascoigne, who was "in trouble in 1548," and "Gaston the lawyer," who had "an old wife in 1551" (2<sup>nd</sup> S. ix. 13.), could not possibly have been George Gascoigne the poet, who married late in life, and died, according to Southey, 7th Oct. 1577, "in middle age." *Gaston* and *Gastone* are said by Fuller to be two of eighteen variorum spellings of Gascoigne. If it were worth while for Mr. J. G. Nichols to search, I think that gentleman would find that Queen Mary's Knight of the Bath was Sir Henry, second son of Sir William Gascoigne of Gawthorpe, by the Lady Margaret Percy, his wife.

R. W. DIXON.

Seaton-Carew, co. Durham.

**MACAULAY FAMILY** (2<sup>nd</sup> S. ix. 44. 86.) — I think FITZGILBERT has fallen into error when he says that the Babingtons claim descent from Macaulays, as I am stating that the fir

took place on the marriage of the late Thomas Babington, Esq., M.P. for Leicestershire, with Miss Jean Macaulay. It is not, however, from their relationship with the Macaulays, ancient as this latter family may be, that the Babingtons claim to be one of the foremost names on the roll of England's untitled gentry. This ancient family consists now of two great branches, the Babingtons of Dethick, and the Babingtons of Rothley. Amongst the forty coats of noble and illustrious families which now decorate their ancestral shield are to be found those of Ward, Dethick, Annesley, Stafford, Beaumont, de Quincy, de Wact, Baliol, the old Earls of Chester, Alan Earl of Galloway, Morville, Engaine, and many others. In addition, the Babingtons of Rothley bear four crests, three badges, and have a right to supporters. Rothley Temple came into possession of the Babington family about the year 1500, and in due course descended to the present Mr. Babington, late of Rothley, by whom it was sold to his brother-in-law, the late Vice-Chancellor Sir James Parker, to whose son it now belongs. This branch of the Babington family also possesses a privilege which I believe to be unique. It is that at Trinity College, Cambridge, there is a set of rooms belonging to them, and except by the express permission of the head of the family for the time being, no one but a Babington can occupy them.

J. A. P.N.

Who was the author of *Rothley Temple, a Poem*, 8vo. (Cadell, 1815)?\* It is a legendary story of the time of Edward I., and is of interest at the moment, as it associates the names of Babington and Macaulay at that early period.

J. O.

**SAMUEL DANIEL** (2<sup>nd</sup> S. viii. 204.; ix. 90.) — My authority for stating that this poet was *not* a Somersetshire man born, is his epitaph. It occurs in a printing collection in three volumes octavo, which I saw in the British Museum, but the exact title of which I do not remember: —

"At Beckington, Somerset,

Samuel Daniel, Esq., whose calme and blessed Spirit needs no other Testimonie than y<sup>e</sup> works wh<sup>ch</sup> he left behinde him. He was borne at Wilmington in Wiltshire, nere y<sup>e</sup> plaine of Salisbury in y<sup>e</sup> yeare . . . and was buried at Beckington, in Somersetshire, y<sup>e</sup> 14<sup>th</sup> of October, 1619."

C. J. ROBINSON.

**MEDALS OF THE PRETENDER** (2<sup>nd</sup> S. ix. 60.) — Reading an article in your valuable paper headed "The Young Pretender in England," I am induced to give a description of two medals of that person selected from my series of medals (relating to the Pretenders), published in the *Numismatic Chronicle*, 1839. No. 1. Bust to the right of Charles Edward, and without drapery; legend, CAROLVS.

WALLIÆ. PRINCEPS. 1745. Reverse. Britannia standing near a rock on the seashore. In her right hand she holds a spear, her left rests on a shield; behind it a globe, in the distance are ships sailing towards her. Legend, AMOR. ET. SPES. The medal evidently was struck to commemorate the hope desired by his partisans.

No. 2. Bust of Prince Charles to the right, without drapery. Legend, REDEAT. MAGNVS. ILLE. GENIVS. BRITANNIA. Reverse. Britannia stands on the seashore watching the approach of ships. Legend, O. DIV. DESIDERATA. NAVIS.; in the exergue, LATAMNI. CIVIS, SEP. XXIII. MDCCLII. This would imply that the former hope had been realised, but we have no notice in history to warrant such a supposition. Perhaps some of your correspondents may kindly suggest the cause of the medal being struck at this period, 1752. W. D. Haggard. Windsor.

DONNELLAN LECTURES (2nd S. ix. 70.)—Permit me to make an addition to the list of the Donnellan Lecturers. The lecturer for 1858 was the Rev. James Wills, D.D., "An Estimate of the Antecedent Probability of Christianity and of its Doctrines." Now in the press, and nearly ready for publication. A CONSTANT READER.

JUDGES' COSTUME (2nd S. ix. 45.)—In answer to your correspondent's Queries, I would suggest that

1. *Linnen silk* is *lining silk*; "lining" (*lineatum*) being so called from the fact that linen was much used for that purpose; the cloth was to be lined with silk in the summer, and trimmed with budge (lambskin) in the winter.

2. "Colour *curt*" was probably "court colour;" crimson or scarlet, perhaps of a peculiar shade, as still worn exclusively by the domestics of the royal household.

3. *Tires of minever* were sets of fur (not silk) composed of a certain number of skins. The *tire* was identical with the *tymbre* or *senellio*, and consisted of a length of six or ten skins sewn together. In the *Assisa de Ponderibus et Mensuris*, § 205., *Stat. of the Realm*, the various readings are 10 and 40. From this word *tire* our present "tier" is derived.

4. As to "furs of silk," I can say nothing; but "tires of silk," I should take to be the correct reading.

For mention of "tymbres of furs," see the *Wardrobe Accounts for 1483*, *Antiq. Repert.* i. 29., *et passim*. HENRY T. RILEY.

THIS DAY EIGHT DAYS (2nd S. viii. 531.)—This expression is taken from the Romish Church, where the "octave" of a feast is mentioned. Thus All Saints being held the 1st November, its octave is the 8th of that month, and the 23rd April being St. George, its octave is the 30th of the same month. Our phrases "this day week," and "this

day se'nnight," are incorrect in terms; for Monday being the first day of the week, next Sunday is the seventh day, consequently it is the *eighth* from the preceding Sunday. So in music we have seven notes, but the first of the next series is required to make the *octave*, or eighth note.

T. J. BUCKTON.

Lichfield.

A GLOUCESTERSHIRE STORY (2nd S. ix. 93.)—PROVINCIALIS should have added to his narrative that the "story" was embodied in a humorous poem entitled "Chavenage," by the late Rev. R. W. Huntley, M. A., late Fellow of All Souls, and dedicated to the Warden and Fellows of that College.

This tale of the Cotswolds displays something of the religious and political feelings of the period during which the tale runs, though two other local traditions, under the heads of Hawkesbury Manor and Squire Matthew, are given in the same volume. An introduction precedes the poem. Lond. Burns, 1845. G.

### Miscellaneous.

#### NOTES ON BOOKS.

*Memoirs, Letters, and Speeches of Anthony Ashley Cooper, First Earl of Shaftesbury, Lord Chancellor; with other Papers illustrating his Life, from his Birth to the Restoration.* Edited by W. D. Christie, Esq., H.M. Envoy Extraordinary and Minister Plenipotentiary in Brazil. (Murray.)

Mr. Christie has here given to the world a volume well calculated to please readers of English history, and who desire to know the truth. Nearly eighteen years since he conceived the idea of writing a Life of the first Earl of Shaftesbury, and soon found how extensive were the inquiries, how careful must be the investigation, which such a subject demanded; and the present volume may be considered as a first instalment towards the publication of such a series of original documents as should at once clear the way, and prepare the public mind for the proposed Life. It contains, besides two fragments of autobiography, many other original documents from the collections of the present Lord Shaftesbury and of Lord Lovelace—the whole being illustrated with a series of notes, which add greatly to the value of the book, and prove that Mr. Christie possesses the zeal and intelligence requisite to do justice to the important biography which he has undertaken. Mr. Christie's defence of Shaftesbury from Lord Campbell's criticisms, is written in a frank and manly spirit, which Lord Campbell will we are sure be the first to admit.

*Shakspeare Papers* by William Maginn, LL.D. New edition. (Bentley.)

Dr. Maginn was a man of such vast intellectual powers that his criticism, when exercised upon works of the highest genius, was ever as loving as it was profound. No wonder then that we have in the series of *Essays* here collected, not only traces of his reverence for the genius of Shakspeare, but the clearest insight into many of the most subtle workings of Shakspeare's mind: so that the reader will rise from a perusal of each Essay, not only with a new and deeper sense of the beauties of the poet, but with that which it has been so long a

fashion to deny to Shakspeare's admirers in this country—the power of giving a reason for the faith which he has in him. The Essays here reprinted are nine in number, viz., I. Sir John Falstaff; II. Jaques; III. Romeo; IV. Midsummer's Night's Dream—Bottom the Weaver; V. His Ladies—Lady Macbeth; VI. Timon of Athens; VII. Polonius; VIII. Iago; IX. Hamlet. The work will be more acceptable to many from the pleasant and graphic sketch of Maginn by which it is preceded.

*Jahrbuch für Romanische und Englische Literatur unter besonderer Mitwirkung von Ferdinand Wolf, herausgegeben von Dr. Adolf Ebert. Band II. 1 und 2 Heft. (Dummler, Berlin.)*

We cannot do better, by way of recommending this periodical to our friends in England, than enumerate the contents of these two newly published parts. They are, *On Two Romances of Beroit de Sainte More*, by Pey; *Spanish Proverbs*, by De los Rios; *Jean de Conde's Dit du Magnificat*, by Tobler; *Contributions to the History of Romance Poetry*, by Liebrecht; *Virue's Life and Works*, by Munch; *The first Historical Romance in Spanish South America*, by Ferdinand Wolf; *on the Ossian Question*, by Dr. Heller. Each part contains in addition a number of reviews, as of Dyce's Shakspeare; Child and Aytoun's Ballads; Wright's Vocabularies; Coleridge's Glossarial Index; Lenient, *La Satire en France*, &c.

Mr. Collier has been even more prompt in his reply to Mr. Hamilton's pamphlet than we had anticipated. It was published in *The Athenaeum* of Saturday last.

The new Shakspearian Documents—of which we announced the discovery in last week's "N. & Q."—will, it is said, be published very shortly under the editorship of Mr. Staunton.

## BOOKS AND ODD VOLUMES

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## Notices to Correspondents.

We are compelled by want of space to postpone till next week many very important papers, several of our Notes on Books, and Answers to Correspondents.

ACHE: The line, "The child is father of the man," is from Wordsworth.

J. W. G. GUTH. The origin of the nursery rhyme "Little Jack Horner," has appeared in our 2nd S. iv. 156; v. 83.

VERNA. The same explanation of "a leading coach," has been suggested in our 2nd S. iii. 68, 199.

ERRATUM.—2nd S. ix. p. 134, col. i. l. 23. for "if it does satisfy" read "if it does not satisfy."

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## Notes.

## RICHARD THOMSON OF CLARE HALL.

Among the Fellows of Clare Hall noted for their profound knowledge of divinity in Nicholas Ferrar's undergraduate days, Bp. Turner names "Dutch Thomson, as we quote him still at Cambridge" (Ruggle's *Ignoramus*, ed. Hawkins, p. ix. n.). In a note on *Two Lives of Nicholas Ferrar* (Cambridge, 1855, 8vo., pp. 171, 172.), I collected a few notices of Thomson, but was not then aware of the high opinion which the greatest scholars of the age, the Scaligers and Casaubons, had expressed of his ripe scholarship.

The literary character of King James's translators (Thomson belonged to the Westminster class, to whom the early books of the Old Testament were assigned\*) cannot be unimportant to Englishmen. I have, therefore, gleaned some materials for a memoir of Thomson from the printed correspondence of the time, and shall be glad to learn more of him. As the whole number of Englishmen eminent for classical learning is very small, and this is, I believe, the first attempt to claim for Thomson a place amongst them, I have gone more into detail than the authors of *Athene Cantabrigienses* can afford to do, and must beg your permission to devote two or three papers to the subject.

\* Fuller's *Church History*, ed. Brewer, vol. v. p. 371.

Bishop Andrewes, writing to Is. Casaubon, Sept. 8, 1612, says (*Minor Works*, p. xlv.): —

"Thompsonus valet, et novum magistratum meditatur, in eoque totus est."

Mr. Bliss, in his note, refers to Casaubon's letters for a favourable character of Thomson.

In Casauboni *Epistola*, ed. Almelooven, Rotterdami, 1709, fol., the following are addressed to Thomson, or refer to him.

No. 12. p. 8., Geneva, Apr. 25, 1594. To Thomson. This letter implies a previous familiarity and correspondence, and speaks of Thomson's scholarship as on a level with the writer's. Casaubon offers assistance in an edition of Sextus Empiricus, acknowledges past services, and begs for a continuance of them: —

"Tu nihilominus æternum me tibi devinxisti; cujus amorem, fidem, et merita nunquam non prædicabo. Libros nondum accipi quos mitti a te tua epistola aiebat. . . . Quicquid mea causa impenderis, id cui refundi velis fac me certior: alioquin carebo hoc fructu amicitiae tue: tua enim opera non utar. . . . Ego nunc Arriani Dissertationes publice expono. . . . O Philosophum! O dignum tuo excellenti ingenio campum! quare si me audis, rape mihi hanc palmam dum adhuc in medio est posita. Offero tibi quicquid habuero, quod juvare te possit. Molierbar ipse aliquid: sed melius hoc onus in tuos valentissimos humeros incumbet. . . . Suetonium scis mihi esse ad manum: in eum si quid habes, quæso, adjuva. Procopii libellum, quem tam blande offers, si semel pellegero, remittam statim."

The Dousas, Vulcanius, Lectius, and Paulus Stephanus, also occur as friends of Thomson's. He seems to have been a favourite with the ladies: —

"Uxor, soror mea, et sororecula tua [who is this?] te ferunt oculis, et plurimum salvere jubent."

No. 13. p. 9. Geneva. Same day. To Scaliger.

"Literis nonnullorum (imprimis autem Thomsonis mei) intellexi, probari tibi nostra studia."

"Scripsi nuper ad me adolescens eruditissimus, et mihi charissimus, Richardus Thomson, se isthic telam nescio quam esse orsum," etc.

No. 16. p. 11. Geneva. Aug. 21, 1594. To Janus Dousa [Johan van der Does].

"Richardo [Thomsoni, *marg. note.*] nostro, quem ego adolescentem juxta cum oculis meis amo, quid factum sit, et in qua illum queram pro-eucha, ex te scire cupio: nam post ejus Stada perfectionem nihil mihi de eo comperit."

No. 17. p. 12. Geneva. Oct. 15, 1594. To Scaliger.

"Scribo etiam ad Thomsonem, studiosissimum mei virum, ut si quid poterit me hic adjuvet: eas quoque literas cures velim."

No. 29. p. 19. Geneva. May 19, 1595. To Scaliger.

"W[ottonus; i. e. Sir Hen. Wotton, for whom Casaubon had become surety — to his cost] satisfecit, meque ea molestia liberavit, in quam, ut vere scribis, conjecerat me *ἀκαρπες* mea facilitas. . . . Persuasus sum tuis maxime

literis effectum et Busenvallii, necnon opera Thomsonis nostri, ut hac sollicitudine liberarer."

No. 42. p. 26. Geneva. Oct. 8, 1595. To Jacques Bongars.

Thomson has written of Notes on Polybius by Lipsius. "Lipsius ergo Polybium edidit? per omnes Musas te oro et obtestor, inquire, investiga." The same Thomson sends greeting, and would have written, had he known Bongars's address.

No. 79. p. 45. Geneva. Aug. 26, 1596. To Thomson. Is rejoiced to hear that he proposes to travel into Italy: "Post tuum a nobis discessum paucos admodum [libros] e raris nactus sum: eos nempe quos vel tuus amor mihi dono misit vel gratia Bongarsii." Thomson's two last parcels of books had miscarried.

No. 104. p. 56. Geneva. Nov. 3, 1596. To Sir Henry Savile. And No. 105. p. 57. Geneva. Nov. 5, 1596. To William Camden.

Thomson had been with Casaubon, and assured him of the high regard in which he was held by Savile and Camden. He therefore makes bold to open a correspondence with them.

No. 113. p. 60. Montpellier. Jan. 1, 1597. To Thomson.

Has already announced his arrival to his brother and sister, who will have shown the letter to Thomson. Requests him to forward "Æschyleas schedas nostras," after making use of them. Is looking out anxiously for extracts from Servius, and any thing else which Thomson may be able to spare. Hopes that he has written to Scaliger.

"Nobilem tuum, vere nobilem Robertum [Sir Rob. Killegrew?] ego, uxor, liberi, tecum amantissime salutamus. Sororem meam his viduam cupio tibi esse, dum isthic eris, commendatam. Vale, vir mihi ex animi sententia dilecte et probate."

No. 115. p. 63. Montpellier. Feb. 17, 1597. To Thomson.

Aubrius Wechelanus demands notes on the New Testament. Thanks Thomson for writing to Scaliger in his behalf. Has heard from his sister of Thomson's continued kindness, and prays God to reward him for his tried friendship.

"Uxor et liberi te, et Robertum nobilem tuum quam officiosissime et peramanter salutant. . . . Vale, meum delictum, meus amor."

No. 122. p. 66. Montpellier. March 19, 1597. To Thomson.

Is impatient to hear from him, and to receive a Martial.

"Vale, ex animo et penitus dilecte Thomson. Uxor te, et nobilem tuum salutatur quam officiosissime."

No. 130. p. 71. Montpellier, March 29, 1597. To Isaia Colladon.

Excuses himself for not writing to Thomson.

"Et ipsi, et ejus comiti nobili plurimam a me salutem."

No. 157. p. 84. Montpellier. Dec. 27, 1597. To Scaliger.

Thomson has sent a short unpublished treatise, the *Mechanica* of Athenæus, requesting that it may be sent on to Scaliger.

"Mulum me doctissime Thomsoni debere fateor, qui eo munere me donaverit."

With a subsequent letter (No. 170. p. 90., Montpellier, Jan. 8, 1598) Casaubon sends the treasure, which he had greedily perused.

No. 213. p. 109. Paris. Sept. 20, 1600. To Thomson.

Sends a copy of his "Animadversiones," and begs for corrections. Hopes to see Thomson at Paris, and rejoices to hear that he proposes to write notes on Cicero's *Letters to Atticus*. Has received his notes on Polybius and Suetonius; had already some years before discussed a question propounded by him.

"Uxor et liberi plurimam tibi toto pectore salutem precantur."

No. 218. p. 112. Paris. Oct. 22, 1600. To Scaliger.

Thomson had thrown him into a transport of delight by the intelligence that the elder Scaliger's commentaries on the *De Historia Animalium* were in course of publication.

No. 264. p. 136. Paris. Jan. 13, 1602. To Thomson.

Excuses for not writing. Baudius is in Thomson's neighbourhood. Thanks for help about the *Letters to Atticus*. Sends an answer to Thomson's question, *De Navigationibus Indicis*. Hopes soon to answer Andrew Downes's Greek letter.

No. 266. Paris. Jan. 19, 1602. To the young brothers Labbé.

Thomson has written word that he has a MS. of Cicero's *Letters to Atticus* in their hands, on which he desires Casaubon's opinion. They are requested to send the MS.

No. 268. p. 139. Paris. Feb. 4, 1602. To Thomson.

Works in hand. Plagiarisms and abusiveness of Marcilius. Is engaged on the *Scriptores Historie Augustæ*, and wishes to learn the opinion of Thomson and other English scholars respecting the book. Sends the letter through Perottus, notwithstanding a report that he has left England, being doubtful whether Baudius is still there. Recommends Thomson to make the acquaintance of the new ambassador, that they may correspond through him.

No. 273. p. 141. Paris. March 20, 1602. To the Labbé.

Has received the MS. of the *Letters to Atticus*, and is disappointed on a cursory glance at them.

No. 283. p. 148. Paris. May 31, 1602. To Charles Labbé.

Encourages him to publish Zonaras' *Lexicon*. Thomson had

more than once held out hopes of its publication, will make to Labbé's request.

No. 328. p. 173. Paris. Jan. 22, 1603. To Charles Labbé.

Sends a letter of Thomson's, the bearer of which also brought Photius's *Lexicon*, which shall be forwarded by the first opportunity.

For nearly seven years no letter to Thomson, nor any allusion to him, can be found in the bulky volume of the *Epistola*. The next letter, however, proves that the correspondence had not been interrupted, at least not to such an extent as the great gap in the extant series might lead us at first sight to conclude.

No. 652. p. 339. Paris. Dec. 28, 1609. To Thomson.

Fears that Thomson will detect faults in his version of Polybius on farther acquaintance. Their friend Tomkys, who has spent some months in Paris, will testify how greatly he is distracted by religious controversy. He is aware of the danger of plain-speaking, but by God's help will not flinch. His principal adversary is Cardinal Perottus; with whom, from his position in the Royal Library, he is constantly brought into contact, "not without the orders of *Agamemnon*."

I propose to go through the remainder of Casaubon's letters and his *Ephemerides* in another communication. J. E. B. MAYOR.

St. John's College, Cambridge.

#### ANDERSON PAPERS.

The following is a copy of a paper found among Rev. John Anderson's MSS., being "No. VI." of "Anderson's Papers." The handwriting, not Mr. Anderson's, is bold and lawyer-like, and the paper was very possibly concocted between the reverend gentleman and some legal friend at Dumbarton, equally zealous for the royal cause and staunch in adherence to Argyll. It is endorsed in Mr. Anderson's handwriting: "Advertisement to have been put in y<sup>e</sup> *Western Intelligence* about y<sup>e</sup> solemnities at Dumbarton (*sic*) after y<sup>e</sup> victory of Dumblaine, 1715," better known as the "Shirra-muir," the finishing blow to the rebellion of '15: as, from the endorsement, it does not seem ever to have been published as intended in the newspapers of the day, as well as from the interest of the account itself, and in honour of the last toast to the 3 Ps—"Peace, Plenty, and Presbytery"—you may perhaps think it deserving of a place in the columns of "N. & Q." In this hope, I transcribe it at length:—

"Dumbarton, Novr. 14<sup>th</sup>, 1715. This day at noon we received the joyfull news of the victory obtained yesterday beyond Dumblane by his Majesties forces under the Command of his Grace the Duke of Argyll over the Rebels under the Command of the Earl of Mar. Thereupon the great guns of the Castle were discharged, the

Militia of the Shire was drawn out in the afternoon, and reviewed by their Colonell, the honourable Mr. John Campbell of Mamore, uncle to his grace the Duke of Argyll. In the Evening there were Bonfires, illuminations, and ringing of bells. The Magistrates of the town gave a handsome treat of wine at their Bonfire at the Cross to the Lieutenant, Deputs Justices of the peace, Officers of the Militia, and the other Gentlemen of the Shire, who were present; at which His Majesty's, the Prince's, Princess's, Duke of Argyll's, with all the other loyall healths, were drunk, each under a volley of small shot [ARMS I presume!] of a large detachment of the Militia, which gave a close fire as any regular forces could possibly have done; all which healths were concluded with one to Peace, Plenty, and Presbytry. Next morning, at nine of the clock, Mr. Anderson, the minister of the Town, assembled the Congregation in the Church, where before a very frequent [frequent, p.p. i.e. well-attended] meeting, not only of the parish, but of the above-mentioned gentry, he offered up Solemn praise and thanksgiving to God for the said victory.

"The keeping of this solemnity in the head town of the Shire had a good influence on the Country adjacent, particularly about the water of Enrick\*, where some Jacobits had sayed to put people into a Confusion by spreading false reports that the Duke of Argyll himself was dead in Battell, and his whole Army cut off to seven men; and tho' the Common people know very well how little faith is to be given to Jacobite news, q<sup>ch</sup> [which] in so many hundred instances they have found false, yet these reports put them into some Consternation, because they knew that the Army of the Rebels was well nigh thrice the number of the Duke's. However, the Keeping this Solemnity in the town, where they knew the best information was, undeceived the Country; so much the rather that in the midst of the Jollity at the Cross, there providentially came two Expresses, one upon the back of another, confirming the news of the victory."

On the same piece of paper which bears the foregoing, a large sheet of lawyer's post, without date, but doubtless of the same year and day, and unsigned, is the following legal memorandum, which brings us back to an *old volunteer period* of 1715 in Scotland, to be read by the new light of the volunteerage of 1860—pregnant as our movement is with all good for our country, and instilling a wholesome awe in every mind hereabouts, and respect for Britain in every council of Europe.

Rob. Semple, Heritor for Auchintullich, in y<sup>e</sup> [the] paroch [parish] of Lusses [Luss, Lochlomondsaid], was alowys willing to offer his proport<sup>n</sup> for a militiaman, according to the valuat<sup>n</sup> of y<sup>e</sup> [that] fraction, as he hath done for other lands wherein he was concerned, and not being received by Pluscarden, who furnishes the Standard, Intreats y<sup>e</sup> [that] his Quota may be received, and his land not poynded for 'de Silencie."

We wonder if Rob. Semple of Auchintullich, the unready, saved his lands from legal process; but our friend of 1715 vanishes into space, and makes no answer. If you will grant me space, I will conclude "Anderson's Papers" with a letter from J. Martin of Inverary, 5th Jan. 1716, giving

\* "The water of Enrick," is the river Endrick, which falls into Loch Lomond, at the lower or southern end of the Loch, on *Montrose's side* of Loch Lomond, hence Jacobite ground.

some information as to the state of the country at that period, and the quenching of the last brands of the great rebellion of 1715. C. D. LAMONT.  
Paris.

### PEPYS'S MANUSCRIPTS.

The underwritten list of MSS. were at one time in the possession of Samuel Pepys, Secretary to the Admiralty. By his will the library left at his decease was bequeathed to the University of Cambridge, to be placed in the colleges of Trinity or Magdalene, with a preference given to the latter. I would inquire if the collection as mentioned in this catalogue be preserved there intact, or were any of the volumes otherwise disposed of previous to the testator's death?

"Disquisitio de Origine Navigationis. Per Cl. Virum N. Vincentium."

"A Collection of y<sup>e</sup> most Antient Laws of England contained in y<sup>e</sup> Black Book of y<sup>e</sup> Admiralty. (Transcribed from the copy thereof in S<sup>r</sup> Rob. Cotton's library in old French, fol.)"

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"An historicall Report of y<sup>e</sup> principall Occurrences relating to y<sup>e</sup> Actions, Conduct, Expence, and Successes of y<sup>e</sup> Royal Navy of England in Peace and Warr at Home and Abroad, with its Trade, Discoveries and Plantacōns, from y<sup>e</sup> Reign of K. Hen. VIII. to that of K. James I., fol."

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"The originall Libro de Cargos of Barnabe de Pedroso, Proveedor of y<sup>e</sup> Spanish Armada, 1588, shewing the particular proportions of every species of provision and munition put on board each ship and vessell in that Armada, fol."

"Sir Fra<sup>s</sup> Drake his originall Pocket Tables and Charts, Pergam."

"Capt. Edward Fenton (another celebrated sea commander under Q. Eliz.), his Pocket-book of Naval Calculations, A.D. 1590."

"A Collection of Fermes, Accounts, Surveys, and Allowances of antient use in the Navy, fol."

"An Accurate Survey and Discourse of Milford Haven, being y<sup>e</sup> original Book presented to y<sup>e</sup> Lord Burleigh."

"A Report from a Commission of Enquiry held in the beginning of K. James y<sup>e</sup> 1<sup>st</sup> Reign into the then Abuses and Commissions in the Navy, with the Remedies proposed thereto, fol."

"The results of two other Inquisitions into y<sup>e</sup> State and Management of y<sup>e</sup> Navy, temp. Jac. I., fol."

"The originall of a Discourse written and dedicated to Prince Charles touching y<sup>e</sup> Decrease of Trade, by R. Kavill."

CL. HOPPER.

[Samuel Pepys died on May 26, 1703, and by his will gave his nephew, John Jackson, Esq., of Clapham, the use of his valuable library and collection of prints for his life, and directed that they should afterwards be removed to Magdalene College, Cambridge. Mr. Jackson died in March, 1722-3. The late Lord Braybrooke (Pepys's *Diary*, i. p. xxxvii. ed. 1854), says, "It seems odd that there should be no record of the exact time at which the books were transferred by the executors of Mr. Jackson to Magdalene College." The removal of the books did not take place till the year 1724, as we learn from the following announcement in *Parker's London News*, No. 887., July 21, 1724:—"The library of Samuel Pepys, Esq., Secretary of the Navy in the reign of King James the Second, and placed in the hands of Mr. Jackson of Clapham, deceased, is now reposit at Magdalen College in Cambridge, in a handsome gallery, fitted there to receive it. It is a very choice and numerous collection, consisting of 3000 volumes in most sciences and languages, containing several curious books and papers relating to navigation, Secretary Pepys desiring in his Will, that his library might be disposed of to some College in one of our universities, that it might be serviceable in the advancement of all kinds, but rather to Magdalene College than any other, as a grateful acknowledgment of his education therein." A large portion of original Pepys manuscripts, however, were ultimately lost to Magdalene College, never having passed into the hands of Mr. Jackson; but eventually Dr. Rawlinson fortunately obtained them, and they were included in the bequest of his books to the Bodleian library. They are comprised in about fifty volumes, and relate principally to naval affairs. A list of the more important articles will be found in "N. & Q." 2nd S. v. 142.—ED.]

### OLD SCOTCH GENTRY.

I have lately read Tytler's *Life of Sir Thomas Craig*, the eminent Scotch lawyer of James VI.'s time, including Sketches of other eminent Scotchmen, his contemporaries, published in 1823. Also a volume published in London, 1714, second edition, entitled *Memoirs concerning the Affairs of Scotland from Queen Ann's Accession to the Commencement of the Union*, a violent Jacobite production, by a Scotch Member of Parliament, but containing very graphic descriptions of most of the leading men in Scotland at that time. It appears from an introduction to have been published by the opposite party for the purpose of

exposing the designs and disloyalty of the Jacobites, and a French invasion which had misgiven.

Seeing in these works so many names of old Scotch commoners' families, and which have no place of fame in the books of peerage or baronetage, it has occurred to me that, by means of "N. & Q.," short notices of such families might be put on record, so as to form the groundwork for a book of old Scotch gentry, limiting the notices to families in possession of their estates prior to the Union, and not excluding families which have since fallen out of sight, provided they had previously been of old standing. Many of these families, though not ennobled or titled, were patriotic, and actively engaged in the political and religious contests of their country; and a record of them might easily be preserved, were their representatives to furnish short notices of them such as I have indicated, including their residences, arms, &c. &c. Many of them during the last 150 years have gone out of sight; some have been ennobled or made baronets by succession or through royal favour, such as Bailie of Mellerston, now Earl of Haddington. Still many remain with their old distinctive land titles, such as Dundas of Dundas; Campbell of Monzie; Crawford of Ardmillan; Blair of Blair; Forbes of Culloden, and a host of other such. No doubt vast numbers of them have disappeared by the alienation of their estates since the Union.

In the Scotch Acts published by Sir Thomas Murray of Glendook, Clerk of Register, from the commencement of the reign of James I. of Scotland, 1424 to 1681, there will be found a List of Commissioners of Supply in all the Scotch counties in 1667, containing the names of many of the landed gentlemen, peers, baronets, and commoners at that time.

Will any one inform me in what work I will best find the Scotch Acts of Parliament prior to 1424, and where those between 1681 and the Union?

SCOTUS.

#### "ULLORXA."

This strange word occurs in the following passage of *Timon of Athens*, Act III. Sc. 4. :—

"Go bid all my friends,  
Lucius, Lucullus, and Sempronius, *Ullorxa*, all.  
I'll once more feast the rascals."

As Steevens sagaciously observes, neither Rome nor Athens knew the word; and as we may safely say the same of England, the chances are that it is the coinage of the printer. Our business, then, is to try to find out the current coin which it has superseded, and not, like the 2nd Folio and Mr. Dyce, Alexander-like, cut the Gordian knot, by ejecting it from the text.

I think I have lately made it very probable that on one occasion "Th' ambitious" had, under

the printer's manipulation, become "Thank England's;" and surely then, in the hands of the same operator, "all o' them," "all of 'em," or "all on 'em"—might have been converted into *Ullorxa*: even the *ductus literarum*, on which Mr. Dyce lays such stress, applying to one half of the word. Read then:

Go bid all my friends,  
Lucius, Lucullus, and Sempronius, *all of 'em*, all.—  
I'll once more feast the rascals."

Does not this repetition of *all* give great additional strength to the passage, and harmonise well with Timon's mood?

There is another place in our wonderful poet where the Gordian knot is, at least by Mr. Collier, cut in a similar manner. In the Induction to *The Taming of the Shrew*, Sly says:

"No, not a denier. Go by S. Jeronimy,"—

where some say *S.* stands for *saint*, and others for *says*; while, as I said, Mr. Collier, sticking to his famous Folio, manfully exterminates it.

Now I, who am somewhat *serus studiorum* in these matters, cannot of course vie with the "learned Thebans" who for years and years have devoted their days and nights to the study of Shakspeare and his contemporaries; yet, to my simple apprehension, it has always appeared that *S.* stood quite naturally for *Signior*; more especially as the allusion is to the *Spanish Tragedy*; and that Sly's whole speech was as follows:—

"No, not a denier. Go by *Signior* Jeronimy.  
*Humph!* go to thy cold bed, and warm thee."

The "humph" I have added from *King Lear*, where the line is given in full. It seems wanted to express the drunken grunt of the tinker, and by pronouncing *warm* as a drawling dissyllable, we have a complete verse: for, as I may show on some future occasion, the whole of this play, like *Hamlet*, *All's Well*, and so many others, is in verse.

THOS. KEIGHTLEY.

#### Minor Notes.

DR. SAMUEL PARR. — David Love, in an unpublished letter to George Chalmers, dated Feb. 26, 1788, gives the following account of Dr. Parr's eccentricity:

"Your anecdote of Dr. Parr's examination and preaching is curious and laughable. Some years ago he was a curate and master of the Free School at Colchester. From Colchester he went to Norwich, where he was also master of the Free School. He has now a living, or livings, in the diocese of Bath, to which he was presented by one of his Norwich pupils. I am told he is an everlasting talker, and smokes tobacco morning, noon, and night. Once at a visitation dinner in Colchester, he had the impudence to call for his pipe; but Dr. Hamilton, the archdeacon, told him there

were other rooms in the house where he might enjoy himself without annoying others. Of a piece with this was his behaviour among some of his old acquaintances in Colchester, at a literary club, with whom he passed an evening, as he went to take possession of his living. Knowing the temper of the man, a pipe and bottle (contrary to the law of the club) were placed on the table, and he did ample justice to both; for he smoked and drank the whole night, and talked so incessantly that Dr. Forster, who is president, and in common assumes the airs of a dictator at the club, sat silent like one who had lost the use of his tongue."

J. Y.

#### THE COIF. —

"Sir H. Spelman in son libr. 174. dit que l'inception de wearing del Coyfes per le Justices fuit quant Friers fueront Justices, a coverer lour bald pates.—Verb. Coyfa, 2 Edw. III. 36. (b), 4 Edw. III. 31., 29 Edw. III. 12."

This passage occurs as a note at p. 301. (b) of Lord Chief Justice Dyer's report of the Wager of Battle in Paramour's case in the Court of Common Pleas in Trin. Term, 13 Eliz., over which trial Lord Chief Justice Dyer and the Judges Weston and Harper (Mr. Justice Webbe being absent from illness) presided.

This passage does not occur in the edition of 1585, but is one of the notes to the edition of 1688, which in the preface are stated to have been "collected by the care and industry of five or six of the most eminent and learned lawyers that this last age hath bred."

F. A. CARRINGTON.

Ogbourne St. George.

**BAPTISMAL NAMES.** — Looking over an old parochial register in the Brit. Museum collections, I made a note of some rather peculiar Christian names: —

"1587. Obediencia Cruttenden.

1591. Fearnot (a daur.) Hepden.

1605. Goodgift (a daur.) Noake; Faint-not Noakes; Thankful (a son) Hepden.

1607. Godward Fremans.

1639. Thunder (a son) Gouldsmith, son of Hy and Margt G—."

I have marked in some instances wherein the person was male or female, as it would be impossible almost to have divined the sex from the appellation. This list might have been very much extended, but the above will suffice as specimens. Unfortunately my memorandum is wanting in the name of the parish from whence I made the extracts.

ITHURIEL.

**THE REV. CHRISTOPHER LOVE.** — Several inquiries have been made in your valuable work respecting the family of the Rev. Christopher Love, who was beheaded about the middle of the seventeenth century. I have before me a copy of a work entitled, *The Combate between the Flesh and Spirit*, &c., published in 1654, "*being the Summe and Substance of 27 Sermons preached, &c.*," "by

*Mr. Christopher Love, &c.*" This work contains a dedication from the pen of *William Taylor*, part of which I here transcribe: —

"To the Right worshipful, my worthy friends, *Mr. Edward Bradshaw*, Major of the City of Chester; and *Mrs. Mary Bradshaw*, his wife.

"Right Worshipful and Honoured friends" . . . (after some preliminary remarks, the following appears) . . . "But indeed, the reason of this dedication (besides the publick expression of my respect to you both) is the consideration of that special interest you both have to anything of *Master Loves*. Your interest, Sir, is undoubted to this Treatise, as having married his widow, whereby God hath made the *solitary to dwell*, and *rest in the house of her husband*, and hath caused a mournful widow to *forget her sorrows*. And your right (dear Mistress *Bradshaw*) is very great to the works of this worthy man, as having had the honor for several yeeres to be the wife of this eminent servant and Ambassadour of *Jesus Christ*."

Now, although from the dedication referred to, it would appear that Mr. Love's widow married Mr. E. Bradshaw, yet it does not clearly appear whether or not Mr. Love left any children. The above, however, might possibly furnish a clue to inquirers.

Can any of your readers furnish information as to who the said Mr. E. Bradshaw, Major, &c., was? And of what family of Bradshaw he was connected with?

B. L.

P. S. Query, is the word *Major* above to be reckoned synonymous with *Mayor*? \*

**THE FIRST REPORTERS.** — As reporting is now a scientific profession, the following Note may prove of interest to "gentlemen of the fourth estate." Few of the learned professions can boast such an ancient and noble origin. In *O'Halaran's History of Ireland*, published at Limerick in 1778,

ii. p. 61., is the following curious entry: — Bille, a Milesian king of a portion of Spain, had a son named Gollamb, who "solicited his father's permission to assist their Phœnician ancestors, then greatly distressed by continental wars," and having gained his consent the passage goes on thus: —

"With a well-appointed fleet of thirty ships and a select number of intrepid warriors, he weighed anchor from the harbour of Corunna for Syria. It appears that war was not the sole business of this equipment; for in this fleet were embarked twelve youths of uncommon learning and abilities, who were directed to make remarks on whatever they found new, either in astronomy, navigation, arts, sciences, and manufactures. They were to communicate their remarks and discoveries to each other, and keep an exact account of whatever was worthy of notice. This took place in the year of the world 2650." (O'Halaran quotes the *Annals* for this.)

It is quite clear that those "twelve noble youths" were *reporters*, and it is curious enough that when a few of the London or provincial reporters attend in the country, at meetings or on other busi-

[\* Mayor was anciently spelt Maior, or Major.—ED.]

ness, they do what those "noble youths" were commanded to do, namely, "communicate their remarks" and information to each other. Reporting, therefore, according to the above, must be over 3200 years old as a profession. What will our friends in the "gallery of the House" say to this? I know a few of the latter, and would back them as "short-hand writers" against the dozen of noble youths who sailed with Gollamh from Corunna! The passage is worth a Note, at all events. The same subject is alluded to again at p. 90.

S. REDMOND.

Liverpool.

N.B. Our expeditions to the Crimea, India, and China were accompanied by reporters, like the above.

**DOCK AND CUSTOM-HOUSE BUSINESS.**—Among the many useful "Handy Books" on various subjects which are daily issuing from the press, do any of them treat on the above intricate duties? The first question generally put by a merchant to a clerk seeking an engagement is, "Do you understand dock and custom-house business?" which not one clerk in a hundred does. If a little work on the above subject was written in a clear and intelligible manner it could not fail to be remunerative to the author, and at the same time it would prove the "open sesame" to many a young man to a good situation.

GRESHAM.

### Queries.

#### GEORGE FOX'S WILL.

Having had occasion to read the several Essays recently published relative to the "Decay of Quakerism" in this country, I was also led to peruse Mrs. Green's *Domestic Narrative*, printed in 1852, as "illustrating the peculiar doctrines held by the disciples of George Fox." This is in more senses than one a remarkable book; but my present object is neither to discuss its character nor to remark on the sentiments of those leading authorities of the "Society of Friends" which are adduced in the work, whether as part of the *Narrative*, or as documentary appendices. I confine myself to what appears to me a curious and puzzling literary question: in pp. 171-5., vol. ii., we have what purports to be a copy of "George Fox's last will and testament, written with his own hand, and now to be seen at the Prerogative Office."

Now the form, the matter, and especially the cæcography, of this document are so extraordinary that I cannot but suspect some mistake; and would fain hope that some truth-loving metropolitan reader of "N. & Q." will take the trouble to call at the office named, see the instrument in question, and frankly report upon it. There may be, and most likely is, some such

paper as the one alluded to; but, in the first place, is it properly speaking a "will?" And, in the next place, is it really in the handwriting of the founder of Quakerism, from the whole of whose works, published in his lifetime, it so essentially differs? It has indeed been stated on good authority that the latter, on passing into print, underwent revision by competent literate "Friends." Be it so. It seems difficult to imagine that even the merest substratum of the plain, vigorous, and varied matter of "the Journal" and other books bearing the name of Fox, could ever have existed in the crude and clumsy style of this so-called "will." Apart from this startling discrepancy, there are some *prima facie* features suggestive of doubt. "The original is in black-letter," says Mrs. Green. What does this mean?—that such was George Fox's ordinary autograph? or that he used some peculiar character of writing on this occasion? Either alternative seems very unlikely. Again, she says, "the will was proved by George Whitehead." This may have been so; but no such name—nor indeed any executorial appointment—appears in the printed document. But, supposing this mass of misshapen sentences, in its vile spelling, to exist in any writing, and the appended initials to be really those of the stout-hearted man "in the leather breeches,"—the Cromwell of the Puritans!—is it not more likely to have been written by some illiterate servant, at the interrupted dictation of his master, when the latter was in extreme feebleness of mind and body? And is not this notion countenanced by the closing indorsement, "For G. F. to be layed in the truncke at W. M. the 8 mo. 1688?" On several accounts I think this "will" is a "curiosity" of literature of sufficient interest to justify examination and verification by some candid and competent individual, whose report may perhaps be allowed a place in "N. & Q."

D.

**JESUIT EPIGRAM ON CHURCH OF ENGLAND TEMP. CAR. I.**—On p. 30. of *Plainspoken's Letters to Dr. Dodge* (justly commended in the Notes on Books, p. 134.), allusion is made to the "sneering epigram of the Jesuits, asking what was to become of a Church whose head was cut off?" and which was handed about at the time of the Great Rebellion. Where can I find this epigram?

ACHE.

**FITZWILLIAM FAMILY, OF MERION.**—Being engaged at present in collecting materials respecting the noble family of Fitzwilliam, of Merion, in the county of Dublin (now represented by the Right Hon. Sidney Herbert, M.P.) I shall feel very much obliged to any correspondent of "N. & Q." for references to sources of information. Of course I am aware of what is given in Arch-



dall's *Lodge's Peerage of Ireland*, vol. iv.; Playfair's *British Family Antiquity*, vol. v.; Burke's *Extinct and Dormant Peerage* (1846), and other similar publications; but, as was lately remarked, "more might well be in print respecting the Fitzwilliams of Merrion." ABHBA.

**FISHER FAMILY.**—Where can I find the pedigree of Thomas Fisher, of Acton, Middlesex, Esq., who married in 1755 Margaret, sister of Lord Pigot, and whose second daughter married, in 1787, Francis, late Earl of Kilmorey. PRONESSOS.

#### IRISH KINGS KNIGHTED. —

"When Richard the 2<sup>nd</sup>, in 1395, made a royal tour to Ireland, he was met in Dublin by the four provincial Kings, whom he intended Knighting; but they declined this compliment, each having received that honour from his father at 7 years old." — Selden's *Titles of Honour*.

Who were the four Kings, and where did they reside? Were there acknowledged Kings of Ireland after the conquest by Henry II.?

S. REDMOND.

Liverpool.

**GEO. MIDDLETON'S MS.**—There is a translation in Latin Iambics of the Cassandra [Alexandra] of Lycophron, by George Middleton (Brit. Museum Addit. MS. 840.). What is the date of this translation, and who was the author? \* Z.

**PEERS SERVING AS MAYORS.**—In Baines's *History of Liverpool*, the following noblemen are stated to have served the office of mayor of Liverpool in the period from 1356 to 1843, viz.:—

- "1585. Frederick Lord Strange.
- 1603. William, Earl of Derby.
- 1625. Lord Strange.
- 1666. Charles, Earl of Derby.
- 1667. Thomas Viscount Colchester.
- 1668. William, Lord Strange.
- 1677. William, Earl of Derby.
- 1707. James, Earl of Derby.
- 1734. James, Earl of Derby."

I should like to know whether any other instances exist in which peers have been elected to hold the office of mayor of a borough or city? and if not, why the custom was confined to Liverpool? ALGERNON BRENT.

**BURROWS FAMILY.**—Wanted information respecting the family of Burrows or Burrowes, who were staunch followers of Charles II., and about him at the time he was concealed in the oak: hence the tree upon their arms. S. M. S.

**GEORGE ADAMS, M.A.**, was author of, 1st, *Sermons*, &c., 8vo., 1752; 2nd, *Systems of Divinity, Ecclesiastical History, and Morality*, &c., 8vo., 1768. Was he of St. John's College, Cambridge? Z.

**FLETCHER FAMILY.**—Is it the case, as commonly reported, that the ancestor of the Fletcher family came over with William the Conqueror, and was an archer in his band? hence the *arrow* in their arms. Where can information on the various wide-spread and numerous families of this name be obtained? S. M. S.

**MAJOR ROGERS.**—Wanted particulars regarding Major R. Rogers, author of "*Journals*, containing an account of the several excursions he made, under the Generals who commanded, on the Continent of America, during the late War," 1755—1765, 8vo., London: *A Concise Account of North America*, &c., 1765, 8vo. The author, I think, was a native of Ireland. Z.

**FIELD FAMILY.**—Wanted information respecting the Fields, of whom I have heard that their names are mentioned in early history, and am informed that the date of the original grant of arms is so early that the document or record must have been destroyed in the fire of London, when the Heraldic Office and its contents, with few exceptions, were destroyed. S. M. S.

**FYE BRIDGE, NORWICH.**—Blomesfield says, at p. 822. of his *History of Norwich*, ed. 1745:—

"Fybridge Bridge, or Fyve Bridge as it is antiently called, took its name on account of its being the fifth principal bridge over the river at that time."

May I inquire if any ancient instance of its being written *Fyvebridge* be known? The testament of Richard\* Wellys "leprosus," dated 12 Nov. 1466, and proved 14 Jan. in the same year, after the usual pious bequest of his soul, reads as follows:—

"Corpus q3 meu sepeliend' in Cimit'io Omi Stof de fitzbriggate in Civitate Norwici."

This is the only instance of *Fitzbriggate* that I have met with. I have been at some trouble in searching for examples, but have been far from successful. In all the documents to which I have had an opportunity of referring (and of which the first Institution Book of the Diocese, commencing in 1290, is the earliest) it is written "Fybriggor," "Fibrig." I am inclined to think that Fybridge is a corruption of Fitzbridge, and should be glad of anything tending to confirm or explode that theory. EXTRANEUS.

**HÜTTNER'S AUTOGRAPHS.**—In "N. & Q." Dec. 2, 1854, was advertised "A Catalogue of a splendid Collection of Autographs belonging to the late Mr. Hüttner of Leipsic, &c. may be had of Mr. Nutt," &c. I wrote for and procured the above, which was a very interesting biographical dictionary upon a very small scale, but unfortunately only extended to one-half of the alphabet, and I cannot

\* Consis, Reg<sup>r</sup> Jekkys, fo. 78., Norwich Court of Probate.

[\* This MS. seems to be about the time of Charles I., 1635. The translation is dedicated to the Bishop of Winchester.—ED.]

learn when or where the remainder of the collection was sold, or indeed whether it ever was sold at all. If it has been sold, I should be glad to know whether the Catalogue is to be procured anywhere, and at what price? N. J. A.

JOHN FARRINGTON. — I have in my possession a quarto MS. entitled "Critical and Moral Dissertations on divers Passages of Scripture, collected and translated from Foreign Journals. By John Farrington of Clapham, aged 76, 1756. Vol. i." I wish to know who was this John Farrington\*; and also if any collector happens to have among his MSS. the other volume or volumes of this work. ITHURIEL.

PIG-TAILS AND POWDER. — When were pig-tails abolished in the army and navy? Was there any "official" in *The Gazette* announcing the same? When was hair-powder discontinued in the army? If any of your old readers will jog their memories and answer these questions they will much oblige CENTURION.

THE LADY'S AND GENTLEMAN'S SKULLS. — In an old manuscript book, eighty years old, containing scraps of poetry, unfortunately without references, I find two pieces of twenty-six lines each, one headed

*'The Lady's Skull.*

'Blush not, ye fair, to own me — but be wise,  
Nor turn from sad Mortality your eyes," &c.

The other

*"The Gentleman's Skull.*

"Why start? the case is yours, or will be soon;  
Some years perhaps — perhaps another moon," &c.

I should be exceedingly glad to know the name of the author, or the source from which they were taken. Perhaps a magazine of the period.

J. H. W.

BISHOP GIBSON'S WIFE. — Can any of your readers inform me what was the maiden name of the wife of Edmund Gibson, Bishop of London? Her sister, I believe, was a Mrs. Bettesworth, wife of the Dean of Arches, which may afford an additional clue. AULIOS.

TRINITY CORPORATION. — Wanted some account of this institution at Deptford, either through "N. & Q.," or direct to A. J. DUNKIN. Dartford, Kent.

BRIGHTON PAVILION. — I have a series of carefully-executed outline etchings of interior views of apartments in the Brighton Pavilion, as they existed in the time of George IV. Size of the prints twelve inches by nine. What work did these illustrate? and were the plates left in this outline state or subsequently tinted? W. W.

[\* John Farrington, merchant, died at Clapham, on 16th May, 1760, aged eighty.—ED.]

### Queries with Answers.

GRUB STREET. — When did Grub Street first acquire its literary notoriety? I find it alluded to in 1672. B. H. C.

[The earlier denizens of this renowned literary locality appear to have been more usefully employed than some of their degenerate successors. Here, before the discovery of printing, lived those ingenious persons, called text-writers, who wrote all sorts of books then in use, namely, A. B. C. with the Paternoster, Ave, Crede, Grace, &c., and retailed by stationers at the corners of streets. It was in Grub Street that John Foxe the martyrologist wrote his *Acts and Monuments*. Here too resided honest John Speed, tailor and historian, the father of twelve sons and six daughters; and here too lived that bibliographical worthy Master Richard Smith, whose amusing *Obituary* was edited by Sir Henry Ellis for the Camden Society—"a person," says Antony Wood, "infinitely curious in, and inquisitive after books." From this renowned and philosophic spot, celebrated as the Lyceum or the Academic Grove, issued many of the earliest of our English lyrics, and most of our miniature histories, the tendency of which was to elevate and surprise the people. This favoured avenue gave birth to those flying-sheets and volatile pages dispersed by such characters as Shakespeare's Autolycus, who does not more truly represent an individual, than a species common in ancient times. Of course we of the present day complacently congratulate ourselves on the march of intellect; but let us not, at the same time, despise those early Grubean sages, who first published for the edification of their brethren those ingenious and youth-inspiring works, *Jack the Giant Killer*, *Reynard the Fox*, *the Wise Men of Gotham*, *Tom Hicathrift*, and a hundred others. It is true that Swift, in later times, favoured us with some homely "Advice to the Grub Street Verse Writers;" but it has been significantly hinted that the witty Dean is under more obligation to these renowned worthies than the world is probably aware of; for had it not been for the *Giant Killer* and *Tom Thumb*, it is believed we should never have heard either of the Brobdignagians or Lilliputians.

During the Commonwealth era a larger number than usual of seditious and libellous pamphlets and papers, tending to exasperate the people, and increase the confusion in which the nation was involved, were surreptitiously printed. The authors of them were, for the most part, men whose indigent circumstances compelled them to live in the most obscure parts of the town. Grub Street, then abounding with mean and old houses let out in lodgings, afforded a fitting retreat for persons of this description. In ridicule of the host of bad writers which subsequently infested this republic of letters, the term was first used by Andrew Marvell in his witty and sarcastic work, *The Rehearsal Transposed*, 1672:

"He, honest man, was deep gone in Grub Street and polemical divinity."

"Oh, these are your Nonconformist tricks; oh, you have learnt this of the Puritans in Grub Street."

Swift, as is well known, was delighted with this local appellation, e. g. "I have this morning sent out another pure *Grub*."—"Grub Street has but ten days to run, then an Act of Parliament takes place that ruins it, by taxing every sheet a halfpenny."—"Do you know that *Grub Street* is dead and gone, last week? No more ghosts or murders now for love or money."—*Journal*, to Stella, July 9, 1712, *et passim*.

About 1830, the name of Grub Street was changed into that of Milton Street, not after the great poet (says Elmes), as some have asserted, but from a respectable

builder so called, who purchased the whole street on a repairing lease.]

**SAINT UNCUMBER.** — At p. 116., vol. v. of *Norfolk Archaeology* is printed an inventory of the plate, bells, goods, vestments, and ornaments remaining in the church of S. Peter de Parmentergate, Norwich, on Feb. 15th, in the 2nd year of Edw. VI. Towards the end are these two items:

- "Item. Two of *maide Uncumbres* best cotes, and an orfres of green damaske - - - xvjd  
 "Item. A cote of *Maide Uncumber* of redde silk, and an ohle clothe of oure Lady - - - xivd."

In the testament and last will of John Hyrynge\*, dated and proved in 1504, among bequests to certain lights in the church of S. Giles, Norwich, is the following: —

- "Item. To seynt vncumber light - - - xijd."

Who was Saint Uncumber, V.? **EXTRANEUS.**

[Concerning St. Uncumber, whose votaries propitiated her by an offering of oats, and who helped married women to get rid of troublesome husbands, some information will be found in "N. & Q." 1<sup>st</sup> S. ii. 381. and iii. 404. *Uncumber*, as it will be seen presently, does not appear to have been originally a proper name, but an old form of our more modern verb *disencumber*, so as to intimate the good offices of the Saint in disencumbering wives of their husbands.

The question which now remains to be decided, is whether St. Uncumber was the French saint Rhadegund, or the Portuguese (Gothic?) *Wylgeforte*. Both have a claim, on the ground of their private history. For Rhadegund abandoned her royal husband to live in a cloister; and *Wylgeforte* escaped a highly uncanonical suitor who on account of her beauty insisted on making her his wife, by the sudden growth of a large and very ugly beard, which in a single night attained maturity on her chin, and of course put an end to the courtship.

"Namque viro ut propriis facta est barbata Virago,  
 Cœpit ab impuro tutior esse viro."

Sautel. *Annus Sacer Poeticus*, xx. Jul.

(Were it not, however, for the subsequent changes of race in the Spanish Peninsula, one would almost wonder how a woman's having a beard should have hindered her having a husband.)

The often offerings made to St. Uncumber seem rather to connect her with St. Rhadegund. For once, when St. Rhadegund was closely pursued, she escaped by aid of a crop of oats, which very opportunely sprang up and concealed her. Besides this, it is recorded that, as part of her monastic mortifications, she ate barley-bread, some say rye (*sigalatium*, *Act. Sanct.* 13<sup>th</sup> Aug. p. 72, marg.). Hence, also, it may have been presumed that she would not view with disfavour an offering of oats.

But the name, on the other hand, St. *Uncumber*, points rather to St. *Wylgeforte* or *Wilgefortis*. This V. and M. (but not properly S., for it does not appear that she was ever canonised) bore also, in the Netherlands, the name of *Ontkommer* ("bey denen Niederländen Ontkommeren genant," *Zeidler*), which is only *Uncumber* in a different form. Kommer, trouble, literally *cumber*. Ontkommer, *uncumber* or *disencumber*. "Ontkommeren . . . Van kommer, dat is angst en hartzeer, bevrijden." *Weiland's Nederduitsch Woordenboek*. (See also many additional particulars respecting this much-controverted

V. and M., and respecting her name, in *Act. Sanct.* 20 July, pp. 49-70.)

St. *Wylgeforte* also bore in Latin the name of *Liberata*, between which and *Ontkommer* or *Uncumber* there seems to be a mutual reference. *Uncumber*, she who un-cumbered afflicted wives by disencumbering them of their husbands. *Liberata*, she who herself escaped a husband by the sudden phenomenon on her chin.

Perhaps those oats, which sprang up and concealed St. Rhadegund, were *bearded* oats. In that case St. Rhadegund's oats and St. *Wylgeforte*'s beard may have been different versions of the same tradition: quite an euthanasia, we think, of the discussion about St. Uncumber.]

**TER-SANCTUS.** — Can any of your correspondents tell me why the use of the Ter-sanctus was the cause of a civil war A.D. 508, and in what country did that war take place?

**ALEX. BURNETT.**

[The disturbances referred to by our correspondent were probably those which occurred at Constantinople, but they appear to have come to a head A.D. 511, not 508, though the storm was already brewing at a much earlier date. Peter the Fuller (Pietro Fullone) had presumed to annex to the "Thrice Holy" a clause which was supposed to derogate from its orthodoxy (about A.D. 463. Cf. Moroni, on "Trisagio"). Hence the tumult at Constantinople, A.D. 511. ("Tumultuatum Constantinop. ob additionem Trisagio factum." See Pagius on *Baronius*.) "The Monophysite monks in the church of the Archangel within the palace broke out after the 'Thrice Holy,' with the burthen added at Antioch by Peter the Fuller, 'who wast crucified for us.' The orthodox monks, backed by the rabble of Constantinople, endeavoured to expel them from the church; they were not content with hurling curses at each other; sticks and stones began their work. There was a wild, fierce fray." &c. — Milman, *Hist. of Christianity*, 1854, vol. i. p. 243-4.]

**ROMAN MILITARY OATH.** — What was the Roman military oath from about A.D. 1 to the reign of Constantine? How often was it renewed? And particularly whether the oaths imposed upon the centurions and common soldiers of the legions in Palestine and the provinces required adherence to the idolatrous religion of the State? **R. M. O.**

[Of all Roman oaths the military (*sacramentum*) was the most sacred. It was taken upon the ensigns (*signa militaria*). Livy says (xxii. 38.), until the year 216 B.C. the military oath was only *sacramentum*, i. e. the soldiers took it voluntarily, and promised (with imprecations) that they would not desert from the army, and not leave the ranks unless to fight against the enemy or to save a Roman citizen. But in the year 216 B.C. the soldiers were compelled by the tribunes to take the oath, which the tribunes put to them, that they would meet at the command of the consuls, and not leave the standards without their orders, so that in this case the military oath became a *jusjurandum*. But Livy here forgets that long before that time he has represented (iii. 20.) the soldiers taking the same *jusjurandum*. In the time of the empire (according to Dionysius, xi. 43.) a clause was added to the military oath, in which the soldiers declared that they would consider the safety of the emperor more important than anything else, and that they loved neither themselves nor their children more than their sovereign. The oath was renewed each time that the soldier enlisted for a campaign. On the military oath in general conf. Brissouius, *De Formul.*, iv. c. 1—6.; Dionysius, vi. 23., and Gellius, xvi. 4.]

\* *Cousis. Regr. Rix*, fol. 77. Norwich Court of Probate.

**GREEK MS. PLAY.**—In the British Museum (Addit. MS. 4458. art. 19.) there is a Greek play having the date 1723. Is anything known regarding the author? Z

[This turns out to be only a small opening fragment of a Greek play, and professedly a translation from the English. There is much erasure and interlineation, and parts are rewritten and again corrected. The title runs thus:

“Φιλογάφυρος | Κωμωδία | Εκ βριταννικῆς | γλώττης μεταφρασθεῖσα. | παρὰ Ἰωαννου Ἰωνα: | ἐτεῖ σωτηρίῳ 1723 μηνὸς οκτωβρίου α΄.

As *Φιλογάφυρος* is not a classical, nor, as far as we can find, a mediæval word, its meaning seems open to conjecture. As here used for a title we are disposed to render it, the *Macaroni*. With this accords the opening of Act I.:—

“Δράματος τοῦ πρώτου σκηνῇ ἢ πρώτῃ. Οἶκημα στολῆς. Τράπεζα σὺν ἐπικαλύμματι ἱμάτια ἐνδον ἔτοιμα.”

Perhaps, however, we are to understand an *Old Beau*:—

“Ὅς σκαῖον καὶ ἀνδρες, ὧ θεοί, ἑρωτικῶς γράφειν δέλτους, ἐκπιπτοῦσιν τῆς ὁρμῆς καὶ τοῦ τοῦνον οὐκ ἐστὶ οὗτος.”

If this fragment of a Greek play be really a translation from the English, one would wish to discover the original English drama. We find nothing nearer than a comedy by R. Hitchcock (entitled *The Macaroni*, but bearing the later date 1773), which has a somewhat similar commencement:—“Act I. Scene, a Dressing-Room in EPIGENE’S House. EPIGENE discovered sitting before a Glass.” This is no very close coincidence, and, after all, may be merely accidental. Still, however, we think it not impossible that the *Φιλογάφυρος* and *The Macaroni* may have derived their origin from some common source. The Greek fragment is accompanied with some other translations from the English, and is followed by an amusing Greek letter, apologising for not keeping an appointment in consequence of an invitation to dinner. This letter, unfortunately, does not bear the name of the writer, the whole subscription being ἔρρωσο. Οἶδας τὸν σὸν.]

“THE FEMALE VOLUNTEER.”—The Rev. L. H. Halloran, a chaplain in the Navy, published a drama with this title in 1801. Who are the *dramatis personæ*? Z.

[Sir George Liberal, a Devonshire baronet. Lieut. Minden, a loyal half-pay officer. Capt. Cavi, a democratic half-pay officer. Henry Pensive, ensign of the corps. Frank Faithful, his valet. Erasmus Syntax, an Irish schoolmaster. Ned Brace, a sailor with a wooden leg. Clod, a farmer and volunteer. Emma, daughter of Sir Geo. Liberal, in love with Hen. Pensive. Jeanette, the Female Volunteer, betrothed to Frank Faithful. Volunteers, &c. The scene lies on the Devonshire coast.]

### Replies.

#### THE DE HUNGERFORD INSCRIPTION AND ITS INDULGENCES.

(2<sup>nd</sup> S. ix. 49.)

Of our old English inscribed stones few have about them more interest than the one now under notice, affording as it does several valuable hints for the antiquary and liturgical student. Though Mr. Gough Nichols has succeeded in mending its text as given by others, I suspect his own is

not without some little speck, for, to my thinking, instead of “noun,” as he has it, we ought to read “noun.” My present object, however, is to show the value of this inscription for illustrating some ritual usages once followed throughout this land in olden times.

The very asking of prayers in behalf of Sir Robert “so long as he shall live,” yields, by itself, the strongest proof that the same De Hungerford had it put up during his own lifetime. That churchmen, while they were yet alive, used to choose their own graves, and get ready the stone tomb or figured brass that was to lie over them, may be shown by various examples; and the inscription now under consideration goes to prove that the same religious practice found imitators among the high-born and the wealthy of our lay-folks. As the thought to a man that one day he must die, makes, or ought to make, him live the better, no one will blame, while perhaps many could wish that such a wholesome usage were even yet observed.

Mr. Gough Nichols tells us “that fourteen bishops should have promised five hundred and fifty days of pardon to all comers, for an object so perfectly personal as the temporal and spiritual welfare of Sir Robert Hungerford, seems very strange to our modern notions.” If Mr. Gough Nichols will take with him his “modern notions” when he goes among the monuments of antiquity, especially religious antiquity; if he makes exclusive use of such “modern notions” to understand for himself, and unfold unto others, the meaning of those remains of another period, and of a belief far other than his own, he must not be surprised if he be often at fault and in a puzzle: to gather the true meaning of such monuments, they must be read under the light of their own days.

That she might testify how thankful she was for every good work wrought for the better hallowing of God’s name among men, or for the country’s common weal, the Church in those days used to bid the people to pray for such as had thus become the people’s friends and benefactors. To draw our forefathers to do her behest the sooner, she offered them her spiritual gifts, then called “pardon,” now “indulgences.” It so happened that this same house of the De Hungerfords had made for itself a distinguished name by its religious as well as civic munificence, both before and after the times of the Sir Robert of the inscription. This very Sir Robert bestowed broad acres upon St. Leonard’s church, Hungerford; and one of his descendants, Walter, was a great benefactor to Salisbury cathedral, wherein he built and endowed a chantry chapel for two priests, besides founding other chantries at Farley, Hungerford, Haytesbury, and Chipenham (*Test. Vet. i. 257.*). From the heir of his good example as well as of his lordly

honours, we accidentally learn other pious deeds of this Walter, for his son Robert, in his own will, says: "To the repair of the high-way called the Causeway in Stawyk Marsh, which Walter Lord Hungerford, my father, first caused to be made, for the health of the soul of the Lady Katherine his wife, xxv. marks," &c. (*ib.* 295.). It is most likely that his grandsire had done some such work of public utility. Surely, then, persons of the present day, in spite of all their "modern notions," need be at no loss to understand why grateful churchmen should teach the people to pray for their living benefactors: prayer for such is even now encouraged by Protestantism. The men who multiply the occasions of public service in cathedral and parish churches; or the better to enable their poorer neighbours to come thither on the Sunday and festival to worship and hear the word of God, and on the week-days to go with ease about this world's business, build bridges and mend foul ways, are the people's best friends. Upon such individuals, though they happen to be lords—though, in doing such good deeds, they showed a feeling wish for the soul's health of a fondly beloved wife or other of their kindred, the sourest Puritan, even should his head be crowded with the very newest notions, ought to look with favour, and surely he will not forbid such living benefactor to be prayed for.

Without halt or hesitation, MR. GOUGH NICHOLS assures us "there is no doubt that there was a market always open for the sale of these visionary benefits" (indulgences). Where this "always open market" was to be found, he does not say. Perhaps this pardon or indulgence may have been brought from Rome; no, that is contradicted by the document itself, which tells us it was granted by fourteen bishops—had it come from the Pope it would itself have said so. Was Salisbury, so famous for its "Use," the market-place? Nothing of the kind stood there. Was this curious "market" kept in London, or at Canterbury, or at York? Assuredly not, at least during *those* times. In the days of Sir Robert De Hungerford, and for many very many long years afterwards, any such a sort of market had a being nowhere but in airy nothing; and the only record of its assumed existence in this country must be sought for among the "modern notions" of some few modern illustrators of our national ecclesiastical antiquities. The origin of the above-mentioned and many like indulgences may be easily accounted for, without resorting to the "open market" system of MR. GOUGH NICHOLS. The bountifulness of such a public benefactor as Sir Robert De Hungerford, must have been well known to the Bishop of Sarum, who, on his side, would take an early occasion of paying the grateful thanks of his diocese in a way the most likely to please the pious feelings of that religious noble-

man. For this end, the prelate would himself issue an indulgence of perhaps forty days to be gained, under the usual and well-known conditions of confession, contrition, and satisfaction, by all who prayed for the well-being whilst he lived, and for the soul's rest after his death, of De Hungerford. Still more to enlarge this privilege, the bishop would seek to gather from as many as he could of his brother-bishops a like indulgence to be added to his own: the meetings of our prelates for business or some grand ceremonial afforded the opportunity, and were often made available for drawing up and promulgating these joint indulgences, as may be seen in Matthew Paris (p. 494.). This "pardon" or "indulgence" of thirty or of forty days, as it may be, is the forgiveness or abatement, on the part of the Church, of just so much time out of the months—perhaps years—which, according to her penitential canons, ought to be undergone in prayer, fasting, and sackcloth for sins committed: by the same right that she puts on, the Church can remit and take off her canonical penances.

Without the slightest diffidence MR. GOUGH NICHOLS lays it down that "the bishops who made such grants were generally those of inferior grade or suffragans." Whether we be indebted to "modern notions" for such novel information I know not. Of this, however, I am certain there are more mistakes than one in the foregoing sentence; but this is not the place for showing them. MR. GOUGH NICHOLS seems to forget that all the bishops in an ecclesiastical province are the suffragans, in the first and strict sense of the word, to its archbishop: may be he confuses suffragans with coadjutor bishops: true is it that, in its second and less canonical meaning, the word suffragan was formerly used in England for those who are now better and more correctly called coadjutors. But even so he is mistaken, for if we look at the long catalogue—more than fifty in number—of those indulgences granted to the church of Durham, and to which he calls attention, we shall see that they were, almost every one, given by archbishops, and by bishops who, though they were suffragans in the right sense of the word, as Lyndwode would have employed it, were not so in its second meaning, that is, coadjutors. Among those grantors of the Durham indulgences, besides the Archbishops of Canterbury and York, we find the Bishops of London, Durham, Carlisle, Bath, Coventry and Lichfield, Norwich, Ely, and Rochester; most of the bishops of Scotland, with those of Sodor, Man, and the Isles, as well as of the Orkneys. To my belief MR. GOUGH NICHOLS cannot, from out all those indulgences, point to half a dozen which have the faintest likelihood of having been bestowed by a coadjutor bishop, or as he terms them "bishops of an inferior grade or suffragans."

MR. GOUGH NICHOLS talks about the "sale of these visionary benefits"—meaning indulgences. Had he read no other than those forms printed at the end of the Surtees edition of the *Rites of Durham*, and to which he refers, he would have found that, while there is not a tittle of evidence which warrants a suspicion that they were either bought or sold, he might at the same time have assured himself of the great practical good, in many ways, of those so-called pardons. One among their other objects was to draw people to church for prayer, and to hear the word of God; the conditions for gaining them were the sincere confession of, and hearty sorrow for sins: their effects, amendment of life, forgiveness of injuries, healing of feuds, atonement for spoken slander, reparation for stolen goods, besides the building, the beautifying, and endowment of our splendid cathedrals, and our parish churches, probably in the opinion of some among our antiquaries not the least good effect resulting from them: these, forsooth, are no "visionary benefits."

To some extent, the doctrine of the Church about indulgences was adopted and often acted upon after the change of religion in this country: commutation was allowed to be made in the severer canonical ordinances of the Protestant Establishment, so that something much more mild and easy of performance might be substituted in their stead; and such a commutation was called a "license." Roger Ascham asked and obtained from Cranmer "to be dispensed with as to abstinence from flesh-meats, Lent and fish-days being then strictly observed in the colleges" (at Cambridge); and Cranmer "put himself to the trouble of procuring the king's license under the privy seal for this man, and he released him of the whole charges of taking it out, paying all the fees himself." (Strype's *Life of Cranmer*, ed. E. II. S., ii. 65. 69.). In his *Life of Parker*, Strype informs us that "However the observation of the fast of Lent was regarded, yet dispensations also for it were granted upon reasonable causes. This favour (Parker) had "formerly shewed to John Fox, the martyrologist, a spare sickly man, whom he permitted for his bad stomach to eat flesh in Lent." (p. 178.) Of Grindal the same writer tells us: "As for dispensations for eating flesh, they were rarely granted, and this upon the physician's testimonial. And, for the most part (Grindal), remitted part of his fees (*Life of Grindal*, p. 219.). Among the MSS. in the splendid collection at Ashburnham Place there is a license, dated A.D. 1632, from Abbot, for eating meat on fast-days. At Isleworth, among the muniments of the parish church, is a license bearing date April 28th, 1661, given by W. Grant, vicar of Isleworth, to B. Downton and Thomasina his wife, to eat flesh-meats in Lent, &c. (Lysons, *Environs of London*, iii. 118.). "These licenses," we are told by Ly-

sons, "were by no means uncommon at an earlier period. After the Restoration the keeping of Lent, which had been neglected by the Puritans, who entirely exploded the observing of seasons, was enforced by a proclamation from the king, and an office for granting licenses to eat flesh in any part of England was set up in St. Paul's churchyard, and advertised in the public papers, Anno 1663." (*ib.*) When Lysons published his book, 1795, there was in the possession of J. Clitherow, Esq., of Boston House, "a curious license under Juxon's hand and seal, 1663, by which he grants permission to Sir Nath. Powell, Bart., his sons and daughters, and six guests whom he shall at any time invite to his table, to eat flesh in Lent, provided that they eat soberly and frugally, with due grace said, and privately to avoid scandal; the said Sir Nath. giving the sum of 13s. 4d. to the poor of the parish" (*ib.* 119.).

But there are Protestant indulgences for other and far more serious and important things than the eating of flesh in Lent and upon fast-days, to which I beg to direct MR. GOUGH NICHOLS'S attention. In the "Form of Penance" devised by Grindal, we find it set forth thus: "Let the offender be set directly over against the pulpit during the sermon or homily, and there stand bare-headed, with the sheet or other accustomed note of difference; and that upon some board raised a foot-and-a-half at least above the church-floor, that they may be *in loco editiore et eminentiores omni populo*, i. e. in an higher place, and above all the people. It is very requisite that the preacher in some place of his sermon, or the curate after the end of the homily, remaining still in the pulpit, shall publicly interrogate the offender, &c. *Preacher*. Dost thou not here, before God and this congregation, confess that thou didst commit such an offence, viz. fornication, adultery, incest, &c.?" (Strype's *Life of Grindal*, p. 261.) Here, then, we have notorious sinners, and among them the fornicator, the adulterer, the incestuous man or woman, made to come to church, and, clad in a white sheet, mount the stool of repentance, and there openly answer the interrogations of the preacher, acknowledge their sins, and promise amendment in hearing and sight of all the people. But an "indulgence," a remission of all this humiliation and painful process, might be bought with cash. Perhaps Grindal himself, certainly his successor Whitgift, bartered and allowed bartering in remissions for such open penance.

In his "Articles touching Preachers," Whitgift ordained "That from henceforth there be no commutation of penance but in rare respects and upon great consideration, and when it shall appear to the bishop himself that that shall be the best way of winning and reforming the offender, and that the penalty be employed either to the relief of the poor of that parish or to other godly

uses — and if the fault be notorious, that the offender make some satisfaction, either in his own person, or else that the minister of the church openly in the pulpit signify to his people his submission, and declaration of his repentance done before the ordinary; and also, in token of his repentance, what portion of money he hath given to be employed in the uses above named. (Cardwell's *Documentary Annals*, i. 415.) The under clergy seem to have occasionally done a little business upon their own account in this matter; for among the articles exhibited against a Dr. Clay, vicar of Halifax, one was that "when commissions were directed to him to compel persons to do penance, he exacted money of them, and so they were dismissed without penalty." (*The Acts of the High Commission Court of Durham*, p. 256.)

From the foregoing evidence it is clear that the Heads of the Protestant Establishment in this country admitted, to a certain extent, the principles, and put into action, after a manner quite their own, the discipline of indulgences. In comparison, however, with that of the Catholic Church, the practice of Protestantism on that head was laxity itself. The grant to Catholics by their Church of the smallest indulgence, always was, as it still is, made only under the unvarying conditions of a true sorrow for sins, a sacramental confession of them, and a fitting atonement for all misdeeds, by those who wished to gain it. If we look, for instance, at the very first of the Durham indulgences referred to by MR. GOUGH NICHOLS, we shall find that it runs thus: "Nos (H. Elyensis) vero de Dei misericordia — omnibus qui fabricæ memoratæ pias elemosinarum largitiones impenderint, seu predictum locum per hoc septennium proxime futurum causa orationis adierint — si de peccatis suis vere contriti fuerint et confessi, triginta dies de injuncta sibi penitentia relaxamus." (*Rites of Durham*, p. 131.) The like clauses would have been seen in all the other indulgences enumerated after this one, had they been given in full. But the Protestant canonical penances — the wearing of the white sheet, the standing so arrayed upon the stool in open church, the questionings from the pulpit — might be bought off; from the heads of the Protestant Establishment, even for crimes of such black turpitude as fornication, adultery, nay even incest, by the powerful or wealthy sinner, through the payment of a pecuniary fine. Let it not be deemed that even the last-named of such sins was of rare occurrence in those reformed times. The *Acts of the High Commission Court of Durham*, lately printed by the Surtees Society, afford but too many instances of its frequency in the upper orders of life (pp. 28. 31. 76. 107. 123. 146.) in that diocese. No doubt the others could have revealed the same frightful state of wickedness. Other such indulgences seem to have been in use up to the present century :

some thirty years ago among my Protestant acquaintances was an old lady who had been married to two brothers; and the story went, in her neighbourhood, that she had bought off a prosecution, on that score, in the ecclesiastical courts by the yearly payment of a sum of money.

That Protestantism had its indulgences, and used to sell them, is evident. For the sale and purchase of one sort of these indulgences, there was a well-known "open market" set up in London, at St. Paul's, with its duly kept body of authorised officials who put forth advertisements in the public papers, inviting people to come and buy their ecclesiastical indulgences, or, as they called them, "licenses" to eat meat in Lent, and on fast-days, we learn from a Protestant writer, Lysons. Notwithstanding MR. GOUGH NICHOLS'S opinion, it is fair to presume, that from Ascham and Foxe, from Cranmer, Parker, Grindal, and Abbot downward, all those who bought as well as the officials, high and low, who sold such licenses, did not think them "visionary benefits;" otherwise the first had not sought for nor given their hard money for them, nor the second offered and advertised for sale, and kept an "open market," with all its necessary appliances, for the convenience of purchasers throughout the kingdom.

This De Hungerford inscription, so valuable a monument of mediæval antiquity, we are told "has suffered much from wanton defacement" (2<sup>nd</sup> S. viii. 464.); this is sad: sadder still if the cause for perpetrating such disfigurement must be sought from that same motive which MR. GOUGH NICHOLS assigns for the disappearance of so many copies of Foxe's book — "sectarian spite" (2<sup>nd</sup> S. viii. 221.): but saddest of all, when, through the same uncharitable agency, the defacement of a far more mischievous nature is wrought on such inscriptions by men who scoff at their words, without a care to understand their meaning.

D. ROCK.

Brook Green, Hammersmith.

MR. NICHOLS does not seem to be aware that I copied the inscription from an actual rubbing taken by myself, which I shall be happy to lend him if he has any doubt as to any attempted deciphering of the monumental slab. I am quite willing to admit (and thank him for the suggestion) that the sense is better met by the substitution of the word *com*; but on the other hand the last letter which I read *r*, is so clear and separate from the preceding letters (which are a little blurred by chipping), that I could not see how it could be very well converted into *com*. Again, would not the sculptor have followed the same wording as in line 2.; viz. *tant cū* or *cum*? He appears, however, to have been sufficiently careless in incising other words.

MR. NICHOLS'S extended version will bear a



trifling revision. For *sinquante* read *singante*; for *noun* read *noum*. I omitted to state that the workman who executed this monument has cut some straight lines between every line of the inscription, apparently for his guidance. Now, after the word *Ave* is the space of two lines and a quarter not filled up: supposing that this was left blank originally, and no portion of the inscription obliterated (which is doubtful), could it have been designedly to add the date of the decease of Robt. de H. at a subsequent period? CL. HOPPER.

#### ELUCIDATION OF DURIE CLAVIE AT BURGHEAD.

(2<sup>nd</sup> S. ix. 38. 106.)

It is singular, but I think capable of proof, that language, manners, and customs remain longest uneffaced in the remotest and most distant corners in which they were once practised. In Portugal the Roman language is still so identical with the modern vernacular that Southey has recorded a hymn to St. Ursula in good Portuguese, which would pass for classic latinity. It begins

Ursula, divina Virgo! famosos canto triumphos,"

and in that country the well-known perversion of the *b* and *v*, in the old Roman pun, "*bibere est vivere*," is still found in full practice amongst the uneducated: thus at an estalagem on the great route from Lisbon to Oporto, I read on a small board over the door, "*acqui se bend vuon bino*" for the orthodox *acqui se vend buon vino*; and farther on crossing by a ferry a river, which the ferryman called *Bouga* to *Alcergaria*, you will find them written on the maps *Vouga* and *Albergaria* respectively.

In England the curious recumbent cross-legged figures on our altar-tombs are confined exclusively to the corner most distant from Asia, where they undoubtedly had their origin in the Mithriatic sculptures and emblems from Hindostan, and from Lake Van, and the caverned temples of Keretta.

The Scandinavian Mythology and language found an asylum beyond the boundaries of its first practice, and almost beyond the limits of Europe, in far distant Iceland, whence the Edda had to be restored to teach the Northmen their ancient belief and tongue.

It is not, therefore, with any wonder we find Scotland rife with reminiscences of Roman creed and customs. Notwithstanding the severity of his climate, the Highlander still clings to the Roman tunic, shown in his kilt, and the plaid or maund of the shepherd, representing the Roman toga as his clothing. In their mythology we find the Beltain of Pennant and Jamieson as an acknowledged sacrificial ritual to the deity Bel or Belinus;

and I have little doubt that a short statement will show the same for the curious custom at Burghead of the "*durie clàvie*," and will also prove it eminently mythical and Roman.

The earliest indigenous deity of preromanic Italy was undoubtedly Janus, and his worship was still kept up even when the conquering legions of the commonwealth had extended their knowledge of foreign deities and brought home the gods of Homer and Greece to usurp the places of those which they long venerated from Etruria. Ovid, in his *Fasts*, lib. i., is very diffuse in his investigations on the nature and properties of the singular Bifrons:—

"Quem tamen esse Deum te dicam Jane biformis?  
Nam tibi par nullum Græcia numen habet,"

and the resolution of this question by the deity runs through many lines, and principally turns upon his epithet as *claviger*, which, from the differing forms of *clavus* and *clavis*, is explained as key or club-bearer, and its consequences as janitor.

In the second volume of my *Shakespeare's Puck and his Folklore* now under the press, it is part of my argument to prove that *Janus* is identical with *Thor*, from identity of name; the etymology of *Janus* from *Janua* being universally admitted, as *Thor* in German still means a gateway, and *Thür* a smaller door. An undoubted British coin with the double head of *Janus* from Ruding's *British Coinage*, and the inscriptions *cuno* and *camu* on obverse and reverse, is additional corroboration, as well as many conformities of ritual, particularly the curious Roman custom of shutting the temple of *Janus* in time of peace, and opening it during the contention of arms, coupled with *Thor's* and *den wildes Jäger's* riding out of the old castle of Schmellarts in the Odenwald, whenever war impends over Fatherland, as a correlative belief. If, therefore, instead of *Janus Claviger* we put as a mere translation or synonym of the Roman deity our indigenous *Thor* or *Thur*, dropping the Saxon *D* for the plain *Þ*, we gain the identical *durie clavie* of our Scotch countrymen with merely the addition of their usual diminutive, and thus all the practices recorded by the correspondent who broached the subject are very perfect portions of a ceremonial ritual to the oldest European deity known, whether *Janus* or *Thor*.

WILLIAM BELL, Phil. Dr.

31. Burton Street, Euston Square.

#### PLAYING CARDS.

(2<sup>nd</sup> S. viii. 432.)

The pack of cards mentioned by C. F. is a complete set of Tarots, or Tarocchi cards, and probably of Italian manufacture. The marks of suits mentioned by him, goblets, clubs (*actual* clubs or *batons*,



in England we retain the *name*, but have substituted the French *trèfle*), *swords*, and money, though bearing French names, are foreign to that nation, at least as regards present usage. Anciently Tarots were general, but they are now principally confined to Germany, Switzerland, Alsace, and Franche Compté. They are no doubt of Eastern origin, the cavalier or knight answering to the piece of the same name in chess, between which and the older Tarots there is considerable affinity. They were probably introduced into Europe towards the end of the thirteenth century as instruments of divination. Our present contracted pack is a French modification. The twenty-two symbolical cards are called *atouts* (according to Duchesne because they were of higher value than all others, *à tutti*), and vary considerably according to their antiquity and locality. See *Le Monde Primitif*, par Court de Gebelin, tom. viii. pp. 365—418. 4to. Paris, 1781, and Chatto's *Origin and History of Playing Cards*, London, 1848. I should be much obliged to C. F. if he would favour me with a reference to any mention of the *Livre de Thoth*, or the game of "Tara," or correspond with me on the subject, as I have a small brochure in the press on this curious subject. In a paper appended to Court de Gebelin's essay, entitled *Recherches sur les Tarots et sur la Divination par les Cartes des Tarots*, is the following passage :

"Ce livre (ce livre du destin, ce jeu sacré) paraît avoir été nommé A-ROSH, de la lettre A, doctrine, science, et de ROSCH, Mercure, qui, joint à l'article r, signifie tableaux de la doctrine de Mercure; mais comme *rosh* veut aussi dire commencement, ce mot *tu-rosh* fut particulièrement consacré à sa cosmogonie; de même que l'*Ethotia* (histoire du temps) fut le titre de son astronomie, et peut-être qu'*Athotes*, qu'on a pris pour un roi fils de Thot, n'est que l'enfant de son génie et l'histoire des rois d'Egypte."

The etymology of *Tarot*, however, has not been satisfactorily explained, and the attempt to connect them with the theology of ancient Egypt is like many other essays of the French savans in this direction, at the first dawn of Egyptian discovery, fanciful and absurd. I shall be glad of any assistance the correspondents of "N. & Q." can render me, especially as to the early period of the introduction of playing cards into England.

E. S. TAYLOR.

Ormesby S. Margaret.

"VESTIGIA NULLA RETRORSUM" (2<sup>nd</sup> S. ix. 23. 111.) — Your correspondents have overlooked Bubb Dodington's capital rendering of this legend. Walpole, writing to Chute, in June, 1756, says :—"Dodington has translated well the motto on the caps of the Hanoverians. 'Vestigia nulla retrorsum'—They never mean to go back again." Besides the humour of the above, it shows whence the motto came; which I believe, belonged to

one of the branches of ducal Brunswick. The words form the motto, as S. D. S. states, of the Earls of Buckinghamshire. In Debrett for 1830, the Earl's arms are engraved with that motto; but the genealogical account of the family ends with these words: "Motto, *Auctor pretiosa facit*—The founder makes it more valuable,"—which is *Latin de cuisine*, or indifferent English. In page lxxii. Debrett translates "*Vestigia nulla retrorsum*" — *Our footsteps are all advancing*,—which, at all events, was not appropriate when Sir Henry Hobart, the father of the first earl, was killed in a duel by Oliver Le Neve, in 1699. J. DORAN.

Will you allow me to remind your correspondent, Mr. J. T. BUCKTON, that the words in question—"Vestigia nulla retrorsum"—were the motto of the celebrated Hampden, and were borne on the colours of the regiment which he raised for the service of the Parliament, and in command of which he was killed.

The uniform of the regiment was green, and the colours bore on one side the Parliamentary device—"God with us:" and on the reverse the words—"Vestigia nulla retrorsum." The green-colour facings of the 5th Dragoon Guards, and the regimental motto, may possibly have been assumed in compliment to the memory of so celebrated a statesman. E. N.

DINNER ETIQUETTE (2<sup>nd</sup> S. ix. 81.)—I have for some time had a suspicion that I am growing old. The concluding paragraph of an inquiry, under the above head, converts that suspicion into conviction: "There must be those alive who can almost remember it for themselves, or at least describe it from good *traditional* authority." I have a perfect recollection, when a very young boy, of seeing the ladies go out of the drawing-room in single file, the gentlemen following in like order.

CI-DEVANT JEUNE-HOMME.

"BEAUSÉANT," ETYMOLOGY OF (2<sup>nd</sup> S. viii. 451.) —I find in that extraordinary roll of arms given in Leland's *Collectanea* (vol. ii. p. 616.), and commonly called "Charles's Roll," the following blazons:—

"Le haucent del temple dargent al chief de sable a un croyz de goules passant."

"Le baucent del hospital de goules a un croyz dargent fourme."

It would appear from this that the *beauséant* was not the *cri de guerre*, as has generally been supposed, but the coat of arms itself. I should suppose also the *croyz passant* was the cross *patée*, and not on the chief but on the field. A. A.

Poets' Corner.

COLONEL FREDERICK, SON OF THEODORE, KING OF CORSICA (2<sup>nd</sup> S. ix. 93.)—Your correspondent WILLIAM BATES will find an account of Colonel Frederick in a collection of lives published many

years since, under the title, I think, of *Neglected Biography*. The old man who walked from the coffee-house at Storey's Gate to the porch at Westminster Abbey, where he shot himself, had long been familiar to the inhabitants of London, and was distinguished by his eccentricities and gentleman-like bearing. He had fulfilled many employments, and had witnessed many strange incidents. One strange passage in his life was his dining at Dolly's, with Count Poniatowski, when neither the son of the late King of Corsica, nor he who was afterwards King of Poland, had wherewith to settle the bill. Distress drove the Colonel to commit suicide, and his remains rest by those of his father, in St. Anne's Churchyard, Soho. The Colonel's daughter married a Mr. Clark, of the Dartmouth custom-house. Four children were the issue of this marriage. One of them, a daughter, was established in London, at the beginning of the present century, earning a modest livelihood as an authoress and artist. The following is a copy of the card of this industrious lady:—

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The above is the substance of what I found in the volume of *Neglected Biography*, to which I have alluded, and which was kindly lent to me by one whose generous promptitude in such matters is well known,—Mr. John Bruce, F.S.A.,—when I was engaged in a biographical Sketch of Theodore, to be enrolled among *Monarchs retired from Business*. JOHN DORAN.

ARMS WANTED (2nd S. ix. 80. 125.)—Has not your correspondent transposed the tinctures by mistake? If so, two bars *sable* within an orle of six martlets *gules*, is the coat of *Paynell*, co. Hants and Sussex. See Mr. Papworth's *Ordinary*, p. 29. A. A.

Poets' Corner.

ST. THOMAS OF HEREFORD (2nd S. ix. 77.)—It seems probable that *Lancashire*, in A. Butler's *Life of Saint Thomas Cantilupe*, is a misprint, or a mistake for *Lincolnshire*. Bp. Challoner, in his *Britannia Sancta*, says that St. Thomas was born at Hameldone in Lincolnshire, a manor belonging to his father. But there is a mistake here also. An eminent antiquary still living, wrote under the signature of “CLERICUS” a correctorium of Alban Butler's *Life of this Saint*, in a periodical called the *Weekly Register*—not the newspaper now so called—which appeared in the number for October 13, 1849, and in which he

corrects some mistakes, and supplies some omissions. He affirms that St. Thomas was born at Hambleden in Buckinghamshire [Bollandus, *Act. Sanctorum*, tom. i., Oct., p. 539.]; and having been then in the diocese of Lincoln, may have led Bp. Challoner to place it in Lincolnshire. But as there is no such place in that county, and the name so nearly corresponds, it may be safely inferred that this was the real place of the Saint's nativity. F. C. H.

“MY EYE AND BETTY MARTIN” (2nd S. ix. 72.)—Will PISHEY THOMPSON be kind enough to inform me how he renders in English his origin of the above phrase? “*Mihi et Beati Martini*,” he says. I am at a loss how to take the *et* after *mihi*. Might not “*mihi ades beati Martini*,” or even “*mihi et beato Martino*,” be better than “*Mihi et beati Martini*?” IGNORAMUS.

DONNYBROOK NEAR DUBLIN (2nd S. viii. 129.)—

1. Holingshed, in his *Chronicle*, mentions a Bishop “Donat,” who held the See of Dublin under Prince Chritius. Though merely a conjecture on my part, may I venture to suggest to ABHBA the plausibility of finding in the name of this bishop the etymology he requires: “Donat's broke”?

2. Or, has the name anything to do with the Danes?

3. On the roll of Scoto-Irish kings appears the name “Donnachus.” Compare this with the old form given in the *Registrum Prioratus*, “Done-nachbrok.” I have by me a poem on “Donnybrook,” written in the last century, which I shall be happy to forward to ABHBA if he will send me his address. I believe I am already in his debt.

C. LE POER KENNEDY.

St. Albans.

### Miscellaneous.

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## Notes.

## THE GUNPOWDER PLOT PAPERS.

On the discovery of the plot, Thomas Percy, who had hired the house adjoining the House of Lords, was the only conspirator, with the exception of Fawkes, known or suspected by the government. Fawkes had been arrested in the cellar about midnight of the 4th of November, and being but little known, was at first interrogated very closely about himself and his companions. He was not disinclined to be communicative about himself, but he said nothing that could give the slightest clue to the other conspirators. He gives the following account of himself in his first examination:—

"The Confession of John Johnson, Servaunt to Thomas Percy esq<sup>r</sup>. one of his ma<sup>t</sup>'s pensioners taken this Tuesday the fifth of November 1605, before the L. Cheif Justice of England and Sir Edward Coke knight, his Mats. Attorney generall.

"Being demanded when he went beyond the seas; and if he did to what parte he went: Answereth that he went beyond the seas about Easter last, and toke shipping at Dover, but remembreth not in whose shippe he went, and from thence to Callice and from Callice he went to St. Omers, and was in the Colledge there, and from thence did go to Brusels and staid there about three weeks, and from thence went to Spinolaes Camp in Flanders, and was there about three weeks, and resseyved no paie there, and in his way went to Dowra to the Colledge there, and from thence returned to Brusels and remayned there about a

month, and saw Sr. W<sup>m</sup>. Stanley, Hugh Owen, Greenway and divers other Englishmen. And from thence he went of Pilgrimage to the Lady of Montague in Brabant, where he was wise on Pilgrimage, all alone."

The remaining part of this examination is published by Mr. Jardine in his *Trials*, vol. ii. p. 156. In the meantime Percy had escaped. He was well known to many of the Council, and was a relation of the Earl of Northumberland's. The government therefore were exceedingly anxious to have him discovered. A proclamation was issued describing him. The State Paper Office contains many letters written about this time to Salisbury, suggesting the road he was likely to have taken. Many persons who knew his habits were examined; and from the number of depositions still extant, some idea of the anxiety of the government to apprehend him may be gathered. The Archbishop of Canterbury sent the following letter to the Secretary of State:—

"My L. I am informed for a certayntie that Mr. Tho. Percy was mett this morning about eight of the clocke ryding towards Croydon: by one Mathew the Hoast of the George in Croydon: with whom ye said Pearceye having good acquaintance demanded of the Hoast, what newes? who answeringe he had heard of none; no quoth he: All London is up in Armes. He demanded the way to Kingston; why, said Hoast, you are three miles out of your way thither. No matter q<sup>th</sup> he the waters are out in the nearer waye. This was told me within this quarter of an hour, whereof I thought it meete to write y<sup>r</sup> L. And so I comit y<sup>r</sup> L. unto the protection of Almighty God. At Lambeth this 5<sup>th</sup> of November, 1605.

Y<sup>r</sup> L. most assured,

"R. Cant."†

(RICHARD BANCROFT.)

Sir William Waad, the Keeper of the Tower, was never weary of writing letters to Salisbury. The first of these numerous epistles relates to Percy:—

"It may please your good L. my Cousin Sir Edward York being lately come out of the North and coming this afternoon to me, upon speech of the happy discovery of this most monstrous plot, he telleth me he met Thomas Percy the party sought for, going down towards the North disguised, wherenpon I thought good to send my Cousin Yorke to y<sup>r</sup> L. that he may relate somuch to y<sup>r</sup> h. L. From the Towar in haste this 5<sup>th</sup> November, 1605.

At the Commandment of

Yor<sup>e</sup> h. L.

W. G. WAAD.

An express had been sent to Ware by Salisbury enquiring if Percy had been through that town on his way North. The following reply was received from the postmaster:—

"My most humble duties remembered, may it please y<sup>r</sup> good Lordship to be advertized that I received your Lordship's letter this day at almost xii in the day, and whereas your Lordship wisheth to know whether one Mr. Thomas Percie came poste towards the north since yesterday x o'clock, may it please your honourable Lord-

\* "Gunpowder-Plot Book," No. 6.

† "Gunpowder Plot Book," No. 7.

‡ "Gunpowder-Plot Book," No. 14.



ship that there came not such man post nor any other but only one man which belongeth to the Lo of Rutland, whose name is Mr. Mann. Upon Saturday last there came one Mr. Thomas Percie and one other Gentleman and Mr. Percie his man rydinge post from the north. This is all that I can certifie your Lordship. Resting nothing of my continual prayer for your Lordship's Health with encrease of honoures. Ware, this 5<sup>th</sup> of November, 1605.

' Your honourable good Lordship

' to be comanded,

' THO<sup>s</sup> SWYNE. Post."

Endorsed

" Hast, post haste.

Ware 5<sup>th</sup> November after xii in the day.

" Post (master) of Waltham and London, you must send this away with all the speed that may be."

Endorsed also by another hand —

" Waltham, the 5<sup>th</sup> of November, at half-past two in the afternoone." \*

A variety of witnesses were then examined. The purport of these examinations can be gathered from the following: —

" Isabell, the servant of one Cole dwelling at the syne of the Lyon in St. Thomas', a Hostelle, affirmeth, That she kneweth one Thomas Percy, a tall black man with ey heares in his beard, she serving in one Cosden's House, a recusant. This Percy was wont to come to him, and by that means she knew Percy. And saith that this day about eight of the clock in the morninge she saw this Percy come downe by Dowgate, and passing by the figure of the Checker Inn went towards Colharbour. He had a man after him in a greene cloak with sleve buttons. Percy went very fast away towards Colharbour. And she further sath in Colharber there sometime dwelt one Dentryll, to whose house Percy used to resort, and this Dentryll being deidd, his wyddow is married to on who dwells at a Towne four miles on the syde of Gravesend." †

In this deposition Percy appears to have been recognised. That was not the case, however, in the following examination. The fact of two men being seen near Lincoln's Inn Fields early in the morning of the 5<sup>th</sup> of November seems to have given rise to suspicion in the mind of the Chief Justice of England. Popham accordingly took the following declaration and enclosed it to Salisbury: —

" The Declaration of Henry Tattnall, Gent., taken this 5<sup>th</sup> of November, 1605.

" He saith that this morning about 7 of the clock he mett two young men, gentlemenlyke, the one in a greyish Cloake, the other in a Tawnyish Cloake with broade Buttons, in Lincoln's Inn Fields near the Turning Style, going in some haste towards the back side of Gray's Inn Fields towards St. Johns (when used this speech the one to the other and swearing), as God's woundes, we are wonderfully besett and all is marred.

" With that this Deponent and Mr. Nevill looked back towards them, and they looked back also, And this Deponent eyed them which way they passed as aforesaid, not suspecting or hearing at all of this dangerous accident at that tyme. But thought they had been pursued from some fraye, or were cutt purses, or such lyke. And

he thinketh he hath seen the one of them before, and shall know them if he see them again.

" HENRY TATTNALL." \*

Writing letters and taking depositions were not the only means that the government used in their anxiety to discover Percy, as appears from a letter written by Mr. Justice Grange to Salisbury: —

" Right hoble.

" The gentleman whome yo desyre to have apprehended hath a howse in the upper end of Holborn in the Parish of St. Gyles in the fields, where his wyfe is at this instant. She saith her husband liveth not w<sup>th</sup> her, but being attendant on the very horrible Erle of Northumberland lyveth and lodgeth, as she supposeth, with him. She hath not seene him since Midsommer. She lyveth very pryvate, and teacheth children. I have caused some to wach the howse, as also to guard her until yo<sup>r</sup> h<sup>r</sup> pleasure bee further knowen. Thus resting at your Lörps Comand, I humbly take leave,

" Yor Lo<sup>r</sup> to be comanded,

" St. Gyles in the Fields, }  
5<sup>th</sup> November, 1605. }

" E. GRANGE.

" In searching Thomas Percie his howse, John Roberts was taken newly entered, boted as having ridden, he confesseth himself of the Romish religion, and that his intendment is to goo over to the Arch Duke. I have committed him to the charge of the constable untill yo<sup>r</sup> Lpps pleasure be further knowne." †

Percy's wife was a sister of John and Christopher Wright of Plowland in Holderness, two of the conspirators, who were both afterwards slain at Holbeach.

Two other letters of the Lieutenant of the Tower, written on the 5<sup>th</sup> of November to Salisbury, are among the Gunpowder Papers. Waad was afterwards most indefatigable in all proceedings connected with the Plot. He held the office of Lieutenant of the Tower for many years, but subsequently was dismissed on suspicion of embezzling some jewels belonging to Lady Arabella Stuart, and his daughter was imprisoned. His name is affixed to many of the numerous depositions afterwards taken. One of these letters relates to the Spaniards: —

" It may please yo<sup>r</sup> honourable L. I thought it very fit yo<sup>r</sup> L. should know that the people in these parts do so murmur and exclaim against the Spaniards as may grow to further mutiny or disorder if some good severe order be not taken to prevent the same. Mr. Cole dwelleth hard by, who if your Lordship think fit may have directions to be in readiness, if any thing should be attempted, to appease the same: which I reserve to yo<sup>r</sup> L. graiver Judgment, and so rest ever, very humbly,

" at the c. of yo<sup>r</sup> h. L.

" W. G. WAAD." ‡

The other seems to be a letter of congratulation merely. The expressions he uses are curious: —

" As nothing is more strange unto me then that it should enter into the thought of any man living to attempt anything against a sovrain prince of so sourala

\* " Gunpowder-Plot Book," No. 8.

† " Gunpowder-Plot Book," No. 284.

\* " Gunpowder-Plot Book," No. 11.

† " Gunpowder-Plot Book," No. 15.

‡ " Gunpowder-Plot Book," No. 18.

goodness; so I thanke God on the knees of my soul that this monstrous wickedness is discovered: and I beseech God all the particularities may be layed open and the traitorous wretches receive their desert.

"I thanke God all my prisonners are safe. My care hath of late been the more because we have been extraordinarily warned by such accyidents I told y<sup>r</sup> L. and the night watches ar the severest in any fort in Christendom. . . . I wish impreservation to your Lordship, on whose good the gooil of his Majesty and the whole estate doth very nerely depend. From the Towar of London this 5<sup>th</sup> November, 1605.

"Humbly at the  
"Commandment of  
Y<sup>r</sup> h. L.

"W<sup>m</sup>. WAAD.

"Because I know all the gates of London are kept, I haue brought all the warders into the Tower and set a watch at the posterns and the gate of St. Katherine and at the Landing strands." \*

What were the "accyidents" alluded to?

W. O. W.

#### UNAPPROPRIATED EFFIGY IN TEWKESBURY CHURCH.

In the north wall of Tewkesbury church, upon a raised tomb, lies the effigy of a knight in armour, which has been attributed to Lord Wenlok, who was slain at the battle of Tewkesbury, a<sup>o</sup> 1471. There is, however, every reason to believe that the figure does not represent Lord Wenlok, as will appear from the various notices hereafter recited. Bigland, in his *Illustrations of Gloucestershire*, gives an engraving of the tomb, but not well executed; and there he assigns it to Lord Wenlok. A very correct representation of it is given by Stothard (Plate 73.), who places it about the time of Edward III. Gough, in his *Sepulchral Monuments* (vol. ii. pt. ii. p. 223.), says, "it is by vulgar tradition called the tomb of Lord Wenlok, but doubtful," but ascribes it to the year 1471. Plates are given of it in his work. The following passage occurs in the *Archæologia*, xiv. 153., in a paper on the "Tombs in Tewkesbury Church," by the late Samuel Lysons, Esq., F.R.S., relating to this effigy:—

"Mr. Gough very properly doubts whether the tomb commonly ascribed to Lord Wenlok is so in reality; indeed, as the arms on the surcoat are indisputably not those of Lord Wenlok, we may be pretty sure that it was designed for some other person."

The figure of the knight is, as regards the armour, described by the late Sir Samuel Meyrick, in his *Critical Enquiry into Antient Armour* (vol. ii. pp. 69, 70.), in which he says, that at the approach of the close of the reign of Richard II., "we find the armour undergoing a slight change," and then, describing this monumental effigy, "falsely attributed to Lord Wenlok," goes on to observe that:—

"The form of the bascinet is a little more pressed in at bottom; his hauberk is of chain mail, but his camail, if not of rings hooked into brass wires, is pourpointed. His jupon is made to open a little at the sides, and then fastened by small clasps; and his brassets and vambraces are covered with silk connected at intervals underneath; the protection of the bends of the arms by gussets of mail is managed in a curious manner. Over his thighs is pourpointed work; and his feet, instead of being guarded by solerets, are covered by a kind of stocking, which shows the shape of his toes; as the jamb extends but just to the instep, perhaps he had footed stirrups when on horseback, and, if so, this is the earliest instance of that contrivance in armour."

The same erudite author states that the pourpointed work above alluded to came in in the reign of Henry III., and continued in use till the close of the fourteenth century. It was a species of padded work stitched. The brass effigy of Sir Miles Stapleton, in Ingham Church, Norfolk, about the beginning of the reign of Richard II., has the thighs covered with pourpointed work.

I have quoted these particulars from Meyrick for the purpose of assisting our inquiries into the probable date of the monumental effigy in question, and of suggesting that that date would be about the close of the fourteenth century.

The jupon which is shown upon the figure is charged with the arms, a chevron between three leopards' faces, very distinctly sculptured; and to which I draw especial notice, as the charges have been described as a chevron between three *Moors'* heads,—an error into which Vincent (18. 137.) seems to have fallen in a note in his MS. account of Lord Wenlok as a Knight of the Garter, and stating moreover that his tomb is at Tewkesbury. The arms of Lord Wenlok were argent a chevron between three Moors' heads sable. His garter plate is not extant, in consequence of his attainer. But to return from this digression: the shield, of which only half is visible, is also charged with the same arms that are upon the jupon. The head rests upon the tilting helmet, upon which the crest, a lion's head, is placed. The feet repose on a lion. It is almost needless to say that no inscription appears.

In the absence of any clue, except what the arms may give, by which it might be discovered to whose memory this monument was erected, or what may be inferred from the fashion and accidents of the armour in connection with the arms I am about to notice, it must still remain conjectural whom the effigy represents. In a Roll (*Nicolas's Roll*) of arms of the time of Edward III. (viz. between 11 & 25 Edw. III. 1337—1351) are mentioned as appertaining to "Monsire de Lughtburg," these arms, Gules a chevron argent between three leopards' heads or. In copies of some old rolls of arms in Vincent's Collections (164. 94; 165. 100; 155. 15<sup>b</sup>.) in this college the same arms are attributed in the same reign to "Sir de Luythburgh," and to "John de Leid-

\* "Gunpowder-Plot Book," No. 12.

burgh." In an Ordinary (*Ph. Ord.* 94<sup>b</sup>) of Arms in Philpot's MS. Collections, also in this college, a similar coat is ascribed to "S<sup>r</sup> de Lughtburgh," the cheveron being *gutté de poiz*; but neither the cheveron on the jupon of the figure, nor that upon the shield, has any indication of being charged with any bearing whatever.

Amongst the Parliamentary Writs published by the Record Commission, the name of Lughtburgh occurs in the time of Edward II. (*Parliamentary Writs*, vol. ii. Div. II., Part i. pp. 413, 414. Nos. 47. 52.) Nicholas de Loughborough (or Lughtburgh) Clericus was Paymaster of the Levies in the county of York (Richmond and Craven excepted); Commission tested at Berwick-upon-Tweed 18 June, 4 Edw. II. (*Ib.* vol. ii. Div. III. Part ii. p. 379. No. 37.) William de Loughborough (or Lughteburg) was certified pursuant to writ tested at Clipstone 5 March 9 Edw. II. as one of the Lords of the township of Dulverton in the county of Somerset (*Ib.* vol. ii. Div. II. Part ii. p. 248. No. 122.), and William de Loughborough (Loughteburg) was one of the Manucaptors for the appearance of Thomas Rys, &c., in the Court of King's Bench in Hilary Term, 17 Edw. II. (Part ii. Div. iii. p. 117. of the *Digest*.)

- Setting aside, for a moment, the character of the armour as being nearly a century too early to be that of the time when Lord Wenlok was slain at Tewkesbury, we have the authority of Leland (vol. vi. fol. 81., &c.) that amongst those who fell at the battle of Tewkesbury in 1471 was "Dominus de Wenlok," "eujus corpus *alio ad sepulturam translatus est*" (Dugdale's *Monasticon*, ed. 1819, ii. 56.), which shows that he was not buried at Tewkesbury. And this is also corroborated by Vincent in a MS. volume of his collection in this college (*Quid non*, p. 403.), who says, amongst others, most of whom are said to have been buried at Tewkesbury, "Lo Wenlok slain in the field and his body taken from thence to be buried."

It is said that he was buried at Luton in Bedfordshire. (Bennett's *Tewkesbury*, 8vo. 1830, p. 167.)

I have brought the foregoing facts into juxtaposition with each other; and the almost only coincidence I can offer is that of Meyrick's description of the armour with the date in which I find the arms of Lughtburgh. It yet remains for future investigations, or future discoveries, to throw such a light upon the monumental figure in question as will decide to whom this monument was erected. Upon a very transient visit to Tewkesbury in August last, my attention was called to this sepulchral effigy; and I regret that I did not particularly notice the architectural structure of the tomb, which might have cor-

roborated the date I have ventured to ascribe to the effigy which reposes upon it.

THOS. WM. KING, York Herald.

College of Arms.

P.S.—If any correspondent of "N. & Q." could throw any light upon this subject, it would be desirable to communicate it in these columns.

#### ORIGINAL LETTER FROM GENERAL ELIOTT, AFTERWARDS LORD HEATHFIELD.

[We are indebted to the courtesy of Robert Cole, Esq., for permission to publish the following characteristic and interesting letter from the gallant and successful defender of Gibraltar. In the King's Collection in the British Museum is a gold medal, which is supposed to be one of those referred to in the letter. It has on one side a view of Gibraltar.

Above. PER TOT DISCRIMINA SERVUM.

Below. XIII. SEPT. MDCCCLXXXII.

And on the reverse. Within a wreath —

REDEN

LAMOTTE

SYDOW

ELIOTT.

Above. BRUDERSCHAFT.]

Gibraltar,

"Feb'y. 16th, 1784.

'Dear Sir,

"I must now apply to you for the performance of a most important service, about which I am extremely anxious. The King is pleased to confer upon me the highest honour that ever has in the memory of man been bestowed upon a Soldier, however great his pretensions; and I publicly declare that notwithstanding His Majesty's numerous and repeated favours to me much surpassing the utmost of my wishes, this present so honourable distinction is a reward of inestimable value, as proceeding solely from his royal condescension, and his own gracious inclination to make those who serve him compleatly happy; know then, my dear Sir, that amongst other marks of honour to the three Battalions of his Electoral Troops of Reden, Lamotte, and Sydow's Regiments who served here during a course of years with unparalleled courage, exertion, perseverance, and cordiality, The King has ordered that on the colours of each Battalion the devise shall be

MIT ELIOTT RUHM UND SIEG,

by which I am now associated with the most honourable of soldiers in the eyes of all Europe.

"I have determined as a token of gratitude to offer each Officer and Soldier of this gallant Brigade a Silver Medal recording the event, and expressive of the joy I feel at being united with this honourable fraternity, the drawing for it is herewith inclosed; I will therefore intreat you to employ the very best hand in England to form the *Dye*, and then order twelve hundred to be struck off; the weight in silver of each I must

leave to your decision, only so far I will say that I shall not think £500 (or more if necessary) too great sum on this very flattering occasion. I would intreat, if possible, that they be sent here before This Brigade is relieved, of which I have yet no intimation; before they are quite ready, if you please it will be proper to make enquiry at the Secy. of State's, Treasury, War Office, and Admiralty, when a proper Ship is sent out, in order that no opportunity may be lost — forgive all this, but I have it much at heart.

"Your kind Letter of 16th Jan<sup>r</sup> came by last post. I hope your Gout has disappeared, and that Don Quixote gained a compleat victory.

"I am disappointed the *drawing* for the medal cannot be ready till next post — Mean-while I know you will make enquiry; they say *Birch* the engraver could give some information. If they can be struck at the Tower we shall be sure no more will be struck off than the exact number. I should wish about twenty to be struck of the best Gun metal from the *fontantes*. Have you ever received the specimens from the Artillery? Major Loyd promised to deliver them. Best wishes to all our connections.

"Dear Sir, yours truly,  
"G. A. ELIOTT."

#### ENGLISH ETYMOLOGIES.

May I offer the following common English words, — either not found in our dictionaries, or left without any satisfactory derivations, — for the consideration of Dean Trench or his learned fellow-labourers in philology?

1. *Jean* (pronounced Jane) the well-known cotton cloth. I do not find this word in Richardson, Todd's *Johnson*, Webster, nor Crabb (*Technological Dict.*). Nor is it to be found as a heading in McCulloch's *Dict. of Commerce*, 1854. In Ogilvie's *Imperial Dict.* it is defined to mean "a cloth made of wool and cotton." I doubt the correctness of this explanation; and no etymology is offered.

2. *Rumble*, a seat for servants behind a carriage. Surely this is a genuine English word, worthy of admission into our dictionaries. Yet I cannot find it. I see in Long Acre there is a coach-maker named *Rumball*. Did he or any of his name invent this kind of carriage-seat? and should we write "*Rumball*?" Proper names abound in the coach-maker's trade — Stanhope, Tilbury, Clarence, Brougham, &c.

3. *Splinter-bar*. This word I find only in the *Imperial Dict.*, but I question the correctness of the definition there given — "a cross-bar in a coach, which supports the springs." Is it not the bar to which the traces of the leading horses are attached, when four or more are driven? I find the word (I presume the same is intended) very

differently spelt in Wiseman's *Severall Chirurgicall Treatises*, Lond. 1676, book v. ch. 9., p. 387. "A person was wounded upon the road by a blow with a *spintree-bar*."

4. *Flannel*. No dictionary gives a satisfactory derivation of this common word. To deduce it from *lana*, *lunula*, is absurd. Was not the fabric first made in Wales? What do the Welsh scholars say? I only find "*gwlanen*, welsh, from *gwlan*, wool." Shakspeare mentions "*W. flannel*." Is not the *fl* a corruption of the Welsh *ll*? and did not the English, unable to produce the latter sound, substitute the *fl*, just as they called Llewellyn *Fluellen*, Lloyd *Floyd*, &c.? In what Welsh town was flannel first made? It is now woven at Llanidloes. Was it ever made at Llanelly? Surely there are scholars in Wales who can settle this etymology for us. Instances abound of fabrics being named from their place of manufacture: Worsted, Cambric, Calico, Holland, &c.

JAYDEE.

#### Minor Notes.

##### TECHNICAL MEMORY APPLIED TO THE BIBLE. —

I could furnish you with many curious scraps from mediæval MSS. in my possession. There is, for instance, a series of hexameter verses, to assist memory in recalling the contents of each chapter of the Bible. One word, generally, is used to denote some salient point or fact in the chapter. From the whole I will select the four verses on St. John's Gospel as an example. In the MS. the numbers of the chapters are placed over each word, as well as a running explanation of the allusion contained in the word: —

Erat in principio	aquas in vinum in Cana Galilee	venit ad Ihesum nocte	mulieris Sa- maritane	aque in piscina		
1 Verbum	2 mutat aquas	3 Nichodemus	4 ydria	5 motus		
Vivus qui celo descendi	ascendite	coram dño qui dixit nec te condemnabo mulier	natus il- luminatur	unum et unus pas- tor erunt		
6 Sum panis	7 festum	8 stat adultera	9 cecus	10 ovile		
quatri- duanum	inguenti discipu- lum ac- cepit M. laurum lavat Ihesus	Ego sum et veritas	Ego sum et Pater meus agri- cola	et plorabit, Ihesus mundus au- tem gaudebit		
11 Flevit	12 libra	13 pedes	14 via	15 vitis	16 flebitis	17 oratur
Ihesus veste	et inclinato capite	Christus	Ihesus discipulis suis			
18 Illusus	19 moritur	20 surrexit	21 se manifestat			

It will be observed that the construction of the first verse is not faultless; but the Mediævals were not very particular. The whole of the Scriptures are thus comprised in 215 verses; 168 for the Old, 47 for the New Testament. I have seen the same once in print, in the *Biblia Maxima*,

published by De la Haye at Paris, 1660, in 19 vols. fol.

JOHN WILLIAMS.

Arno's Court.

**SLANDER.**—The following case is thus reported in Siderfin's *Reports*, vol. i. p. 327. :—

'Baker versus Morfue.

"In accon sur le case Plaintiff declare q. etant Attorney et le Defendant parlant de luy et de son profession dit de luy, '*he hath no more Law than Mr. C's Bull.*' Et apres Verdict Plaintiff fuit move in arrest de Judgment quia les parols de eux mesmes ne sont actionnable et auxy si sont uncore ne serra icy quia n'ad declare q. C. ad un Bull. Mes le Court semble q. Plaintiff avera Judgment quia a dire, *he hath no more Law than a Goose* ad ee. adjudge actionnable. Et coment C. n'ad Bull unc. est slander: *quere del dizant, he hath no more Law than the man in the moon.*"

The marginal note of the case is "Acton pur parols *He hath no more law than Mr. C's Bull* parle del Attorney actionnable."

This case was decided in Easter Term, 19 Charles II. [1667] in the King's Bench; the judges who decided it being Lord Chief Justice Sir John Kelyng, Mr. Justice Twisden, Mr. Justice Windham, and Mr. Justice Morton.

As this admixture of Norman, Latin, and English may not be quite intelligible to all your readers, the following is a translation :—

"Baker against Morfue.

"In an action on the case, the Plaintiff declares that being an Attorney, and that the Defendant, speaking of him and of his profession, said of him '*He hath no more law than Mr. C's Bull.*' And after verdict for the Plaintiff, it was moved in arrest of judgment because the words of themselves were not actionable; and also if they are, still they will not be so here because he has not declared that C. has a Bull; but to the Court it seems that the Plaintiff shall have judgment, because to say *he has no more law than a goose* has been adjudged actionable, and although C. has not a Bull, still it is slander: *quere* of saying '*he hath no more law than the man in the moon.*'"

F. A. CARRINGTON.

Ogbourne St. George.

**BISHOP JEREMY TAYLOR'S PULPIT.**—One of your correspondents, a short time since, mentioned the whereabouts of Archbishop Leighton's pulpit. It may not be uninteresting to some of your readers to know that the pulpit in which Jeremy Taylor used to preach is now in the library of the Bishop of Down and Connor, at the palace, Holywood; having been placed there by his lordship's worthy predecessor, Bishop Mant.

A. T. L.

A ROSTE YERNE.—

"If the lettron in the Chapitor were skowred and set in myddis of the hye where, and the *roste yerne* in the same where set in the Chapitour we think should do well."—*York Fabric Rolls*, 267.

The learned editor queries whether the roste yerne is "a clibanum for baking singing bread." We cannot suppose that the baking utensils

would be in the high choir and fit to change places with the Lettron. It is doubtless a spread eagle, a roused erne. "Rouse, to shake and flutter—a term in ancient hawking."—*Halliwel*. Yerne=erne, the northern name for the common eagle.

"In heaven and yearthe be laud and praise."—*King Henry VIII's Anthem*.

W. G.

**ROBINSON CRUSOE ABRIDGED.**—Looking over my old books belonging to this class of fiction, I notice that Defoe, in the second volume of *Robinson Crusoe*, 8vo. London, Taylor, 1719, speaks in unmeasured language of the damage done him by the abridgers; and concludes a summing up of the loss the readers suffer by their depriving the book of its just proportions, with this strong denunciation upon the infractors of his rights :—

"The Infury these Men do the Proprietor of this Work is a Practice all honest Men abhor, and he believes he may challenge them to shew the Difference between that and Robbery on the Highway, or Breaking open a House."

As it may not be generally known who the offenders in this way were, I may here record that the famous Thomas Gent stands self-convicted\* of imitating the practice of *Nat. Crouch*, alias *R. Burton*, and melting down *Robinson Crusoe* into a twelve-penny book.

Gent seems to have been put up to this bit of piracy by his master, Edward Midwinter, and I find the identical copy among my *Chaps*. The title runs :—

"The Wonderful Life and most surprising Adventures of R. Crusoe of York, Mariner," &c. "Faithfully Epitomized from the three volumes, and adorned with Cutts suited to the most remarkable stories." 12mo. E. Midwinter, N.D.

Though not the first, this abridgment seems to have been the favourite one. \*At all events it is the same as another I have, printed at Glasgow in 1762.

J. O.

**FIRST HACKNEY COACHES.**—In a letter from G. Garrard to the Lord Deputy of Ireland (see *Strafford's Letters and Despatches*, vol. i. p. 227.) may be read the following extract :

"I cannot omit to mention any new thing that comes up amongst us, tho' never so trivial: Here is one Captain Bailly, he hath been a sea Captain, but now lives on the land, about this city, where he tries experiments. He hath erected, according to his ability, some four Hackney Couches, put his men in a livery, and appointed them to stand at the May-Pole in the Strand, giving them instructions at what rates to carry men into several parts of the Town, where all day they may be had. Other Hackney men seeing this way, they flocked to the same place, and perform their journies at the same rate. So that sometimes there is twenty of them together, which disperse up and down, that they and others are to be had everywhere as Watermen are to be had by the Water-

\* See *Life of Thomas Gent*, 8vo. London, 1832, p. 124.

side. Everybody is much pleased with it. For, whereas before Coaches could not be had but at great rates, now a man may have one much cheaper."

This letter is dated 1st April, 1634; and from it may I think be inferred that hackney coaches, at a regular scale of fares, and stands at certain appointed places, were first introduced at this early period.

W. NOËL SAINSBURY.

### Queries.

MR. BRIGHT AND THE BRITISH LION. — Mr. Bright is stated to have given utterance to the following characteristic burst of sentiment: "The British Lion! would to God the Brute were dead!" Can any reader of "N. & Q." inform me on what occasion it was that Mr. Bright's zeal so far overcame his discretion?

WILLIAM J. THOMS.

DIMIDIATED CORONETS. — In Segoing's *Armorial Universel* (Paris, 1679), plate 82., are engraved the arms of the governors of the Duchies of Burgundy, Normandy, and Guyenne, and of the counties of Flanders, Champagne, and Toulouse, impaling the arms of those provinces. In four cases out of the six the coronets placed above the shield are dimidiated: the dexter half (containing the *personal* arms of the governor) being ornamented with the *fleur-de-lisé* coronet appropriated to "les fils de France;" while the sinister half is surmounted either by the strawberry leaves or pearls of that of a duke or count. The office of governor of the county of Flanders appears to have been vacant at the time, as the dexter half of the shield is left blank, and the coronet of a count surmounts the whole. The Duc d'Espèron was governor of the Duchy of Burgundy, so that in his case there is no disparity between his personal and official rank. Dimidiated *arms* are not very common, but I think dimidiated *coronets* are still less frequently met with. Can any of your correspondents furnish other examples?

J. W.

COLE ARMS. — Of what family of Cole are these arms? "Per pale ermine and sable a fesse countercharged." They are given in all the printed Dictionaries of Arms, but without any county or other designation. Possibly some of the readers of "N. & Q." may be able to give answer to

SCORPIO.

THE B IN PRESCRIPTIONS. — Has Dr. Millingen good authority for what he asserts with regard to this symbol? —

"Not only did the Ancients consider the Animal Creation as constantly under Planetary Influence, but all Vegetable productions and Medicinal substances were subject to its laws. . . . Medicine at that period might have been called an Astronomic Science; every medicinal substance was under a specific influence, and to this day the B, which precedes prescriptions, and is admitted to represent the first letter of *Recipe*, was in fact the Symbol

of Jupiter, under whose especial protection Medicines were exhibited. Every part of the body was then considered under the influence of the Zodiacal Constellations, and Manilius gives us a description of their powers, *Astron.*, lib. i." — *Curiosities of Medical Experience*, Lond., 1837, vol. i. p. 119.

EIRIONNACH.

HERALDIC. — To what family belong the arms arg. a chev. sa. between three bucks' heads cabossed?

H.

FLAMBARD BRASS AT HARROW. — In the church of Harrow, Middlesex, still remains a fine sepulchral brass presenting the figure, in life size, of John Flambard, one of an ancient family that left their name to a manor in that parish. He is represented in armour of about the date 1390. The inscription consists of the two following strange and enigmatic verses: —

"Jon me do marmore Numinis ordine flam tum'lat'  
Bard q'3 verbere stigis E fun'e hic tueatur."

The name of the deceased, it will be perceived, is to be picked out by syllables; but, when that is done, what sense is there to be made of the rest? Mr. Gough (*Sepulchral Monuments*, vol. ii. p. cclxxvii.) offered the following translation: "John Flam is buried under the middle of this marble, by order of the Deity; and Bard by the stroke of death by burial is here kept."

But the original reads *me do medio. Numinis ordine* may have been intended for "by the will of the Deity," and "*Stigis e funere*" for "from the death of hell." The second word of the second line is read *quoque* by Veever, Lysons, and Gough. Can it have stood for *cujus*? In that case it would refer to *Numinis*, and *cujus verbere* might allude to the Mediator, "by whose stripes we are healed."

JOHN GOUGH NICHOLS.

ORIGINAL QUARTOS OF SHAKESPEARE. — The Sale Catalogue of David Mallet's library, 1766, contained nearly a complete series of the original quartos of Shakspeare's plays. They had formerly belonged to Dr. Warburton, who on Steevens' publication in 1766, sold them to Payne the bookseller, from whom it is presumed Mallet procured them.

The auction Catalogue from which I derive this Note (T. Jolley's, Part vi. p. 46.) records that the series of quartos sold in Mallet's sale for 3*l.* 3*s.*!!

Can this be confirmed by reference to a marked Catalogue?

EDWARD F. RIMBAULT.

HEIGHTS OF MOUNTAINS. — The heights of British mountains, hills, and table lands are frequently expressed in figures, and quoted as having been copied from the Ordnance Survey. Now, such heights are not expressed in the Ordnance Maps, or in only a few instances. Does any book exist entitled the "Ordnance Survey?" if so, what is its price, and where can it be obtained?

W. W.

**PORTRAIT OF CALVERLY.**—In a volume entitled *Hermippus Redivivus: the Sage's Triumph over Old Age and the Grave* (by John Campbell, LL.D.), edit. of 1748, is the following MS. note, dated May 28, 1784:—

"The person represented under the character of Hermippus Redivivus was Calverly, a celebrated dancing-master, whose sister for many years had a well-known school in Queen Square, Bloomsbury, where also Dr. Campbell resided. There is now a painting of Calverly in the Dancing School, then drawn at the great age of ninety-one."

Is anything known of this portrait at the present time?  
EDWARD F. RIMBAULT.

#### ANGELS DANCING ON NEEDLES.—

"This sort of oratory was the oratory of the sophists in the schools of the Byzantine empire, and later it was that of the colleges of Jesuits, and of the doctors of the Sorbonne. Thomas Aquinas, 'the Eagle of Divines,' was a master of the art, and has left a manual of it in eighteen volumes for such as desire to study it. Admired and idolized during his life, canonized after his death, the world owes him the invaluable information 'how many angels can comfortably dance on the point of a needle.' Johannes Duns Scotus, the doctor subtilis, was Thomas's great rival, and demonstrated to three thousand scholars the Immaculate Conception."—*Morning Advertiser*, Feb. 12, 1860.

This poor joke, from incessant repetition, has become very tiresome, and ought to have rest. I shall be glad to know when it first appeared, and whether it is a pure invention, or founded on some misunderstood passage in Aquinas.\* W. D.

**MORTON FAMILY.**—Information would oblige as to the parentage and pedigree of John Morton, Esq. of Danesfield, co. Bucks, Chief Justice of Chester, and M.P. for Abingdon, who died about the year 1786, when his widow (Elizabeth Tod-drell) sold the estate of Danesfield. The Mortons are also stated at one period to have held

[\* In Quodlibet I. Art. v., S. Thomas discusses the question, "Utrum Angelus possit moveri de extremo ad extremum non transeundo per medium;" as an objection to which he mentions the argument (afterwards to be knocked down) that nothing can occupy less space than an Angel, because an Angel is indivisible! And hence, in passing from end to end, the Angel, if he passed through the intervening space, would have to pass through an infinite succession of points (puncta), which is impossible!

May not the idea of the Angelic Doctor's countenancing the notion of Angels dancing on the point of a needle have originated in some misconception of this passage, which not only represents the Angels as infinitesimals, but makes express mention of points?

"Infinita autem puncta sunt inter quoslibet duos terminos motus. Si ergo necesse esset quod Angelus in suo motu pertransiret medium, oporteret quod pertransiret infinita; quod est impossibile."

For the "information" credited to S. Thomas respecting Angels dancing on the point of a needle, we have made good search in his works, but without finding anything that comes nearer than the above. Perhaps some of our readers, however, may be able to give us farther light.—ED.]

a property called Thackley in Oxfordshire. The chief justice is presumed to have had a sister Henrietta, relict of a Yorkshire gentleman of the name of Jennings, and afterwards third wife of a Mr. Bartholomew Bruere?  
C. S.

**THOMAS ADY.**—In 1656 Thomas Ady, M. A., published a curious work under the title of,

"A Candle in the Dark, or a Treatise concerning the Nature of Witches and Witchcraft; being Advice to Judges, Sheriffs, Justices of the Peace, and Grand Jury Men, what to do before they passe sentence on such as are arraigned for their Lives as Witches,"

and he dedicated it "To the Prince of the Kings of the Earth," and intreats that the Holy Spirit may possess the understanding of whoever shall open the book. Are any other instances known of a book being dedicated to Almighty God, and is any thing known of the author, and was he in Holy Orders?  
CATO.

**DEACONS' ORDERS AND CLERICAL M.P.'s.**—Has a man in deacon's orders all the rights and privileges of a layman, except that of being elected Member of Parliament? I know the case of a man who, after being ordained deacon, was prevented from taking priest's orders from conscientious scruples, and is now a flourishing country solicitor. And I could mention a college Fellow, who, though ordained, has taken his M.D. degree, and is now I believe a practising physician.

The bill to exclude those who had taken orders from seats in the House of Commons was passed, not, I think, because there was a feeling against clergymen becoming M.P.'s, but because it was a sure way of excluding Horne Tooke. It has, no doubt, occurred to many that a clergyman might sit in Parliament with less danger of neglecting his clerical functions than is incurred by the many reverend gentlemen who are country squires or gentlemen farmers: nay more, it seems to be a growing conviction in certain quarters, that a sprinkling of clergy in the House would be productive of positive good to the nation, if not to themselves. There certainly is no objection to dissenting ministers having seats in the House of Commons.

Seeing that a Rev. Mr. Fawkes was nominated a few days ago for the county of Cork, may I ask if the gentleman in question was a Catholic priest? If so, whether his being such would be a disqualification for a seat?  
F. W.

**DECLENSION OF NOUNS BY INTERNAL INFLEXION.**—Can any of the philological contributors to "N. & Q." (of whom there are some of distinguished ability) give me any instances in the Teutonic and Norse dialects of what Zeuss calls *interna flexio* in nouns? We all know that in the Irish such inflexion is a law of grammar; and strangely enough the Anglo-Saxon, though its



usual declensions are by *increase*, has some instances of the other kind: *e. g.* gos, ges; mus, mys; toth, teth; boc, bec. The change by inflexion, in all these instances, is from a broad to a slender vowel.

H. C. C.

HOSPITALS FOR LEPERS (2<sup>nd</sup> S. ix. 124.) — Eudo de Rye, the Dapifer or steward of William I., William II., and Henry I., at the command of the latter founded a hospital for infirm people and lepers at Colchester, and dedicated it to St. Mary Magdalen.

Can anyone inform me whether the same Eudo had any issue besides Margaret, who married William de Mandeville, father of Geoffrey, the celebrated first Earl of Essex? CHELSEA.

### Queries with Answers.

CLEANING AQUARIA. — What is the best mode of removing confervoid growth from the sides of an aquarium, so as to keep the glass quite clean?

M. R. D.

[We are indebted to MR. LLOYD, who has done so much for lovers of natural history by his exertions in bringing to perfection the management of aquaria, for the following remarks:—

"*Cleaning the Sides of Aquaria.*—M. R. D. is informed, in answer to a question respecting the 'mode of removing confervoid growths from the sides of aquaria, so as to keep the glass quite clean,' that, as these growths are caused by the action of the certain amount of light required (even if it be not in excess), and to which aquaria are of necessity exposed in order to preserve the health of the inhabitants, it is not possible to maintain the glass in a state free from the growths in question, except by a course of vigilant, constant, and tiresome scrubbing, especially in warm, bright weather, when vegetation of these kinds proceeds apace, these observations having application to tanks possessing two, four, or nine sides of glass, when their figure is rectangular or multangular, and when their height is equal to or exceeding their breadth; and they apply also to the whole tribe of vase and cylindrical glasses which are converted into aquaria. It has been proposed to remedy the evil by the use of blinds or curtains of variously-coloured substances, but this is found to be ineffectual, as it excludes the light, and so in a great measure stops the evolution of oxygen. The employment of certain plant-eating snails, both marine and freshwater, to consume the conferva, has also been recommended, but the creatures are too wayward in their habits to be of any practical service. These considerations have, during the last two years, led to the very general abandonment of the tanks and vases of the kind described, and have brought into use other and better forms of tanks, in which (without any impediment to a distinct view of the interior) three sides are of slate, covered with rock-work, which slopes backward and upward from the front; and this front is alone of glass, and is reduced to such dimensions that the preservation of it in a perfectly clean and bright state is a matter of no difficulty. The conferva may thus be encouraged to grow upon the interior of the opaque sides to an extent which is quite under control; and so far from the growth being unsightly in such a situation, it is converted into a direct benefit, both as regards its appearance to the eye, in

covering the rock-work with verdure, and as respects its presence as necessary to decompose the carbonic acid gas given off from the animals, for it is certain that no vegetation evolves oxygen so copiously as *conferva* and the other plants which come spontaneously in tanks. Of *conferva*, indeed, it may be said, as it is said of fire, that it is 'a very good servant, but a very bad master.' Let such a vessel, therefore, be chosen for aquarian purposes as will permit the *conferva* to grow without being an annoyance (as it is) on transparent surfaces. It need not even then be permitted to grow too freely, as a newspaper or a handkerchief thrown over the glass cover of the tank, or over a portion of the cover, during the sunniest portion of the day, will effectually keep it under command. There need be no fear that any such moderate checking of growth as this will have an ill effect on the animals, if the vessel is also so shallow as to expose a comparatively large surface of water to the atmosphere, and so to be enabled to absorb oxygen from that source as well as from vegetation. This regulation of growth is farther to be carried out by choice of aspect. Thus, in summer, windows facing the south, south-west, south-east, and west should be avoided, as being unfit for the reception of aquaria, and those having a northern, north-western, or north-eastern exposure should be adopted.

"M. R. D. is further informed that an excessive growth of *conferva* does not stop by merely covering the glass of the objectionable tanks first mentioned, but it also converts the whole of the once clear water into a brownish-green opaque mass, much resembling pea-soup, and this very often in a short time, if the light be strong and the weather hot. The cure for this has been found to consist not only in the employment of vessels having their transparency and height much diminished, but in the formation in them of a little chamber to which a part of the water has access, and which being thus kept constantly in a state of entire darkness, is also in a condition of complete clearness, and yet, by its being ever in active communication with the other part of the water, not in the dark, it, by a compensating action, maintains the whole of the fluid in a perfectly limpid condition.

"These various improvements have been gradually effected since the autumn of 1857, and they have given to aquarian science a systematic certainty of action never before realised.

W. ALFORD LLOYD.

"19, Portland Road,  
Regent's Park, London, W.  
March 2, 1860."

EARL NUGENT'S LINES. — In *The New Foundling Hospital for Wit*, 1784, are the following lines, by Earl Nugent:—

"She's better, sure, than Scudamore,  
Who, while a Duchess, play'd the wh—re,  
As all the world has heard;  
Wiser than Lady Harriet, too,  
Whose foolish match made such ado,  
And ruin'd her and Beard."

I want the history of the above two ladies. The first was Duchess of Norfolk, and the latter married a player. That is all I know about them. I wish to have full particulars of both their cases.

W. D.

[The first frail lady noticed by the Earl was Frances Scudamore of Holme Lacy, co. Hereford, born in 1711, and married, first, Henry Somerset, third Duke of Beaufort, on 28th June, 1729, who obtained a divorce from his consort for adultery with Lord Talbot, on 2nd March, 1743-4. Horace Walpole, writing to Sir Horace Mann,



on 10th June, 1742, says, "The process is begun against her Grace of Beaufort, and articles exhibited in Doctors' Commons. Lady Townshend [Harrison] has had them copied, and lent them to me. There is everything proved to your heart's content, to the birth of the child, and much delectable reading." This repudiated lady, after the death of the Duke, was married, secondly, to Col. Charles Fitzroy, natural son of the Duke of Grafton, by whom she left a daughter, Frances, who became the wife of Charles Howard, 11th Duke of Norfolk.

The other lady noticed by Earl Nugent was Lady Henrietta, only daughter of James, first Earl Waldegrave, born 2nd Jan. 1716-17, and was married, first, to the Hon. Edward Herbert, only brother to the Marquis of Powis, on 7th July, 1734. Becoming a widow, she married, secondly, in 1738-9, John Beard, the leading great singer at Covent Garden theatre, of which he was for some time one of the patentees. Lady Henrietta died 31st May, 1758, and Beard erected to her memory a handsome pyramidal monument, expressive of his love and sorrow.]

**BISHOP LATIMER.**—Has any relationship or connexion ever been traced between the family of Queen Catharine Parr and that of this excellent Reformer? His father was, we are told, of Thurstaston, Leicestershire; and though Foxe calls him a husbandman, he would appear to have been "well to do in the world," as the expression is. I should also be obliged by any details respecting that place, or the family of the Reformer. Are there any local traditions of him, or allusions in county topographies, &c.? S. M. S.

[Many families of the name of Latimer were of great note in Leicestershire; but there does not appear to have been any relationship between the Reformer and the Queen of Henry VIII. Katharine Parr married for her second husband John Neville Lord Latimer, whose maternal ancestors were the Latimers, lords of Corby and Shenstone. The heiress of this family, marrying John Lord Neville, of Raby and Middleham, became the mother of Ralph Neville, Earl of Westmorland, whose fifth son, by Joanna Beaufort, daughter of John of Gaunt, Duke of Lancaster, took the title of Lord Latimer, and married the third daughter and co-heiress of Richard Beauchamp, Earl of Warwick. From this pair John Neville, Lord Latimer, Katharine's husband, was the fourth in descent. (Hopkinson's MSS. quoted in Strickland's *Queens of England*.) In the first Sermon preached by Hugh Latimer before King Edward VI., on March 8, 1549, he gave the following curious account of his parentage: "My father was a yeoman, and had no lands of his own; only he had a farm of three or four pounds a year at the uttermost; and hereupon he tilled so much as kept halfe a dozen men. He had walk for a hundred sheep; and my mother milked thirty kine. He was able, and did finde the King an harness, with himself and his horse, whilst he came unto the place that he should receive the King's wages. I can remember I buckled his harness when he went to Black-heath Field. He kept me to school; or else I had not been able to have preached before the King's Majestie now. He married my sisters with five pounds, or twenty nobles, a piece: so that he brought them up in godliness and fear of God. He kept hospitality for his poor neighbours, and some almes he gave to the poor. And all this he did of the same farme where he that now hath it payeth sixteen pounds by the year and more, and is not able to do any thing for his Prince, for himself, nor for his children, or give a cup of drinke to the poor." For some interesting particulars of

this celebrated Reformer and Martyr consult Nichols's *Leicestershire*, iii. 1061.]

**TINTAGEL.**—In *The Times* of Sept. 23, 1859, there was an article upon the return of Capt. Sir F. L. M'Clintock's expedition, wherein the writer says,

"At last the mystery of Franklin's fate is solved. . . . The condolences and sympathies of a nation accompany the sorrows of his widow and the griefs of his friends, but it is not altogether out of place for the country to express its satisfaction that the lives of brave sailors were not uselessly sacrificed in a series of expeditions which should have borne for their motto 'Hoping against hope.' So far it is satisfactory to know the 'final search' has proved that SIR JOHN FRANKLIN is dead. *Alas! there can be no longer those sad wailings from an imaginary Tintagel to persuade the credulous that an ARTHUR still lives.*"

Can you or any of your numerous Readers furnish a clear exposition of the allusion in the last sentence to *Tintagel*, its wailings, &c. J. H. W.

[The writer of the above passage, most probably, when he penned it, had the following lines in Tennyson's *Morte d'Arthur* floating in his mind:

"Then saw they how there hove a dusky barge,  
Dark as a funeral scarf from stem to stern,  
Beneath them; and descending they were ware  
That all the decks were dense with stately forms  
Black-stoled, black-hooded, like a dream — by these  
Three Queens with crowns of gold,—and from them  
rose  
A cry that shiver'd to the tingling stars,  
And as it were one voice, and agony  
Of lamentation, like a wind, that shrills  
All night in a waste land, where no one comes,  
Or hath come, since the making of the world."

King Arthur fell in the battle of Camlan (Camelford), a spot not far removed from his castle of Tintagel, to the chapel of which Tennyson, in the poem just quoted, makes Sir Bedivere convey his wounded lord:

"And bore him to a chapel nigh the field;  
A broken chancel with a broken cross,  
That stood on a dark strait of barren land."

The above passages, taken in connexion with one of the earliest Welsh traditions—

"Anoeth bydd bedd y Arthur"  
(Unknown is the grave of Arthur),

will fully explain the allusion of *The Times*' writer.]

"A WET SHEET," ETC.—Can any of the readers of "N. & Q." suggest the meaning of the last two lines of the first verse of Allan Cunningham's song, "A wet sheet and a flowing sea"? The lines run thus:—

"Away the good ship flies, and leaves  
Old England on the lee."

A lee-shore is that to which the wind blows from the sea; it is, therefore, difficult to understand how a sailing vessel can leave "Old England on the lee." E. V.

[The wind, it is evident, crosses the line of the good ship's course. *She is working to windward.* With the aid of a wet sheet and favouring tide, she rapidly leaves Old England on the lee. And by the same token, if other sailing ships that cannot work to windward are in company, she will soon leave them *hull-down*.]

"THE UPPER TEN THOUSAND."—A friend states that this expression is now often used, and begs information as to its origin and signification.

S. M. S.

[The expression is supposed to come from the United States, and is said by Bartlett, in his *Americanisms*, to have been invented by that talented and amusing writer N. P. Willis.

"THE UPPER TEN THOUSAND, and contracted THE UPPER TEN: the aristocracy; the upper circles of our large cities. A phrase invented by N. P. Willis.

"The seats for the first night are already many of them engaged; and engaged, too, by the very cream of our upper ten."—*Letter from Philad. N. Y. Herald.*

With "Upper Ten," cf. "Upper Crust."

"UPPER CRUST. The aristocracy; the higher circles.

"I want you to see Peel, Stanley, Graham, Shiel, Russell, Macaulay, old Joe, and so on. They are all upper crust here."—*Sam Slick in England.*"]

### Replied.

COLONEL FREDERICK.

(2<sup>nd</sup> S. viii. 399. 502.; ix. 93.)

The query of A. A. having brought into notice this unfortunate gentleman, I transcribe a few memoranda respecting him from my *Soho and its Associations*, a work which I am now preparing for the press.

In early life Colonel Frederick was secretary to the great Frederick, King of Prussia, but he was treated by that monarch with such proud austerity that he grew tired of the service, and particularly as Voltaire and other profligate philosophers were suffered to converse with the king at table, while Frederick was obliged to retire to a corner of the room. At length, having applied to the Duke of Wirtemberg, to whom his father was related, he was offered protection at his court. When he informed the King of Prussia of this arrangement, the latter said, "Ay, you may go, it is fit that one beggar should live with another." The colonel afterwards joined his father during his adversity in this country, and supported himself as a teacher of languages, for which he was well qualified.

He used to relate that while his father was in the King's Bench Prison for debt, Sir John Stewart was a fellow prisoner on the same account. The latter had a turkey presented to him by a friend, and he invited King Theodore and his son to partake of it. Lady Jane Douglas was of the party. She had her child, and a girl with her as a maidservant, to carry the child; she lived in an obscure lodging at Chelsea. In the evening, Colonel Frederick offered to attend her home, and she accepted his courtesy. The child was carried in turn by the mother, the girl, and the colonel. On their journey he said there was a light rain, and common civility would have induced him to call a coach, but that he had no

money in his pocket, and he was afraid that Lady Jane was in the same predicament. He was therefore obliged to submit to the suspicion of churlish meanness or poverty, and to content himself with occasionally carrying the child to the end of the journey.

This, alas! was not the first time that the son of King Theodore had been in want of a shilling. He related to the late John Taylor, of "Sun" celebrity, that he was once in so much distress, that when he waited the result of a petition at the Court of Vienna, he had actually been two days without food. On the third day a lady in attendance on the Court, whom he had previously addressed on the subject of his petition, observing his languid and exhausted state, offered him some refreshment; he of course consenting. She ordered him a dish of chocolate with some cakes, which rendered him more able to converse with her; in a short time they conceived a regard for each other, and were afterwards married.

The lady, it is supposed, died a few years after their marriage. The colonel had two children by her; the boy became an officer in the British army, and was killed in the American War; the girl was, I fancy, the "Miss Frederick" who sang at some of the fashionable concerts towards the latter part of the last century. She married a person named Clarke, but what became of her or her children I have not been able to ascertain. Mr. Taylor relates that in a short interview he had with her, after her father's melancholy death, she showed him the great seal and some regalia of the crown of Corsica, which her grandfather had retained in the wreck of his fortunes.

When Prince Poniatowski, who was afterwards Stanislaus, the last King of Poland, was in this country, his chief companion was Colonel Frederick. They were accustomed to walk together round the suburbs of the town, and to dine at a tavern or common eating-house. On one occasion the prince had some bills to discount in the city, and took Frederick with him to transact the business. The prince remained at Batson's Coffee-house, Cornhill, while the colonel was employed on the bills. Some impediment occurred, which prevented the affair from being settled that day, and they proceeded on their usual walk before dinner round Islington. After their walk they went to Dolly's, in Paternoster Row. Their dinner was beef-steaks, a pot of porter, and a bottle of port. The bill was presented to the prince, who on looking over it said it was reasonable, and handed it to Colonel Frederick, who concurred in the same opinion, and returned it to the prince, who desired him to pay. "I have no money," said Frederick. "Nor have I," said the prince. "What are we to do?" he added. Frederick paused a few moments, then desiring the prince to remain until he

return'd, left the place, pledged his watch at the nearest pawnbroker's, and thus discharged the reckoning.

The prince after he became monarch of Poland occasionally kept up an intercourse with Colonel Frederick, and in one of his letters asked the latter if he remembered when they were "in pawn at a London tavern."

In the latter portion of his life this unfortunate man was induced by an acquaintance to accept two notes. The man who was a trading justice at that time, died before the notes became due, and Colonel Frederick, seeing that he should be responsible without any pecuniary resource, and apprehensive of confinement in a gaol, formed the desperate design of shooting himself.

"The Colonel (says the authority already quoted—John Taylor's *Records of my Life*, ii. 227.) by his constant reading of classic authors, had imbued his mind with a kind of Roman indifference of life. He arose generally very early in the morning, lighted the fire when the season required it, cleaned his boots, prepared himself for a walk, took his breakfast, then read the classical authors until it was time to take exercise and visit his friends. This even tenour of life might have continued for many years, if he had not unfortunately put his hand to the bills in question; but the prospect of a hopeless privation of liberty, and the attendant evils and horrors of a gaol, operated so strongly upon his mind, habituated to ancient Roman notions, as to occasion the dreadful termination of his life by suicide."

A petition to the British Government to take into consideration his condition, is still extant in the handwriting of Colonel Frederick. It is dated from Greek-street, 1783.

It will ever be a disgrace to this country that poor Theodore, who had actually been elected King of Corsica by the people, and his son, should have been suffered to live among us in beggary, while Pascal Paoli, who had no such pretensions, but more powerful friends, should have been amply provided for. EDWARD F. RIMBAULT.

#### A QUESTION IN LOGIC.

(2<sup>nd</sup> S. ix. 25.)

Four answers have been received. Among them a part of the true connexion of the propositions is found: but in no one of them is it all to be seen. That connexion is that the three propositions are *identical*: each one of them means as much as either of the other two, and no more. The three propositions are:

1. A master of a parent is a superior.
2. A servant of an inferior is not a parent.
3. An inferior of a child is not a master.

I might write a long chapter on the connexion of these propositions. To avoid this, I will advert to only one of the difficulties which often stand in the way. In examining the logical dependence of two propositions, we have nothing to do with

the question about the existence or non-existence of the terms named in the propositions. If there were no masters in existence, for example, or if a certain individual had no master, the questions of truth or falsehood, relation or want of relation, which would thence arise, have nothing to do with the *logical* connexion of the forms of enunciation used. To get this difficulty clear out of the way, suppose every person mentioned to have both masters and servants, superiors and inferiors, parents and children. The reader will also remember that it was postulated that no such thing as *equality* is to be allowed to exist.

I have to show that each of the propositions gives the two others. It will be enough to take one, and from it to prove the other two. I shall take the second, and from it prove the first and third.

From the second to prove the first.

Assume the second. If then the master of a parent were in any case an inferior, every servant of the master of the parent would be the servant of an inferior, and among them the parent himself. That is, a parent would be the servant of an inferior; which contradicts the assumption. Consequently, in no case is the master of a parent an inferior, which is the first proposition.

From the second to prove the third. Assume the second. If the inferior of a child of X were a master of X, X would be the servant of the inferior of a child of X. If that child be Y, the parent of Y would be the servant of the inferior of Y; which contradicts the assumption. Hence any inferior of a child is not a master.

The reader may by similar steps prove 2 and 3 from 1, or 1 and 2 from 3.

Next, what is the theorem which is here applied? I cannot enunciate it without strange symbols. If L represent a relation of any kind, let L-verse represent its *converse* relation. Thus, when L represents *parent*, L-verse represents *child*. If X be an L of Y, then Y is an L-verse of X. Again, when two relations are *contrary*—that is, one or other existing in every case, but never both—let them be denoted as in L and non-L. The theorem is then as follows:—If a third relation can always be predicated of the combination of other two, then the same may be said if one of the combining relations be changed into its converse, and the other two be *contraverted*—changed into their contraries—and made to change places. That is, the three following assertions are identical:—

1. Every L of an M is an N.
2. Every L-verse of a non-N is a non-M.
3. Every non-N of an M-verse is a non-L.

This theorem was stated, so far as I know for the first time, in my recently published *Syllabus of a proposed system of Logic*. It belongs to the forms of thought the analyses of which the logi-

cians exclude from logic, upon grounds opposed in that syllabus and in the writings to which it refers.

It has nevertheless been virtually applied, though wholly unseen, in the famous *reductio ad impossibile* by which the syllogisms denominated *Baroko* and *Bokardo* are reduced to that denominated *Barbara*. A. DE MORGAN

### \* GLOUCESTER CUSTOM.

(2<sup>nd</sup> S. ix. 124.)

J. CHENEVIX FROST inquires when it was the custom of the city of Gloucester to present to the sovereign at Christmas a lamprey-pie with a raised crust, and when it was left off? The custom is of great antiquity, and certainly existed in the present century, for persons living recollect an old lady named Darke who used to prepare lampreys for the purpose; and it probably continued down to the change of the corporation under the Municipal Corporation Act. As Henry I., of lamprey-loving celebrity, frequently held his court during Christmas at Gloucester, the custom may have originated in his time. In 1530, the Prior of Lanthony at Gloucester sent "cheese, carp, and baked lampreys" to Henry VIII. at Windsor, for which the bearer received twenty shillings (*Annals of Windsor* by Tighe and Davis, p. 562.).

During the Commonwealth it appears from the following entry in the Corporation Minutes that the pie was sent to the members for the city:—

"Item. Paid to Thomas Suffield, cook, for lampreys sent to our Parliament Men, £08 00 00."

In 1752 it appears to have been the custom to present a lamprey-pie to the Prince of Wales, as appears by Mr. Jesse's book, *George Selwyn and his Contemporaries*, vol. i. p. 153., where is printed the following letter from Mr. Alderman Harris to George Selwyn, then M.P. for Gloucester:—

"Gloucester, 15 January, 1752.

"Sir,

"At the request of Mr. Mayor, whose extraordinary hurry of business will not afford him leisure to write himself, I am desired to acquaint you that by the Gloucester waggon, this week, is sent the usual present of a lamprey-pie from this Corporation to his Royal Highness the Prince of Wales. It is directed to you; and I am further to request the favour of you to have the same presented with the compliments of this body, as your late worthy father used to do.

"Sir, your most obedient humble servant,

"GAB. HARRIS.

"P.S. The waggoner's inn is the King's Head in the Old Change."

Mr. Harris was an eminent citizen of Gloucester. He was sheriff in 1732, during his father's mayoralty, and mayor in 1746 and 1757; and he appears to have been much esteemed by the Selwyn family. It appears also by the following letter (vol. ii. p. 24.), which, if not too irrelevant

to the Query, may perhaps be deemed amusing enough for insertion, that there was in that age a reciprocity of good things between town and country:—

"Thomas Bradshaw, Esq., to George Selwyn.

"Hampton Hall, 30 July, 1766.

"Dear Sir,

"I have heard by accident that you want a turtle for a respectable alderman of Gloucester, and I am happy that it is in my power to send you one in perfect health, and which I am assured by a very able turtle-eater appears to be full of eggs.

"I am, with great haste, dear Sir,

"Your most faithful humble servant,

"THOS. BRADSHAW."

If this turtle was an acknowledgment for a lamprey-pie, the alderman made a better exchange than the Earl of Chester, who gave King John a good palfrey for one lamprey the king had given him (*Rotuli de Oblatis et Finibus tempore R. Johannis*)—a striking proof, if indeed the exchange were a voluntary one, of the great delicacy lampreys were then considered to be.

If your correspondent is interested in Gloucester, he will find other amusing references to the city in Mr. Jesse's book, vol. ii., p. 272.; vol. iv., pp. 362. 383.

JOHN J. POWELL.

It was formerly the custom to send to the king the first lamprey caught in the river, at the commencement of the season. It was stewed, that being the best way of cooking this fish. Some years ago, *i. e.* from 1800 to 1806, a relation of mine lived in Gloucester, and from her I received the knowledge of this custom. During that period the lamprey was cooked at the mayor's house; and an old woman, who had been a famous cook, and went by the name of "Cook Harris," always went to stew it, receiving a guinea as fee for her labour. Latterly, on account of her age, she was fetched from the almshouses (where she resided) in a sedan-chair. If this custom is discontinued, it is, I suppose, owing to the change under the Municipal Act. I always understood that some charter for fishing was held by this service.

Another custom at Gloucester may here be noticed. At the Spring Assizes a lamb was sent to the judges' lodgings; the animal was killed at the first butcher's in the city, and exhibited for a few hours elegantly dressed with flowers and blue ribbons, the inside being entirely filled with flowers. I fancy this was sent by the corporation, but I do not know whether the custom is continued. E. S. W.

FICTITIOUS PEDIGREES: BUTTS (2<sup>nd</sup> S. ix. 149.)

—Being absent from home I am not able to refer to the last volume of "N. & Q.," and forget what was there said of the Butts of Congleton, but as Mr. MATTHEWS seems to have confidence that they

are not "mythical personages," I could wish to draw his attention to three points—first to inquire whether the "lady possessor" that he speaks of was Harriet Lady Cotgreave? secondly, was the gentleman who "courteously communicated with him in 1852" Mr. William Sidney Spence? and thirdly, to beg him to note that the statement said to be derived from Camden about "being slain fighting, &c.," is word for word a repetition (except so far as the mother is concerned, and with a few changes rung in the quarterings) of what was attributed to one of my name, a decidedly "mythical personage," in a communication of 1848.

I can only repeat my recommendation of last week, to test the matter by a search among the *Randle Holme MSS.* in the British Museum; though I fairly own as respects my own case, I should, even if such extracts were found, continue sceptical of their truth, unless there were very authentic proofs indeed of the authority of Camden.

MONSON.

Torquay.

NICHOLS' LEICESTERSHIRE (2<sup>nd</sup> S. ix. 142.)—Mr. Saville Hyde, of Quorndon Hall, Leicestershire, was the representative of the ancient family of Hyde, to whom Hyde Park once belonged. His death took place some time about 1830, but as I am now absent from home I cannot refer to the exact date. Mr. Hyde's sale took place at Quorndon very soon after his decease, when his library, which was very valuable, was disposed of. The eight volumes of *Nichols's Leicestershire* were bought by my father, the late Edward Manners, of Goadby Hall, Leicestershire. The note inside one of the volumes in the possession of Vix is in his handwriting.

The four volumes which your Correspondent inquires about are my property, and are in my possession. I shall be very glad if Vix will favour me with a private communication, and address it to Goadby Hall, Melton-Mowbray.

LOUISA JULIA NORMAN.

"DON QUIXOTE" IN SPANISH (2<sup>nd</sup> S. ix. 146.)—Your correspondent will find some valuable notices of the early editions of *Don Quixote* in Ford's *Hand-book for Spain*, vol. ii. 315., preceded by some very able remarks on the work generally, on the character of Don Quixote and his Squire, and on the locality of their adventures.

FRANCIS TRENCH.

SOILED BOOKS (2<sup>nd</sup> S. ix. 103.)—Having in my time done something in the way of restoring old books, I can advise J. N. of a very simple plan. Take the book to pieces, if much stained; if not, take out only the leaves that most require cleansing. Lay a sheet or a few leaves in a large earthenware dish, and pour on them boiling water. Let them lie for six or eight hours, then take

them out and lay between clean blotting-paper till dry. Many a rare old print, full of foxy stains and time marks, have I restored to a beautiful freshness by this simple process. A drop or two of muriatic acid may sometimes be added, but there is a risk in using any acid when the fabric is aged. Connoisseurs in prints and books should practise the method with old fly-leaves first, to acquire expertness in the handling of the wet leaves.

SHARLEY HIBBERD.

TERMINATIONS IN "-NESS" (2<sup>nd</sup> S. vii. 386.; viii. 388.)—I beg to offer my best thanks to Mr. PISHEY THOMPSON for his courteous reply. *Clayness*, *Clee Ness*, or *Cleaness*, is laid down in Tuke's (1787), Smith's (1804), and Greenwood's (1817) maps. These authorities place it in Bradley-Haverstoe Wapentake, at the mouth of the Humber. I also find *Skitterness* in Yarborough Hundred. So that there are four places, at least, with the above affix in the county of Lincoln.

WM. MATTHEWS.

Cowgill.

ANDERSON FAMILY (2<sup>nd</sup> S. ix. 89.)—Allow me to point out a singular mistake of a contributor:—ANON. has metamorphosed James Anderson the concoctor of the Royal Genealogies into James Anderson the Scotch Postmaster-General, whose *Diplomata Scotiae* is, and will always be, deservedly held in the highest estimation by all historical students.

It is not supposed that there was any relationship between the two: but as to this I cannot be positive. This much is certain, that our James had only one sister, who married Pitcairn of Dreghorn, from whom the historian of Charles V. is descended, and no brother, at least none that survived for any time. The father was a Presbyterian clergyman in Lanarkshire, and he probably had a brother, who was the father of the individual styled cousin by the diplomatist, a London merchant who lived on the best terms with his relative, and was of great service to the family.

J. M.

DECANATUS CHRISTIANITATIS (2<sup>nd</sup> S. viii. 415. 539.)—The use of this title to part of the diocese of Worcester is not a solitary one. It appears on other maps attached to the Valor Ecclesiasticus applied to the cities of Exeter and Lincoln and the town of Leicester, small districts under the shadow, as it were, of the Cathedral,—for Leicester was also once the seat of a bishop's see,—and differing in those respects from the one in Warwickshire, which, besides its remoteness, was as large in extent as many an archdeaconry.

The etymology of Barlichway, mentioned in the question as the civil division about corresponding in limits with the ecclesiastical, is somewhat singular, being from three Saxon words implying "the naked-corpse-road," and, whether it

were so called from the habit of exposure or the mere act of carrying bodies in that condition, it seems to indicate a state of heathenism ill comports with the idea suggested by the reply of T. Bors of a staff of clergy constantly employed and resident in it, however such might have been the case in the three other instances.

Could the period be fixed of the introduction of an appellation so exceptionally distinctive? And is the reason given for its application in the instance first pointed out reconcilable with the difference of circumstances above adverted to?

J. S.

Birmingham.

**REFRESHMENT FOR CLERGYMEN** (2<sup>nd</sup> S. ix. 24.)—In some of the "City Churches" in London (St. Dionis Backchurch, for instance) wine and biscuit is liberally provided in the vestry every Sunday for the officiating clergyman at the charge of the parish. And on occasions of "charity sermons," when the Lord Mayor and Lady Mayoress and certain members of the Corporation attend in state to hear some popular preacher, wine, cake, and biscuit is handed round by direction of the churchwardens to all who have the *entrée* of the vestry at the conclusion of the Morning Service, while the amount of the collection is being ascertained. LONDINENSIS.

**SUPERVISOR: MISTAKES IN READING OLD DOCUMENTS** (2<sup>nd</sup> S. ix. 90, 91.)—I met the words "supervisor aut supervisores" the other day in a conveyance of 1680 in the sense of "survivor or survivors." There could be no doubt about the reading, as the words were written at full length and with the long *s* (*f*) in each case, and other documents relating to the same had "superstes aut superstites." The same set of deeds added another to the thousands of instances of mistakes made in the transcription of such documents by persons unacquainted with local names, or who cannot read the characters. A copy had been made of one in a somewhat modern hand, in which one of the witnesses' names figured in one place as "Jo. Birkes" (which was right), and in another as "Jo. Skerles;" whilst "Va. (*i.e.* Valentine) Hurt" figured as Th. Hurt. There are numbers of such instances in the printed public records, as those who consult them know to their sorrow. The following came lately under my own notice: the Sitwells of Renishaw are described in one place as of Kemsshaw. In the Index to the Hundred Rolls, North Ecclesfield is entered under N, as if one word, and not at all under E.

J. EASTWOOD.

**PETS DE RELIGIEUSES** (2<sup>nd</sup> S. ix. 90.)—I have heard my late father say that these were the lightest possible species of pancake of about the size of a crown piece, and that they appeared on the tables of the nobility till the end of the last century.

They were made by dropping a single drop of the thinnest possible batter into the frying-pan, which caused the batter to rise up very hollow and very thin, and to become very crisp—such were *pets de religieuses*.

F. A. CARRINGTON.

Ogbourne St. George.

**CRINOLINE: "PLON-PLON"** (2<sup>nd</sup> S. ix. 83.)—The derivation of this first word, already given in "N. & Q.," appears satisfactory: perhaps, however, it may be admissible to state that a newspaper paragraph assigns the first idea of weaving horsehair into petticoats to a Parisian *modiste*—Madame Crinoline.

A correspondent of *The Examiner* deduces "plon-plon" from the old French name for a duck that *ducked* its head. *Plongeon* is certainly diver, sea-mew.

R. F. SKETCHLEY.

**CRISPIN TUCKER** (2<sup>nd</sup> S. ix. 11.)—In the *Chronicles of London Bridge*, Smith & Elder, 1827, Crispin Tucker is mentioned (p. 391.) as "a waggish bookseller and author of all-work—the owner of half a shop on the east side of London Bridge, under the Southern gate." At p. 392. the reader is referred to the eighth and ninth chapters of *Wine and Walnuts*, London, 1823, for "An amusing account of Dean Swift's and Pope's visits and conversations with Crispin Tucker."

F. L.

**ADAM DE CARDONNELL** (2<sup>nd</sup> S. ix. 24.)—This gentleman was the author of *Numismata Scotica*, and the *Picturesque Antiquities of Scotland*. He came into possession of property in Northumberland in rather a curious way: calling one day upon his friend Mr. Lawson of Chirton and Cramlington, he found him in the act of making his will, and to avoid disputes entailing his estates on several relatives in succession. Mr. de Cardonnell, by way of a joke, asked Mr. Lawson to put him at the end of the entail, which he consented to do. In process of time, by the death of those named before him, Mr. De Cardonnell succeeded to the property, and served the office of high sheriff for the county. What was his connexion with Burns I must leave to others to ascertain. His eldest son Mansfeldt de Cardonnell Lawson, Esq., died without issue at Acton House, Northumberland, November 21st, 1838.

E. H. A.

**DUTCH-BORN CITIZENS OF LONDON** (2<sup>nd</sup> S. ix. 64.)—By force of various statutes a person born out of her Majesty's dominions, his *father*, or *grandfather by the father's side*, being a natural-born subject, is no alien, but is himself a natural-born subject. By the Act 7 & 8 Vict. c. 66. s. 3., a person born out of her Majesty's dominions, *of a mother being a natural-born subject*, may inherit land, or take it by devise or purchase; *in no other respect*, however, is he or she to be considered a natural-born subject. Perhaps it would be as

well to explain here a few of the disabilities under which aliens labour. Aliens are incapable of taking by descent or inheriting; and since they have no inheritable blood in them, they can have no heirs. At common law, too, aliens could not be the *channels* of descent, but by 11 & 12 Will. III. c. 6. all persons, being natural-born subjects of the sovereign, may inherit and make their titles by descent from any of their ancestors, lineal or collateral, although their father or mother, or other ancestor, by, from, through, or under whom they derive their pedigrees were born out of the King's allegiance. This statute is modified by 25 Geo. II. c. 39., which provides that no right of inheritance shall accrue by virtue of the last-mentioned statute to any persons whatsoever, unless they are in being, and capable of taking as heirs at the death of the person last seized. In case, however, lands shall descend to the daughter of an alien, such descent shall be set aside in favour of a posthumous or after-born brother; or the estate shall be divided with an after-born sister or after-born sisters, according to the usual rule of descents by the common law. By section 5 of the statute of Victoria referred to above, an alien, being the subject of a friendly state, may hold any lands, houses, or other tenements, for the purpose of occupation by him or his servants, or for the purpose of any business, trade, or manufacture, for a term not exceeding twenty-one years, as fully as if he were a natural-born subject, except as to the right to vote at the election of members of parliament. J. A. P.N.

ARCHIEPISCOPAL MITRES AND HATS (2<sup>nd</sup> S. ix. 67.)—May not the custom of adorning the mitres of archbishops with a ducal coronet have taken its rise from the circumstance that the tiara of the Pope is ornamented with three coronets, while that of the Patriarchs is similarly decorated with two. The next grade (Archbishops) would seem naturally entitled to one.

I have, however, never seen the arms of any foreign ecclesiastical timbred with a mitre rising from a coronet, though a coronet is by no means uncommonly placed above the shield and under the hat.

In the description of the external ornaments of the arms of the French archbishops given in Simon's *Armorial Général de l'Empire Français*, I find they were to be "surmontés d'un chapeau rouge à larges bords avec des cordons de soie de même couleur." Is there a mistake here, or did Napoleon really arrogate to himself the right to decorate his archbishops with the red hat of a cardinal, instead of the green one properly belonging to their rank? J. W.

"KECK-HANDED" (2<sup>nd</sup> S. viii. 483.)—There is a word in Irish signifying *left-handed*, in which perhaps A. A. may find the origin of this expres-

sion. The word to which I refer, if spelled in English as it is pronounced, would look something like "Kēhōgūe." The Irish family name of "Keogh" may have something to do with this. How is the name of "Ehud," the left-handed judge (mentioned in *Judg.* iii. 15.) spelt in Hebrew? C. LE POER KENNEDY.

St. Albans.

BURIAL IN A SITTING POSTURE (2<sup>nd</sup> S. ix. 44. 94. 131.)—I remember the funeral of a native African named Yarrow, which took place at Georgetown, adjacent to the city of Washington, in the United States, about twenty-five years ago. The deceased was very old (more than 120 years of age), and had been brought direct from Africa nearly a century before. Yarrow had evidently been a person of importance in his native country. He spoke and wrote Arabic fluently and readily, and was a Mahometan in his religious faith. He was buried, at his own urgent request, in a *sitting posture*.

One or two of the ex-royal family of Oude were, I think, buried in a similar posture in Paris, a very few years ago. PISHEY THOMPSON.

Stoke Newington.

SONGS AND POEMS (2<sup>nd</sup> S. ix. 123.)—I have a little book, answering ALOYSIUS's description in every respect but the extent of paging: mine having "Finis" upon p. 156., where an "Epitaph to a late Ordinary of Newgate" ends. The half-title is, *Deliciæ Poeticæ; or, Parnassus Display'd, &c.* The full title, *Mirth Diverts all Care; being Excellent New Songs, composed by the most Celebrated [sic] Wits of the Age, on Divers Subjects, viz.* (here follow a list of the leading pieces, twenty-five in number,) *with many more rare Songs worthy of the Reader's Esteem.* London: printed and sold by the Booksellers of London and Westminster, 1715. The running title throughout, "Songs and Poems, &c." The book perfect, answering to the table of contents; Preface four pages, signed "Philomusus." J. O.

GUMPTION (2<sup>nd</sup> S. ix. 125.)—Mr. S. Pegge, in his *Supplement to Grose*, gives—"Gumption, understanding, contrivance. He has no gumption, i.e. he sets about it awkwardly—*Kent*. From *gawm*." Under the last word he gives—"Gawn well now, i.e. take heed. Yet a *great gawming fellow* means also awkward and lubberly—*North*." "Gawmless, stupid, awkward, lubberly." In this suggestion we seem to have the "better" derivation that shall "set aside the whole" of those offered in the Editorial answer. Is "gumption" ever used?

The word gumption reminds me of *bumptious*, for which I have long sought a satisfactory derivation. Some time ago I met with a note by the Rev. H. Christmas to this effect: "At the Uni-

[\* Ehud in Hebrew is עִיִּדָּה.]



versities a singular word has been invented to imply 'pompous.' It is 'bumptious'; a word that sounds expressive enough, but of which it would be very difficult to trace the derivation." Now, if "bumptious" be indeed a piece of *University* slang—and it is certainly a word that one hears more frequently at College than elsewhere—and if it be anything more than a corruption of "pompous," may it not have been invented to express the peculiar "cockiness" (to use a synonymous slang word) of the members of a College whose boat has just "bumped" the one a-head of her in the annual boat-races? This suggestion may seem absurd; but I offer it in all good faith.

ACHE.

Is not *gumptious* a mere vulgarisation of the Latin word *compos*? I have frequently heard it pronounced by illiterate people, *gumpus*.

CARLISLE.

For some suggestions on the etymology of this word, and of its synonym, "Rummelgumption," it may be worth while to refer to Jamieson's *Scottish Dictionary*.

R. S. Q.

PATROCLUS (2<sup>nd</sup> S. viii. 129.)—The author, I think, meant the Patroclus of Aristophanes, not the Patroclus of Homer. The former might have daily sought Ilyssus' flowery brim," which was quite out of the way of the latter:—

"Ἐκ Πατροκλέους ἔρχομαι •  
"Ὅς οὐκ ἐλούσατ' ἐξ ὅτου περ ἐγένετο."

Plutus, v. 84.

It is, however, noticeable that Achilles in his prayer to Zeus on behalf of Patroclus expressly mentions the dirty Selli of Dodona:—

"Ζεῦ, ἄνα, Δωδωναίε, πελασγικὴ τῆλαθι ναίων  
Δωδώνης μεδίον δυσχειμέρον ἀμφὶ δὲ Σελλοὶ  
Σοὶ ναίους ὑποφῆται ἀνιπτόποδες, χαμαιεῦναι."

Il. xvi. 233.

H. B. C.

U. U. Club.

HOLDING UP THE HAND (2<sup>nd</sup> S. ix. 72.)—At the arraignment of the regicides, Thomas Harrison at first refused to hold up his hand till the Lord Chief Baron, Judge Foster, and other judges told him *his duty in that particular*, after which he said I conceive it is but a *formality*, and therefore I'll do it.

ITHURIEL.

LES MYSTERES, &c. (2<sup>nd</sup> S. ix. 144.)—Though I cannot answer fully the queries of FITZHOPKINS, the following information may be acceptable to him. The book about which he inquires, which I have not seen, is ascribed to Bebescourt by Barbier, No. 12,256, on the authority of a note in the copy belonging to Moët, the French translator of Swedenborg's works. Quérard, too, enters it under Bebescourt, but gives no account of the author, and I regret to say that I cannot supply the deficiency.

There seems to be no reason to question the

fact that the work was printed in London. William Baker, a well-known printer, succeeded to the business of Mr. Kippax, in Cullum street, and immediately went into partnership with John William Galabin. They subsequently removed to Ingram Court, Fenchurch Street. The initial "G" in both of the printers' names, of course, means "Guillaume." Baker died in 1785, and an account of him will be found in Nichols' *Literary Anecdotes*, vol. iii. p. 715. Galabin survived till 1824, and a notice of him is inserted in the *Gentleman's Magazine* for that year, Part ii., p. 283. Peter Elmsly was a highly respectable bookseller in the Strand. He was the confidential friend of Gibbon, and was connected with most of the leading literary men of his day. He died 3d May, 1802. Some particulars of his life are given in Nichols' *Literary Anecdotes*, vi. 441.

SAMUEL HALKETT.

Advocates' Library.

CALCUTH (2<sup>nd</sup> S. viii. 205.)—The objection that Chelsea is not in the Kingdom of Mercia is still better met by the fact that the King of Mercia granted a charter to the Monastery of Thorney, now Westminster, (which is about three miles from Chelsea), on the *very year* that the synod was held.

Though Chelsea is, as Mr. BUCKTON shows clearly, derived from chalk-hythe, I do not think that it ever bore that exact name, the nearest approaches to it being in 1291, when it was called chele-hethe, and in the manorial records for Edward I. Chelchuthe. Even as late as 1692 it is called Chelchey, a very slight transition from the Chelchethe of four centuries before.

From the total absence of chalk for miles round, the chalk-harbour must have been only for the reception of chalk.

CHELSEGA.

NIGHTINGALE AND THORN (1<sup>st</sup> S. iv. 175. &c.)—In 1<sup>st</sup> S. xi. 293., an allusion is quoted from *Britannia's Pastorals*, by William Browne. The reference, not there given, is book ii. (1616) song iv., v. 253-257. Add, *ibid.* book i. (1613) song iii. v. 149.

"Sad Philomela gan on the hawthorn sing.

Each beast, each bird, and each day-toiling wight  
Received the comfort of the silent night;  
Free from the gripes of sorrow every one,  
Except poor Philomel and Doridon:  
She on a thorn sings sweet, though sighing strains,  
He on a couch more soft, more sad-complains."

ACHE.

HYMN BOOK (2<sup>nd</sup> S. ix. 102.)—The hymn-book in the possession of C. D. H. is a collection by John Edwards, many years minister of the Gospel at Leeds, in Yorkshire, and is the first edition. Preface and contents, pp. 24.; hymns, 192 pp. Leeds, 1756.

The same book (word for word) was also pub-



lished in London the same year by Charles Skelton, minister of the Gospel, Southwark. pp. 24., and 192 London, 1756.

In 1769, Mr. Edwards issued the second edition, with additions and alterations, pp. 24. and 191. Leeds, 1769.

A copy of either of these can be procured by applying to the address below.

DANIEL SEDGWICK.

Sun Street, City.

### Miscellaneous.

#### NOTES ON BOOKS.

*Pagan or Christian, or Notes for the General Public on our National Architecture.* By W. J. Cockburn Muir. (Bentley.)

We have read with much interest this able little work, in which the author enters very fully upon the question of our National Architecture. Mr. Muir gives a series of historical reminiscences, from which he shows that during a period of five hundred years, viz., from the middle of the eleventh to the middle of the sixteenth century, we had a National Architecture, influencing and pervading the whole of our buildings, whether secular or ecclesiastical: the distinction in favour of the latter being only that for them was reserved all that was most beautiful or costly. Mr. Muir then strongly urges that we should commence a return to our national style by the erection of our Public Offices in the spirit, at all events, of English Gothic. The book contains many valuable suggestions, and will be especially useful to those who are desirous to know something of the "Gothic or Italian" question without going very deeply into the study of architecture.

*The Visitation of the County of York, begun in A<sup>o</sup>. Dni. MDCLXV. and finished A<sup>o</sup>. Dni. MDCLXVI.* By William Dugdale, Esq., Norroy King of Arms. (Surtees Society.)

This valuable genealogical record, containing the pedigrees of no less than 472 families, is now for the first time printed entire from a copy in the handwriting of the late Dr. Raine, collated by the Editor with Dugdale's original copy, which has been for many years the property of Miss Currier of Eshton Hall. Its publication reflects great credit upon the Surtees Society, and there can be no doubt of the care with which it has been produced, since the editorship has been confided to one so thoroughly familiar with Yorkshire and all that belongs to it as Mr. Robert Davies. The record is not only interesting and valuable to the men of York, but to every genealogical student in England; yet we doubt if any bookseller would have taken the risk of its publication. Another proof, therefore, is hereby afforded of the value of those publishing societies which form so important a feature in the literary history of the present century. Good service, indeed, has the *Surtees Society* rendered to historical literature on many occasions, but it has rarely done better than in committing to the press the last of the heraldic visitations of the great county of York.

*The Epigrams of Martial translated into English Prose. Each accompanied by One or more Verse Translations from the Works of English Poets, and various other Sources.* (Bohn.)

Lord Byron declared that no good story was ever invented. He might have said the same of good jokes. The classical student recognises in Martial's *Epigrams* neat and well-turned versions of the best jokes current in Rome when Martial wrote, and many of which he

finds again, *mutatis mutandis*, in our own Joe Miller. How far this is true the mere English reader may now readily convince himself by a perusal of the present volume, which will, we suspect, be far from the least popular of the Series — *Bohn's Classical Library* — to which it belongs.

### BOOKS AND ODD VOLUMES

#### WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

THE NEWRY MAGAZINE. 4 Vols. 8vo. Vols. III. and IV.  
C. PLINIUS SECVNDI VILLARVM ITALICARVM DESCRIPTIO VILLARVM HISSE-  
NICÆ ADAPTATA. 8vo.

REPORTS ON THE DRAPERS' COMPANY ESTATES IN THE COUNTY OF LON-  
DONBERRY. 1817-1839. Royal 8vo.

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SIR MAXIM HALE. Our correspondent may feel assured  
matter is a pure fiction. To use the words of a very competent  
to whom her communication was referred —

"Will call it at once an impossible fact."

D. T. R. The gallows at Tyburn stood on the site of No. 49. Con-  
naught Square: see "N. & Q.", 1st S. i. 180.

Lt.-COL. H. For particulars of the various denominations of Chris-  
tians, consult Madden's Dictionary of Christian Churches and Sects,  
and The Book of the Denominations.

M. G. A disquisition on the titles of the Psalms will be found in  
Horne's Introduction, 1856, vol. ii. pp. 740-9., and in "N. & Q.", 1st S.  
ix. 242, 457.

D. SEDGWICK. Will this correspondent state whether the Rev. Nicholas  
Bull is author of any poetical or dramatic pieces, published or unpub-  
lished?

C. B. "A Roland for an Oliver," is explained in our 1st S. i. 234.;  
ii. 132.; ix. 457.

G. E. W. On the ancient use of the double F, see our 1st S. xii. 126.  
169, 201.

D. S. E. For the origin of the word Canard, see 2nd S. ii. 370.

G. L. ATKINS. The question "Whether the Duke of Wellington was a  
Mason," has recently been discussed in The Freemasons' Magazine.

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## Notes.

## SESSIONS OF PARLIAMENT IN 1610.

I should be glad to know whether attention has ever been drawn to a small MS. in the Museum library (Sloane MS., No. 4210.), by the help of which a lost page may be restored to our parliamentary history.

It is well known that at the close of the Long Session, which was brought to an end by the prorogation on July 23, 1610, the House of Commons had agreed to provide the king with a sum of 200,000*l.* per annum, on condition of his surrendering the profits arising from the feudal tenures, and that the members left Westminster with the understanding that a session was to be held in the autumn for the purpose of taking into consideration the best method of levying the money.

It is also well known that this session commenced on Oct. 16, and that Parliament had not been long sitting when a quarrel broke out between the king and the House of Commons which brought about a prorogation on Dec. 6, which was speedily followed by a dissolution.

This quarrel is the more important, because it may fairly be regarded as the commencement of the long struggle which only ended at the Revolution. Yet of this important session absolutely nothing is known. The Commons' Journals

blank, and the Lords' Journals give no information of any importance. What little we do know is derived from a letter of John More in Winwood's *Memorials*, from a series of letters of Sir Thomas Lake, preserved in the State Paper Office, and from a short sentence in La Boderie's *Despatches*. But all that can be gained from these sources relates to the latter part of the session, when the quarrel was already raging, and gives us no help towards any knowledge of the causes of the estrangement.

This deficiency is supplied by the little volume which I have mentioned. It formerly belonged to the collection of Dr. Birch, and bears upon its back the unpromising title, "Money and Trade." The title by which it is described in the Catalogue is more to the purpose, but it covers under an "&c." the part of the volume which gives it its real importance.

The MS. is a copy, taken in the handwriting of the period, of some notes of a member of the House of Commons, who sat through both the sessions of 1610. From the manner in which additions and interlineations are introduced, it seems probable that the person who originally took the notes was himself the copyist, and that on reading over the MS. at a subsequent time, he added a few words here and there as his memory might suggest them.

Even the reports of the earlier session are extremely valuable. They do not profess to give every debate, but confine themselves almost exclusively to those which were connected with the great contract for tenures, and the principal grievances of the Commons. Whatever is reported, however, is given with much greater fullness than anything else which we have of this session. The great debate on the impositions, of which there is no trace upon the Journals, which take no note of discussions in committee, is recorded in these notes.

The main interest, however, of the book lies in the last few pages. Of the first fortnight of the autumn session no information is given. This part of the MS. commences as follows:—

"Wensday.

"Uit. Oct<sup>br</sup>

"Wee were before his mat<sup>y</sup> at Whyte hall, at what tyme he made a speech unto us blaming us for our blackness & many delays in the great matter of contract by meanes whereof his debts did dayley swell & his wants increase upō hym. And therefore he requyred us upō our next meeting to review the memorial agreed upō the end of the last sessiō And thereupō to resolve & to send him a resolute & a speedy answer whither wee would proceed with the contract yea or noe. And therein he said he should be beholden unto us thoe wee did deny to proceed because then he might resolve upō some other course to be taken for supplie of his wants. for he said he was resolved to cutt his coate according to his cloathe wch he could not doe till he knewe what cloath he should have to make it of.

king for playnly denying hym his suyt whearby he saved much charge & labour.

"3 November 1610

"An answer to y<sup>e</sup> king framed and offred by Sr Maurice Barkley, wch being read was disliked as too ceremonious & complemental & not real & actual]?"

"The answer was to excuse our slowness by want of copetēt number.

"And that if our demands be granted, & no more shall be imposed upō the land, his ma<sup>y</sup> shall p<sup>r</sup>ceave that wee now are as constant to p<sup>r</sup>sever in the contract as wee were forward to undertake it.

"Sr Roger Owen divers things to be p<sup>r</sup>vided for otherwise he was unwilling the contract should proceed.

"1 Our security to be p<sup>r</sup>vided for by a full answer to our grievances, no gap to be left open for the king to impose upō his sub<sup>t</sup>

"2 means to levy it to be such as it may be leaste burdenson to the subiect

"3 p<sup>r</sup>vision to be made that this 200,000£ be not dobled nor trebled by inhansing of the coyne by the king

"p<sup>r</sup>vision that the explanacio of doubts may be by parliamt. And that wee may have parliamts hereafter thoe the kings wants be fully supplied

"He sayd that the revenues of the Abbeyes dissolved according to the old rents was but 133,000£ and he vouched Br Jewell for it

"5 provisio that this 200,000£ may not be alienated from the crowne.

"5 November

"A message by his ma<sup>y</sup> by the speaker.

"His ma<sup>y</sup> having by his speech in p<sup>r</sup>so upō inst & apparant reasons drawne frō his necessities requyred our resolutio concerning the contract thinks fit to omitt nothing that may further our p<sup>r</sup>ceeding without mistaking or losse of tyme; he is pleased to represent unto us the cleere mirrour of his hart, & to sett before us the essential parts of the contract lest the taking of things by partes might induce any oblivion or distractio in the contemplatio of the whole.

"1 He declareth that it never was his Intentio much less his agreement to proceed synally w<sup>th</sup> the contract except he might have as well supplie as support to disingage hymself frō his debts. In reason his debts must be first payd. His first demande for the supplie of his wants and after the poynt of tenures & thē distinctio of support & supplie came in by our motio for his supplie he expected to receive 500,000£ thoe it be lesse then will pay his debts & sett him cleere.

"The subsidy & 15<sup>th</sup> last given not to be taken as p<sup>r</sup> of that somme by reasō of his great charge since for the safety & honor of the state & the increase of his wants. He desyreth to knowe our meanings clearly what wee meane to doe in the supplie.

"2 Upon what natures the support may be rayسد his purpose is that it may be certayne firme & stable without the meaner sorte, & w<sup>th</sup>out diminutio of his present profit The recompence of the present officers to p<sup>r</sup>ceed frō us but not frō his ma<sup>y</sup> wch is no great matter considering it depends upō theyre lives, and that it is not warranted by the clause wch gives us power to add or diminish because it takes p<sup>r</sup>ffit frō his ma<sup>y</sup>. And therefore he expects 200,000£ de claro."

Some parts of this speech are not very clear. They may, however, be easily explained by referring to former or subsequent discussions. When James is said to have demanded that the support should be "certain, firm, and stable, without the meaner sort," these last words, which are written

as an interlineation, where there was not room to express all that the writer remembered, evidently refer to a refusal to accept the proffered sum except the whole of it should be raised from the land, so as to be stable, and not to press upon the "meaner sort."

The last sentence is a misinterpretation of a promise of the Commons, that they would not claim any additional concession which should derogate from the King's honour or profit. James treats the demand that he should pension the officers who would lose their employment, as a new demand derogating from his honour or profit.

Even if the House of Commons had yielded in these particulars, the proposal that he should only fulfil his part if the Commons granted him 500,000£ down, in addition to the annual grant of 200,000£ was plainly a breach of the contract, which throws the onus of the quarrel upon the King.

The MS. proceeds as follows:—

"6 Nov. 1610.

"Sr Hierome Horsey moved that wee might meete w<sup>th</sup> the L<sup>ds</sup> to acquaint theyme w<sup>th</sup> this message and to desyre theyme to conferre it w<sup>th</sup> the kings letter sent to theyme last sessio wch they communicated unto us. And to know whether they will ioine w<sup>th</sup> us in an answer to his ma<sup>y</sup> or els to doe it of our selves.

"Mr. Brook dislikes the motio that the message should be compared w<sup>th</sup> the letter, for that might give some discontent. his opinio was that the matter of supplie is the easiest to be resolved & he wished it may be granted. But if the king will stand to the 3 other p<sup>r</sup> he thinks the contract cannot goe forward."

"1 Impossible frō us to give a yearly recompence to the officers, for as they fall how shall the land be discharged

"2 It is impossible to rayse 200,000 out of the land onely. the rest out of marchandize & a running subsidy frō the monied men

"3 Also it is not safe to bargaine except the impositions be cast into it, and that the king be restrayned frō further imposing

"Sr Tho Beomont. If wee goe forward wee are undone charging the land so deeply as is desyred. And on the other side if we goe not forward it is dangerous.

"The lib<sup>r</sup>y of the subiects much impeached, magna charta not now to be spoken of. The statutes of 5 E 1 & E 3 & the rest restrayning the king frō imposing, not regarded at all. The 36 statutes against purveyance to no purpose. In matter of government how stands our case. The statute of 1 Eliz. was first intended to bridle the papists and accordingly used in his knowledge. But now it is extended to all offences almost. The walls betwixt the kinge & his sub<sup>t</sup> are his lawes. Now to what purpose are lawes if his ma<sup>y</sup> or his ministers will leape over or breake downe this wall

"he is charged by his contry to assent & go forward w<sup>th</sup> the bargaine & to adde somethinge fr supply so that the impositions and other our greavances may be cast in. But to yeald to this that is now desyred he cannot. And therefore he wished that wee might desyre his ma<sup>y</sup> to give us leave to acquaint hym what wee intend, and are able to doe in the matt<sup>r</sup> of supplie & support, and howe wee are wills it may be levied. And thereupon to acquaint us w<sup>th</sup> his resolution

"Mr James. He could not assent to the contract unless all the impositions were taken away, & all arbitrary

forms of goverment & restraynte of lawe by p'clam without weh wee may say as Peter did Maister wee have laboured all night & have taken nothinge. He wished he may never heare of the new parliamt [phrase?] wee must give supplie wee must give support

"Nich. Hyde, the answer he wisheth may be plaine upon these condicions proposed wee cannot proceed with the contract

"Sr J Hollys wisheth that wee may not answer before wee have acquainted the L<sup>d</sup>s thearwith & so to proceed to an answer with theyme of our selves

"Sr Ro. Johnso: he would not have putt it now to the questiō but that wither wee should desyre his maty that we may p'ceed in the contract & that wee may have satisfactory assurance & then no doubt we shall yeald to any —? that shalbe thought reasonable

"Mr Hoskyns. Not fitt to conferre with the L<sup>d</sup>s for the mene m<sup>t</sup> [? main matter] of supplie ought to p'ceed fro us. No danger to p'ceede to the questiō for it may please his maty to recomend it unto us agayne in the same state it was.

"Wheareupō it was putt to the questiō & resolved that wee should not p'ceed upō these condicions: una voce."

On the 15th the Commons received the king's answer, to the effect "that as they had not accepted his terms he did not see how they could go further in that business."

The rest of the session was taken up with an attempt of Salisbury to obtain supplies by giving up some minor points of the king's prerogative. But to such attempts the Commons were in no humour to respond. All moderation of language was now thrown off, and the extravagance of the court was attacked in no measured terms. James was told that he should be content "to live of his own;" if that was insufficient, he might revoke the pensions which he had granted in the course of his reign. At length he lost all patience, and dissolved the parliament. It was only by the wise caution of his ministers that he was prevented from sending the leading speakers to the Tower.

S. R. GARDINER.

#### ANCIENT BALLAD.

Your correspondent Δ. (*antē* 143.) has renewed my long intention of sending to preserve in your work a very complete and beautiful old ballad, which I learned in the very early years of this century, when I was too little removed from infancy to have retained it perfectly, had not an elder sister carried on the legend. We were taught it by an old washerwoman at East Dereham, in Norfolk,—a county which, beyond its celebrated ballad of "The Babes in the Wood," is singularly barren in legendary lore. This makes it more curious, that a ballad so perfect should have been found there. I have long wanted to insure its continued existence, and hope you will preserve it in your pages, where it will be sure to be found in many coming centuries.

The sweet chant to which the old woman sang it is no less curious and valuable. I wish it were

possible for you also to perpetuate *that*, and do not see why you could not give those few lines of music; but if that be impossible, I would ask you to send the music to Δ., for he will value it, and give it a chance of preservation.\*

A. J.

Edinburgh.

#### An Ancient Ballad.

"My father was the first good man

Who tied me to a stake;

My mother was the first good woman

Who did the fire make.

"My brother was the next good man

Who did the fire fetch;

My sister was the next good woman

Who lighted it with a match.

"They blew the fire, they kindled the fire,

Till it did reach my knee;

O mother, mother, quench the fire —

The smoke will smother me!

"O had I but my little foot-page,

My errand he would run —

He would run unto gay London,

And bid my Lord come home.

"Then there stood by her sister's child,

Her own dear sister's son;

O many an errand I've run for thee,

And but this one I'll run.

"He ran where the bridge was broken down,

He bend his bow and swam,

He swam till he came to the good green turf,

He up on his feet and ran.

"He ran till he came at his uncle's hall,

His uncle sat at his meat;

Good mete, good mete, good uncle, I pray,

O if you knew what I'd got to say,

How little would you eat.

"O is my castle broken down,

Or is my tower won?

Or is my gay lady brought o'bed

Of a daughter or a son?

"Your castle is not broken down,

Your tower it is not won;

Your gay lady is not brought to bed

Of a daughter or a son.

"But she has sent you a gay gold ring,

With a posy round the rim,

To know if you have any love for her,

You'll come to her burning.

"He called down his merry-men all,

By one, by two, by three;

He mounted on his milk-white steed,

To go to Margery.

"They blew the fire, they kindled the fire, •

Till it did reach her head;

O mother, mother, quench the fire,

For I am nearly dead.

"She turned her head on her left shoulder,

Saw her girdle hang on the tree;

O God bless them that gave me that —

They'll never give more to me!

[\* The tune is one of those modifications which get about by imperfect recollection or fancied improvement of the old tune of *Chey Chase*, *The Children in the Wood*, and "Oh, ponder well," in *The Beggar's Opera*.—ED. "N. & Q."]



- She turned her head on her right shoulder,  
 Saw her lord come riding home —  
 O quench the fire, my dear mother,  
 For I am nearly gone.
- He mounted off his milk-white steed,  
 And into the fire he ran,  
 Thinking to save his gay ladye,  
 But he had staid too long!"

#### CURIOUS SHROVE-TUESDAY CUSTOM AT WESTMINSTER SCHOOL.

In some remote parts of the country particular seasons have their curious old customs still kept up in form, though shorn of their former significance, and on Shrove Tuesday last any one who happened to be in the neighbourhood of Dean's Yard, Westminster, or the cloisters near the Deanery, might have witnessed a singular and amusing if not edifying scene.

At eleven o'clock in the morning a verger of the Abbey in his gown, bearing the silver *baton*, emerged from the College kitchen, followed — not by one of the dignitaries of the church, but by the cook of the school, who also was habited in professional costume — white apron, jacket, and cap. The cook, who seemed to feel the responsibilities of his dignified position, carried on a platter an article which a peculiarly fervid imagination might designate a pancake, but which on a closer inspection appeared suspiciously like a crumple of pre-adamite manufacture. Cookey marched towards the school-room, where the boys were constructing Homer and Virgil, or trying hard to discover the hidden beauties of Euclid the detestable, and having arrived at the door the verger opened it, announcing in the sonorous tones of a Cheltenham master of the Ceremonies — "The Cook." Thus ushered in, the honoured functionary cast an eagle glance at the bar which separates the upper school from the lower, twirled the farinaceous delicacy once or twice round in an artistic manner in the pan, and then tossed it over the bar into a mob of boys, all eager to make what, we believe, is termed a "grab" at it. Then followed a scene of scuffling, kicking, shoving (as in an exciting football match at the wall at Eton) which must be uncommonly pleasant — *to be out of*, and after the lapse of a few minutes there came out of the *melée*, with disordered dress, but with undaunted mien and with unbroken pancake, a big town boy, named Hawshaw, who proceeded with the delicious product of flour to the Deanery, to demand the *honorarium* of a guinea (sometimes it is two guineas) from the Abbey funds, well merited by his powers of resistance, which must be as tough as the "pancake" itself. This young gentleman got the prize last year for this singular item of school studies.

It appears that this curious custom is provided for by the statutes of the Abbey; the cook re-

ceiving two guineas for his performance, and the boy who can catch or preserve the pancake whole, receiving one guinea (or two) from the Dean.

At Eton school it was, within the memory of living Etonians, the custom to write long copies of verses on scrolls, called *Bacchuses*, which were hung up on the walls of the College Hall. C. B. B.

#### ENGLISH BIBLES.

The proceedings in Convocation on the 18th of Feby., on the frequent omission of the Marginal Readings and References in the publication of the English Bible, are both interesting and important; and the judicious remarks transmitted to Convocation by the Bishop of Exeter\*, and the observations which fell from the Bishops of Oxford, St. David's, and Llandaff, will doubtless lead to the adoption by the Curators of the press at the Universities of the suggestions which were then made, both as regards the introduction of those readings and references, and the restoring the Preface of the Translators, or such parts of it as it may be deemed expedient to give.

The following passages, on the subject of marginal references, are taken from a sermon of Bishop Horsley's: they show the great importance which that eminent prelate attached to them. After telling us that it should be a rule with every one, "who would read the Scriptures with advantage and improvement, to compare every text with the passages in which the subject-matter is the same," he proceeds:

"These parallel passages are easily found by the marginal references in the Bibles of the larger form. It were to be wished indeed, that no Bibles were printed without the margin. It is to be hoped that the objection obviously arising from the necessary augmentation in the price of the book, may some time or other be removed by the charity of religious associations. The Society for the Promotion of Christian Knowledge could not more effectually serve the purpose of their pious institution than by applying some part of their funds to the printing of Bibles, in other respects in an ordinary way, for the use of the poor, *but with a full margin*."

"It is incredible to anyone, who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner (the comparing the Old with the New Testament), without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other." — Bp. Horsley's *Nine Sermons*, 1817, pp. 224-6.

The Society referred to by Bishop Horsley has not been wanting in this matter. Upwards of twenty-nine of the Bibles printed and disseminated by the Society for Promoting Christian Knowledge, are what are called Reference Bibles. Your readers are doubtless aware that in the

\* Refer also to the Bishop of Exeter's Letter to the Bishop of Lichfield, pp. 7. 47. &c.

more modern Bibles, when compared with those of older date, the references are greatly multiplied. Take the first chapter of Genesis, for instance; in a folio Bible printed at Cambridge by John Hayes, printer to the University in 1674 the number of references is twenty-eight; in a modern Bible, 1851, of the Oxford University Press, the number is seventy-eight. Will one of your readers inform us by whom, at whose instance, and by whose authority, these large additions were made?

In Dean Trench's admirable work, *On some Recent Proposals for the Revision of the New Testament*, he has called particular attention to the Translators' Preface, or address to the reader, before alluded to, and which, as he states, is "now seldom or never reprinted." Of this Preface he says:

"It is on many grounds a most interesting study, chiefly indeed as giving at considerable length, and in various aspects, the view of our translators themselves in regard of the work which they have undertaken."—P. 85.

The Dean adds, that "every true knower of our language will acknowledge it a masterpiece of English composition." To the present generation it is almost unknown. Clergymen must oftentimes find some little difficulty in meeting with it. In no Bible which I possess is it to be found but in the folio of 1674. In some reprints of the larger Bibles the whole of this Preface might be given; in the smaller ones, "such portions as are necessary to the true understanding of the intention of the translators in what they give as our Bible," agreeable to the Bishop of Oxford's resolution in Convocation.

J. H. MARKLAND.

Bath.

### Minor Notes.

ON THE USE OF TORTURE.—A curious letter of the Earl of Dunfermline's is extant, who, in the reign of James I., was I believe Chancellor of Scotland. It was written on the occasion of the discovery of a plot against the government; and beginning with a lengthy Latin quotation, is remarkable for containing, amongst many other matters, some hints and directions for the benefit of Sir Robert Cecil, as to the best means of extracting confessions from the conspirators. The Earl, who was a Scotchman, expresses his opinion in quaint language. The following extract is interesting. After alluding to twenty years' experience in such matters, he goes on to say as follows:—

"I haue found nathing sa profitable as to be cairfull, yat the offenders be kkepitt werye quyett, and at ane werye sobir dyett: That naine haue anye accesse to thame; That thair gett na notice but yat all thair plotts are discovered, and all thair associatts apprehendit; and if it ware possible all, at leaste sa monye as is supposed to knaw maist, wold be closed up seuerallie in mirk

houses whair they nyuer see light, and wolde be maid to misbeknoe the day from the night. This sobors thair mynde, and drawes them to feare and repentance.

"They sold euir be examined at torch light, the maist simple man meitest first to be dealt with, and sua mekle gotten of them as may be had: out of such grounds, the deepest thoughts and deuyses may be drawn out of the maist craftie.

"Quhen occasion sall seeme of Torture the slawlier it be used at dyuers tymes and be interwallis, the mair is gotten be it: Heiche spritts and desperat interprysars if they be suddenlie put to great tormentis in thair rage will suffer all obdurie and Fynes sense, whilk will fall otherwise if they be delt with at lasoure,

"Your Lordships to comand

"DUNFERMLINE."\*

W. O. W.

DRINKING FOUNTAINS.—The following early notice of public drinking fountains in England appears in Hardyng's *Chronicle* (ed. by Ellis, p. 162.), wherein it is stated that King "Ethelfryde," in the seventh century—

"... made he welles in dyuerse countrees spred  
By the hye wayes, in cuppes of copper clene,  
For trauelyng folke, faste chayned as it was sene."

T. N. BRUSHFIELD.

Chester.

BABINGTON FAMILY.—In reference to the Babington rooms at Trinity College, Cambridge, to which I referred in my reply on the Macaulay family (2<sup>nd</sup> S. ix. 152.), I send the following Note as to the origin of the privilege, which may perhaps prove interesting to some of your readers. The information is derived from an old pedigree in the possession of a relative of mine, one of the Babington family.

Humphrey Babington, of Rothley Temple, had four sons: the youngest of whom, Adrian, married Margaret Cave, and had by her two sons; Humphrey, the younger of the two, was baptized at Cossington the 5th November, 1615. Having entered at Cambridge, he took his degree of LL.D.; and in 1669, by virtue of the royal mandate, was made an S.T.P. Eventually Dr. Babington became Vice-Master of Trinity College, and built there two sets of rooms for the family of Babington; he died on the 4th January, 1691, æt. seventy-five, and was buried in the chapel of Trinity College. Dr. Babington is also noted as having been the founder of Barrow Hospital.

J. A. PN.

BUNYAN'S "PILGRIM'S PROGRESS."—Of all the works of an allegorical character catalogued by Mr. Geo. Offor, in his complete and elaborately-executed edition of the writings of the immortal tinker of Bedford, the translation of the little work entitled *The Voyage of the Wandering Knight* (originally written in French by John Carthyen), *n. d.*, but dedicated to Sir Francis Drake, would appear the most likely to have

\* "Domestic Series, James I.," vol. xvi. p. 81.

given Bunyan the idea of composing, if not the groundwork of, the *Pilgrim's Progress*. Mr. Offor states not only that "there is no ground for supposing that the persecuted Bunyan ever saw this *chevalier errant*," but also that there is no similarity whatsoever between this and the *Pilgrim's Progress*, "*except it be the foresight of the heavenly paradise*." With all due deference to that gentleman's judgment, I would submit whether the division of the voyage into parts 1 and 2 does not assimilate it with Bunyan? Also the portion relative to the knight's getting into a bog, from whence he is extricated by "God's grace," resembles in no small degree Christian being drawn out of the slough of Despond by "Help." Christian had a companion in the Slough, one "Pliable," so has the knight who is in the quagmire with "Folly." These apparent similarities might be considerably extended, but I think sufficient has been exhibited as a specimen. A MS. note in the edition of the work alluded to, preserved in the Grenville Library of the British Museum, bears the following note upon the inside of cover: "There can be no doubt that this is the original of Bunyan's *Pilgrim's Progress*."

ITHI RIEL.

**LABELS FOR BOOKS.**—To one like yourself, who have so much to do with books, and who therefore must often experience the necessity which I desire by this application to the public through your columns to see supplied, I do not hesitate to appeal.

Every one has in his library books without labels; books with labels that are almost illegible; books so handsomely bound that he would have them temporarily covered (if he had labels) till he had a glass-fronted bookcase to receive them.

Everybody must have been struck with the want of labels on books in second-hand bookshops, and have observed the untidiness of circulating libraries from the same cause, and from want of labels.

Again, more cultivated eyes will be well aware that white labels—I mean printed labels on white paper (so often used by booksellers for books published in boards)—utterly destroy the harmony of bookshelves by their spottiness.

All these difficulties would be got over, if the public knew where to apply for labels either to order or ready-printed on tinted paper, or lettered on russia or morocco leather, which they could affix with paste.

If the bookbinders have a Benefit Society, and wish to find employment for the daughters of their deceased members, let them turn their attention to this subject. No doubt a very large trade in book-labels for the whole world might be established.

In the mean time, it would be a great convenience if publishers would print their labels on tinted paper of better quality, or on vegetable

parchment, and if such labels were kept in stock for sale.

SAMUEL CROMPTON.

**TAYLOR CLUB.**—I have always thought that all publishing societies that have hitherto existed had, at their commencement, no defined end in view. Do you not think, Mr. Editor, that a Society formed for a specific purpose would meet with hearty support? Allow me to suggest the publishing of the "Works of Taylor the Water Poet," under the name of the "Taylor Club."

S. WILSON.

Glasgow.

### Queries.

#### THE SCARLETT FAMILY.

I am desirous of some accurate information, if possible, connected with the family history of the Scarletts of Jamaica.

In the fifteenth century the Scarletts had manors and landed property in the counties of Norfolk, Suffolk, Essex, and Shropshire.

From which branch of those families, who all bore the same arms as the present Lord Abinger, was the family in Jamaica derived?

There was also a Sussex family of that name, possessing landed property in that county in the seventeenth century, and the same family had an estate in Jamaica soon after its conquest (1655) by Cromwell; but it does not appear that Lord Abinger's family was descended immediately from them, for Capt. Francis Scarlett, an officer in the army, who sat in the first assembly in the island for the parish of St. Andrew, and his brother Thomas of Eastbourne, died without any surviving male issue, and their estates in Jamaica went to their niece: *vide* the will of Timothea, 1719, Doctors' Commons. The arms of the Sussex family resembled those of Norfolk and Essex, and of the family now existing.

The grandfather of the late Lord Abinger and of his brother Sir William Anglin Scarlett, the Chief Justice of Jamaica, divided, in A.D. 1763, numerous estates in that island among his children.

From which of the English families did that gentleman, who was called James, descend?

Did he or his father first settle in the island?

Morant's *Essex* mentions that Thomas Scarlett, of West Bergholt and Nayland, sold a manor in Essex in 1713. Was he the father of the James Scarlett above mentioned?

There was an ancient Italian family in Tuscany of that name (Scarlati) in the thirteenth century, exiled by the Guelphs for being Ghibellines. Their arms are different, but the English Scarletts all have a Tuscan column for a crest, supported by lions' paws.

Froissart speaks, in his *Chronicles*, of a Sir Lyon Scarlett who perished in a crusade in the reign of Richard II. Was he an Englishman?

There was an Arthur Skarlett in the reign of Edward II., who was keeper of one of the king's manors.

The pedigree of the Norfolk Scarletts is preserved in the Harleian MSS. at the British Museum; and those of Suffolk and Essex at the Heralds' College.

The same arms borne by the Scarletts now, were attested at the Heralds' Visitations 250 years ago, as belonging legally to the families at that date in England.

Christiana, the daughter of James Scarlett of Jamaica, grandfather of the late Lord Abinger, married into the family of the Gordons of Earlstoun. From that lady the present Sir William Gordon of Earlstoun, Bart., is lineally descended.

Hugo Scarlett and Henry de Wyndesmore were returned to Parliament for the city of Lincoln, on the 20th Jan. 1307, Edw. I. *Vide* Palgrave's *Writs of Parliament*. A GENEALOGIST.

SARAH, DUCHESS OF SOMERSET.—Did this lady, the widow of John Seymour, fourth Duke of Somerset (who died in 1675), remarry with Henry, Lord Coleraine? The only intimation of such a marriage that has come under my observation, is an extract from one of the registers in the office of the Vicar-General; in which it appears that a licence was issued, on the allegation of Richard Newman of Westminster, Esq., on the 17th of July, 1682, to Henry, Lord Coleraine of the kingdom of Ireland, a widower, aged about fifty, and Sarah, Duchess of Somerset, a widow, aged about forty; the ceremony to take place in any church or chapel within the province of Canterbury.

Did such a marriage take place? Where, and when? PATONCE.

HERALDIC.—To whom do the following arms belong: *Az.* 2 bars erm., on a canton, a fleur de lis? G. W. M.

BISHOP HORSLEY'S "SERMONS ON S. MARK VII. 26."—I was told by a friend, some time since, that the two sermons on the above text, on the Syro-phœnician woman, and which are usually included in the works of Bishop Horsley, were written, not by himself, but by his son. And that by accident the MSS. of these Sermons having become mixed up with that of other Sermons of the Bishop, they were published as his after his death. It would be interesting to know if the above statement can be disproved, and also on what grounds?

Query, Was the son above mentioned, George Horsley, who graduated at Trinity Hall, Cambridge; A.B. 1813; A.M. 1816? Bishop Horsley was of the same college, which makes it the more likely that this George Horsley was related to him. ALFRED T. LEE.

CARNIVAL.—It is stated in the Milan article of the *Times* of 27th Feb. that the inhabitants of that city and of that of Varese enjoy the privilege (?) of four additional days of carnival; so that Lent does not commence there until four days later than in other parts of Christendom. It is added that this was granted to them by S. Ambrose. I should be glad to learn what authority, if any, there is for the latter part of this statement, and whether it is not merely an ingenious fable of the pleasure-seekers. VEBNA.

BOOK OF COMMON PRAYER, 1679.—"*The Book of Common Prayer, and Administration of the Sacraments, &c.*, folio. London: printed by John Bill and Christopher Barker, Printers to the King's most Excellent Majesty, 1679." In the Litany the prayers are for—

"That it may please thee to bless and preserve our gracious Queen Katherine, *Mary the Queen Mother*, James Duke of York, and all the Royal family."

Query, Who was "Mary the Queen Mother"? The same names are used in the other prayers.\*

M.

FRANCES LADY ATKYNS.—I should feel indebted could any of your readers inform me of the pedigree of Frances Lady Atkyns, the second wife of Sir Edward Atkyns, a Baron of the Exchequer, to whom she was married, according to the Hackney registers, the 16th Sep. 1645. Her maiden name was Gulston. Was she a member of the family of Gulston of Widial, co. Herts? She was buried at Hackney, 20th March, 1703-4, and is stated to have been over 100 years of age.

C. S.

CUSHIONS ON COMMUNION TABLE.—Among other questions about authorised and unauthorised church ornaments which have been so much discussed on all sides, one has lately arisen which seems not foreign to the province of "N. & Q." It has been asked, "what the authority is (if any

[\* We have not been able to meet with a copy of the Common Prayer of this date containing the words "Mary the Queen Mother." In our researches for it, however, we made the following singular discovery. The Brit. Museum contains *The Book of Common Prayer*, 4to., 1678, fol. and 8vo., 1679, but in the Litany and Collects the petitions are for James (II.), Mary, Princesses Mary and Anne, except in one or two prayers in the Occasional Offices the name of Charles is retained. As James II.'s accession did not take place until 1685, we at first suspected that the bookseller had inserted title-pages of editions of the preceding reign; but after a careful examination of the paper and binding, we are inclined to think differently. Can any of our correspondents clear up this anachronism?

Since writing the foregoing, we have submitted the Query to Mr. OFFOR, who informs us that "the anachronisms may be accounted for by the books having been printed in Holland to escape the Copyright Act. They abound in errors, especially as regards the dates of publication. I have one dated 1599 on the general title and on that of the New Testament, but in the imprint at the end the date is 1633."—ED.]

there be) for *two cushions on the Communion Table*;—when they were first introduced, and with what object?" Will some reader of "N. & Q." kindly furnish a solution? and oblige

J. L. S.

GRACE MACAULAY.—Can MR. IRVING, or any of your correspondents who are interested in the Macaulay pedigree, give me any information respecting a Miss Grace Macaulay, who came, I believe, from Dumbartonshire, and who married a Presbyterian clergyman of the name of Smith, near Edinburgh, in 1735. She died previous to 1742. Any information respecting either her or her husband will be very acceptable.

J. E.

ANCIENT POISONS.—I am desirous to know the nature of the potion administered to Louis le Gros by his step-mother, which caused an unnatural pallor, and also the effects of the "ex-sanguie cuminum."

HERMAN.

LONDON RIOTS IN 1780.—On the occasion of these tumultuous and violent disturbances, usually denominated "Lord George Gordon's riots," the government availed itself of the services of several of the regiments of militia which were quartered in London and Westminster. I beg to be informed, which were they?

MORIGERUS.

BLACKWELL: ETHERIDGE.—Four generations ago Samuel Etheridge married — Blackwell, related to the claimant of the Banbury peerage. How was she related, and what was her name? A daughter of this couple married Jabez Jackson. Is anything known of him and his antecedents?

Any information or reference as to this family, will be acceptable.

TOGATUS.

SHAKESPEARE'S JUG.—A jug so called was sold at Mrs. Turberville's sale, and was purchased by the wife of a gunsmith at Gloucester, named Fletcher, for 19*l.* 19*s.* and duty. In the *Athenæum* (reference lost) which recorded the transaction, it was stated that "it was demised by Shakespeare to his sister Joan, who married William Hart of Stratford on Avon, of whom Mrs. Fletcher is a descendant." Now I do not find any such bequest in Shakespeare's will. What authority is there for believing that the jug in question ever belonged to Shakespeare?

CLAMMILD.

Athenæum Club.

TYRWITT'S OPUSCULA.—What has become of the volume of *Opuscula* of Th. Tyrwhitt, collected and prepared for press some time after his death? The intending editor submitted the vol. to the inspection of Mr. Tyrwhitt's son (or nephew, I do not now recollect which), but that gentleman never returned it; and at the sale of his library by Evans these *Opuscula* were bought by an anonymous purchaser. The volume as originally

prepared has never yet appeared, but it may be interesting to scholars to know whether any, and if so, what use has been made of it.

Q.

POLITICAL PSEUDONYMES.—In *Political Merri-ment; or Truths told to some Tune*, 12mo. Lond., and printed "in the glorious year of our Preservation," 1714, there occurs a ballad (page 9.), entitled "Advice to the Tories," which satirises the heads of that party under the respective titles of "Hermodactyl of high fame," "Codicil," "leud Gambol," "Will Wildfire," "Matt Rummer," "Bungey, the tow'ring high-church Pope," "Peter Brickdust," and "Zecheiah." To whom do these titles refer? A reply will greatly oblige

B. A. B.

SMITH.—What is the origin of this term of reproach applied to the Maltese?

W. B. C.

Liverpool.

"ADDITIONS TO POPE'S WORKS."—In the British Museum (Bibl. Reg. 239. K.) is a copy of *Additions to the Works of Alexander Pope*, 1776, on which I find in the Catalogue a note, "Edited by W. Warburton." Who was the editor or compiler of this curious collection is a question that has been several times discussed in "N. & Q.," but I never heard it hinted that it was Warburton; indeed, if the writer of the note had glanced at the contents, he would probably have had more than doubts. The note, however, may mislead. Is there any shadow of authority for attributing the work to Warburton?

W. MOY THOMAS.

HERALDIC.—I shall feel greatly obliged to any correspondent of "N. & Q." who can inform me to whom the following armorial bearings belong: "argent a band nebulé sable. For the crest, on a wreath a Latin cross gules." Will any correspondent also furnish me with the arms of H. Barlow, Esq., late of Southampton, and of Acomb, near York, where, on succeeding to the estate, he took the name of Masterman. Any particulars connected with the family history or pedigree in either case will oblige

N. S. HEINEKEN.

THE BORDER ELLIOTTS AND ARMSTRONGS.—I should be glad to learn what are the arms, or the crest and motto (if any) of each of these two families.

ETA B.

POETICAL PERIODICALS.—Could you or any of your readers inform me if there have ever been any exclusively poetical periodicals published; and, if so, what are their names? A little publication has appeared in Oxford this month entitled *College Rhymes*\*, which contains some pieces of great merit, chiefly, I believe, by undergraduates, and which will be continued terminally. It has

\* Price 1*s.* 6*d.* Hamilton, London; Macmillan, Cambridge; W. Mansell, Oxford.

suggested to me the above question; and I think deserves the support of your University readers.

M. A.

**ORDER OF PRAYER IN FRENCH.**—I wish to know what is the history of an Order of Prayer in French, and the authority by which it was issued; and also where any copy is now deposited. It is a small square 8vo. of 50 numbered leaves, and four leaves of title and preface, with two leaves without numbers between pp. 42 and 43. The title is, —

“L'Ordre des Prières et Ministère Ecclesiastique, avec la Forme de Penitence pub. et certaines Prières de l'Eglise de Londres, et la Confession de Foy de l'Eglise de Glastonbury en Somerset. Luc. 21. ‘Veillez et priez en tout temps, afin que puissiez éviter toutes les choses qui sont à advenir, et assister devant le Filz de l'homme.’ A Londres, 1552.”

On the title-page is the name of a former owner, Johannes Dalaberus: who was he? M. TIG.

**INITIALS OF AN ARTIST.**—I have a beautiful engraving of St. John Baptist in the Wilderness, a sitting figure, with a lamb. It is marked “L. m. f.” Am I right in assigning it to Lorenzo Maria Fratellini? He is the only artist I can find whose initials correspond, and I have been unable to ascertain to whom that signature belongs in any Encyclopædia I have examined. P. P.

### Queries with Answers.

“**EMERALD ISLE.**”—When, and by whom, was this epithet first applied to Ireland? It was long since applied to the isle of St. Helena. ANNA.

[This epithet, as applied to Ireland, was first used by Dr. William Drennan, author of *Glendulloch and other Poems*, who was born in Belfast on the 23rd May, 1754, and died in the same town on the 5th February, 1820. It occurs in his delightful poem, entitled “Erin,” commencing:

“When Erin first rose from the dark-swelling flood,  
God bless'd the green island, He saw it was good:  
The Emerald of Europe, it sparkled, it shone,  
In the ring of this world the most precious stone!”

“In her sun, in her soil, in her station, thrice blest,  
With back turn'd to Britain, her face to the West,  
Erin stands proudly insular, on her steep shore,  
And strikes her high harp to the ocean's deep roar.

“Arm of Erin! prove strong; but be gentle as brave,  
And, uplifted to strike, still be ready to save;  
Nor one feeling of vengeance presume to defile  
The cause, or the men, of the EMERALD ISLE.

“Their bosoms heave high for the worthy and brave,  
But no coward shall rest on that soft-swelling wave;  
Men of Erin! awake, and make haste to be blest!  
Rise, Arch of the ocean, rise, Queen of the West!”

To the words, **THE EMERALD ISLE**, Dr. Drennan has added the following note: “It may appear puerile to lay claim to a priority of application in the use of an epithet; but poets, like bees, have a very strong sense of property; and both are of that irritable kind, as to be extremely

jealous of anyone who robs them of their hoarded sweets. The sublime epithet which Milton used in his poem on the Nativity, written at fifteen years of age (“his thunder-clasping hand,”) would have been claimed by him as his own, even after he had finished the *Paradise Lost*. And Gray would prosecute as a literary poacher the daring hand that would presume to break into his orchard, and appropriate a single epithet in that line, the most beautifully descriptive which ever was written:

‘The breezy call of incense-breathing morn!’

On such authority, a poetaster reclaims the original use of an epithet—**THE EMERALD ISLE**, in a party song, written without the rancour of party, in the year 1795. From the frequent use made of the term since that time, he fondly hopes that it will gradually become associated with the name of his country, as descriptive of its prime natural beauty, and its inestimable value.”

William Drennan was a member of the Speculative Society of Edinburgh, and Dr. Drummond furnished the following biographical notice of him for *The History of the Society*, 4to., 1845, p. 128.: “Drennan was one of the first and most zealous promoters of the Society of United Irishmen, and author of the well-known Test of their Union. His muse also poured forth strains which exerted for their poetry the praises even of those who dissented from their political sentiments. The song of ‘Erin to her own Tune,’ was, on its first publication, sung and resung in every corner of the land, and it still continues to enjoy the admiration of its readers. It had the glory of first designating his country as **THE EMERALD ISLE**—an appellation which will be permanent, as it is beautiful and appropriate. He wrote some hymns of such excellence, as to cause a regret that they are not more numerous; and in some of the lighter kinds of poetry showed much of the playful wit and ingenuity of Goldsmith. Though deeply engaged in the political transactions of Ireland, he did not neglect the more tranquil and elegant studies of polite literature. He took a prominent part in the establishment of the Belfast Academical Institution, and published a volume of *Fugitive Pieces* in 1815; and in 1817, a translation of the *Electra* of Sophocles.”

Dr. Drennan's epithet will probably remind some of our readers of the clever lines in *The Rejected Addresses*, in imitation of Tom Moore's gallant verses:—

“Bloom, Theatre, bloom, in the roseate blushes  
Of beauty illumed by a love-breathing smile!  
And flourish, ye pillars, as green as the rushes  
That pillow the nymphs of the EMERALD ISLE!”

“For dear is the EMERALD ISLE of the ocean,  
Whose daughters are fair as the foam of the wave,  
Whose sons, unaccustom'd to rebel commotion,  
Tho' joyous, are sober—tho' peaceful, are brave.”]

**MOSE, MOSELLE, MUSWELL.**—How are these apparently cognate words derived? Mosella, says Mr. Charnock, in his useful work on *Local Etymology*, is perhaps merely a dim. of *Mosa*, the Latin name for the river Meuse (*q. v.*)

W. J. PINKS.

[The rivers *Meuse* and *Moselle* have been supposed to derive their names from the old German *Maes* and *Musel*. If this derivation be correct, it would be difficult to view Mosella as the diminutive of Mosa. But if, rather, the L. Mosa and Mosella are to be regarded as the earlier names, the objection to the proposed etymology is so much the less weighty.

With regard to *Muswell*, there was formerly a chapel there, which was an appendage to the nunnery of *Clerkenwell*. (Lysons, i. 657.): “There was a chapple sometime

bearing the name of our Ladie of *Muswell* . . . The place taketh the name of the Well and of the hill, *Mousewell hill*, for there is on the hill a spring of fair water . . . There was sometime an image of the ladie of Muswell, whereunto was a continual resort, in the way of pilgrimage." (Norden, *Spec. Brit.* 1593, Part I., p. 36.)

Now from the connexion which existed between the nunnery at Clerkenwell and the chapel at Muswell, may we not suspect something of an analogy in the etymologies of *Muswell* and *Clerkenwell*? Clerkenwell, we know, was originally the "*Clerks' Well*." Jordan Briset presented a plot of ground, whereon to build the monastery of Clerkenwell, "adjoining the Clerks' Well." (Cromwell's *Clerkenwell*, 1828, p. 45.) But Muswell chapel, as shown above, also owed its name to its well. Add to this, the Clerkenwell nunnery was known as the "*Priory of St. Mary*," and the church appertaining thereto as the "*Ecclesia Beate Marie*;" while, as we have already seen, the chapel at Muswell bore the name of "*our Ladie*," who also had an image there, much resorted to by pilgrims. Such being the affinity existing between Clerkenwell and Muswell, as Clerkenwell "*Clerken Well*," or "*Clerks' Well*," what is Muswell?

*Mouesville*, a small place in Normandy, was also called *Monesville* (Expilly); and *Monesville*, one would be inclined to think (though unfortunately upon this subject Valesius gives us no information), was *Moinesville*, i. e. *Villa Monachorum* or *Monkstown*. Was *Muswell*, then, *Monges-welle*, or *Monks-well*, monge being an old form for moine, a monk? Or could it be *Monicas-well*, i. e. *Nuns-well*, relating to the Clerkenwell nunnery of which it was an appendage? Or, lastly, viewing Our Lady, who had an image at Muswell, as Our Saviour's *Mother*, could it be *Moers-well* (*Modors-well*, or *Mothers-well*)? Moer is an old vernacular Dutch form of Moeder, Modor, or Mother.

Taking into consideration all the circumstances, this last conjecture is perhaps on the whole the least improbable. But, till we can ascertain the primitive orthography of *Moueswell* or *Muswell*, all must be speculation. In a *Computus. temp. Hen. VIII.*, the name stands "*Mossewell*" (Dugdale, ed. 1823, vol. ii. p. 87.), but at p. 86., "*Musswell*."] .

PLUTARCH.—Can you assist me to the source of the remark relative to *Plutarch's Lives* being "*the book for those who can nobly think, and dare, and do?*" S. L.

[The passage occurs in Smith's *Greek and Roman Biography*, iii. 420.: "*Plutarch's work is and will remain, in spite of all the fault that can be found with it by plodding collectors of facts, and small critics, the book of those who can nobly think, and dare, and do.*" ]

FONDA.—What is the etymology of this Spanish word? I presume it is from the Basque?

F. R. S. S. A.

[There are several words of the same family: Romance, Fonda, a *pocket*; Ital. Fonda, a *purse*; French (though not to be found in all Fr. Dictionaries), Fontes, *holsters*; and Spanish, Fonda, now Honda. All these are connected with the Lat. Funda, which the learned derive from the Gr. *Σφενδόνη*.

Honda (a *slings*) is in Basque Ubalaria, aballá.]

PLATE.—What is the derivation of the word *plate*, as applied to articles made of silver, such as spoons, forks, &c.? J. W. BRYANS.

[The Spanish for *silver* is *plata*; for a *plate*, *plato*; for *plate*, *plata labrada* (*worked silver*). We think that we are indebted for the word *plate*, in the sense indi-

cated by our correspondent, to the Sp. *plata*, *silver*. In one or two instances we translate *plata*, *silver*, by *plate*. Thus, to the *Rio de la Plata* (or *River of Silver*), so called from the great amount of silver which came from the parts adjoining, we have given the name of *River of Plate*. Cf. "*Port of Plate*" (St. Domingo). The Gr. *πλατὴς* appears to be the source of all words of this family, English, Spanish, French, German, &c.]

DOGS.—Who wrote the following lines?

"So when *two dogs* are fighting in the streets,  
With a *third dog* one of the *two dogs* meets;  
With angry tooth he bites him to the bone,  
And *this dog* smarts for what *that dog* has done."

They occur in a note to the *Pursuits of Literature* (p. 324.), and the author (Mathias) quotes them as "*from a celebrated poet, a great observer of human nature.*" CHARLES WYLIE.

[These lines will be found in *The Tragedy of Tragedies; or, the Life and Death of Tom Thumb the Great* [by Henry Fielding], 8vo. 1761, Act I. at the end of Sc. 5.]

### Replies.

"PRUGIT."

(2<sup>nd</sup> S. ix. 4. 55.)

In Merkel's edition of the *Lex Alamannorum* (Pertz, *Mon. Germ. Hist. Legum*, tom. iii. fasc. 1. p. 168.), the law in question stands thus:—

"Si quis bissantem, bubalum, vel cervum qui prugit, furaverit aut occiderit, 12 solidos componat."

The various readings for *prugit* are, *rugit*, *brugit*, *burgit*, *pringit*, and *prigit*; with the gloss *bramit* in one manuscript. The right reading is *rugit*, as Ducange has remarked, *Gloss. in v. rugire*. The sense is, "*a stag which ruts*," as distinguished from those male animals of the deer tribe which do not rut. The rutting deer are those of the larger species, and therefore "*cervus qui rugit*" is equivalent to "*a large stag*." Prof. Owen informs me that the male roe utters so feeble a bleat during its brief season of rut as not to be regarded as the technical rut of the foresters; this property is restricted to the loud and hoarse bellow of the hart and the grunt of the buck.

The distinction between the larger and smaller deer, founded upon this property, receives illustration from the passage of the Lombard laws cited by Ducange!—

"Si quis cervum domesticum qui tempore suo rugire solet, intricaverit, componat domino ejus solidos xii.; nam si furatus fuerit, reddat in octogilt."

"Si quis cervum domesticum alienum qui non rugit, intricaverit, componat domino ejus solidos vi.; nam si furatus fuerit, reddat in octogilt."—(l. 19. 18. art. 820, 821., ed. Canciani.)

The effect of these enactments is, that if anyone traps a tame stag, which has the property of rutting, he is to pay a composition of 12 solidi;



but that if it be a stag which has not that property, he is to pay only 6 solidi. A lower composition is imposed for the smaller and less valuable animal. In either case, the composition is eight-fold, if the animal be stolen. Canciani explains "intricare" to be "in laqueos trajicere" or "vulnerare."

The gloss bramit in one manuscript refers to premen, Old German; bremman, Anglo-Sax.; brummen, High German; which correspond in meaning to rugire. Brummen in Lower Saxon and brim in English denote the state of the sow when she is ready to receive the boar. See Adclung in brummen and brunft, Richardson in brim. Bramer in French is likewise used for the noise of the stag during the rutting season. The Italian has bramito in the same sense.

Aristotle (*II. A.*, v. 14.) remarks that the voice of the male animal is generally of a deeper note than the voice of the female. He cites the voice of the stag as an example, stating that the male makes a noise during the season of copulation, and the female when she is frightened.

The celebrated Harvey, in his *Exercitationes de Generatione* (of which there is an English translation in the collection of his works published by the Sydenham Society, 1 vol. 8vo., 1847), illustrates the generation of viviparous animals from the history of that of the hind and doe; for which selection he gives the following reason:—

"It was customary with his Serene Majesty, King Charles, after he had come to man's estate, to take the diversion of hunting almost every week, both for the sake of finding relaxation from graver cares, and for his health; the chase was principally the buck and doe, and no prince in the world had greater herds of deer, either wandering in freedom through the wilds and forests, or kept in parks and chases for this purpose. The game during the three summer months was the buck, then fat and in season; and in the autumn and winter, for the same length of time, the doe. This gave me an opportunity of dissecting numbers of these animals almost every day during the whole of the season when they were rutting, taking the male, and falling with young."—*Exercit.* 64. p. 466.

In a subsequent passage, Harvey laments that his house was plundered during the civil war, and that some of the fruits of his scientific labours were destroyed:—

"And whilst I speak of these matters, let gentle minds forgive me, if, recalling the irreparable injuries I have suffered, I here give vent to a sigh. This is the cause of my sorrow:—Whilst in attendance on His Majesty the King during our late troubles and more than civil wars\*, not only with the permission but by command of the Parliament, certain rapacious hands stripped not only my home of all its furniture, but what is subject of far greater regret with me, my enemies abstracted from my museum the fruits of many years of toil. Whence it has come to pass that many observations, particularly on the

generation of insects, have perished, with detriment, I venture to say, to the republic of letters."—*Exerc.* 68. p. 481.

A singular argument is derived from the habits of the deer, and confirmed by a reference to Harvey's treatise, by Martyn, in his *Dissertation upon the Æneids of Virgil*. This critic thinks that "Virgil designs to be exact in his chronology, by his marking not only the year, but the very time of the year, when Æneas arrived at Carthage." He then cites the description of the herd of deer which Æneas descries near the coast of Africa:—

"Tres littore cervos

Prospect errantes: hos tota armenta sequuntur  
A tergo, et longum per valles pascitur agmen."

*Æn.* i. 184-6.

He proceeds to infer that this was the period when the stags were in season, and were still separate from the females; and therefore that Virgil marks the summer as the time of year when Æneas landed in Africa, and visited Dido at Carthage. How far Virgil possessed himself, or assumed in his readers, this knowledge of natural history, I do not venture to decide; but I will only remark that if the poet intended to represent Æneas as arriving at Carthage in the summer, he must suppose that the stay of the Trojans at the court of Dido was longer than the narrative appears to indicate: for, when Æneas is about to depart, Dido remonstrates with him for setting sail during the winter:—

"Quin etiam hiberno moliris sistere classem,  
Et melius properas Aquilonibus ire per altum."

*iv.* 399.

G. C. LEWIS.

#### THE SOCIETY OF DILETTANTI.

(2nd S. ix. 64. 125.)

As no reply to the inquiries of your correspondents respecting the Dilettanti Society has appeared, perhaps the following rough notes may be acceptable. They have been delayed in the hope that the respected son of the ATHENIAN STUART (as he is familiarly called), who is a reader of "N. & Q.," might possibly be able to communicate some particulars respecting the unobtrusive, yet valuable labours of this Society. It need scarcely be stated, that the word *Dilettanti*, as one of disparagement and ridicule, is quite modern.

In the year 1734 some gentlemen who had travelled in Italy, desirous of encouraging at home a taste for those objects which had contributed so much to their entertainment abroad, formed themselves into a Society, under the name of the "Dilettanti," and agreed upon such regulations as they thought necessary to keep up the spirit of their scheme. Mr. James Stuart and Mr. Nicholas Revett were elected members in 1751, and the Society liberally assisted them in their excel-

\* Harvey alludes to the verse of Lucan:—

"Bella per Emathios plus quam civilia campos."



lent work, *The Antiquities of Athens*. In fact, it is in a great measure owing to this Society that, after the death of these two eminent architects, the work was not entirely relinquished. A large number of the plates were engraved from original drawings in the possession of the Society.

Upon a Report of the state of the Society's finances in the year 1764, it appeared that they were possessed of a considerable sum above what their current services required. Various schemes were proposed for applying part of this money to some purpose which might promote taste, and do honour to the Society; and after some consideration it was resolved, "That a person or persons properly qualified should be sent, with sufficient appointments, to certain parts of the East, to collect information relative to the former state of those countries, and particularly to procure exact descriptions of the ruins of such monuments of antiquity as are yet to be seen in those parts." The sum placed at their disposal was 2000*l.*, but eventually cost the Society about 2500*l.*

Three persons were elected for this undertaking. Mr. Chandler of Magdalen College, Oxford, Editor of the *Marmora Oxoniensia*, was appointed to execute the classical part of the plan. The province of Architecture was assigned to Mr. Revett, who had already given a satisfactory specimen of his accuracy and diligence, in his measures of the remains of antiquity at Athens. The choice of a proper person for taking views, and copying the bas-reliefs, fell upon Mr. Pars, a young painter of promising talents. A committee was appointed to fix their salaries and draw up their instructions; in which, at the same time that the different objects of their respective departments were distinctly pointed out, they were all strictly enjoined to keep a regular journal, and hold a constant correspondence with the Society.

They embarked on the 9th of June, 1764, in the "Anglicana," Captain Stewart, bound for Constantinople, and were put on shore at the Dardanelles on the 25th of August. Having visited the Sigæan Promontory, the ruins of Troas, with the Islands of Tenedos and Scio, they arrived at Smyrna on the 11th of September. From that city, as their head-quarters, they made several excursions. On the 20th August, 1765, they sailed from Smyrna, and arrived at Athens on the 30th of the same month, having touched at Sunium and Ægina in their way. They staid at Athens till the 11th June, 1766, visiting Marathon, Eleusis, Salamis, Megara, and other places in the neighbourhood. Leaving Athens, they proceeded by the little Island of Calauria to Trozene, Epidaurus, Argos, and Corinth. From this they visited Delphi, Patræ, Elis, and Zante, whence they sailed on the 31st of August, in the "Diligence" brig, Captain Long, bound for Bristol, and arrived in

England the 2nd November following. The materials they brought home were thought not unworthy of the public; accordingly, the Society of Dilettanti requested them to publish a work entitled *Ionian Antiquities*, the plates to be engraved at their expence. Part I., fol., appeared in 1769; Part II. in 1797; Part III. in 1840. The results of the expedition were also the two popular works of Chandler's *Travels in Asia Minor*, 1775, and his *Travels in Greece* in the following year; also the volume of Greek Inscriptions, 1774, containing the Sigæan inscriptions, the marble of which has been since brought to England by Lord Elgin, and the celebrated documents detailing the reconstruction of the Temple of Minerva Polias, which Professor Wilkins illustrated in his *Protheses Architectonicæ*, 1837.

In the festive gatherings of the Society we meet with the names of the most celebrated statesmen, wits, scholars, artists, and amateurs of the last century. At their meetings between 1770 and 1790 occur the names of Sir Joshua Reynolds, Earl Fitzwilliam, Charles James Fox, Hon. Stephen Fox (Lord Holland), Hon. Mr. Fitzpatrick, Charles Howard (Duke of Norfolk), Lord Robert Spencer, George Selwyn, Col. Fitzgerald, Hon. H. Conway, Joseph Banks, Duke of Dorset, Sir Wm. Hamilton, David Garrick, George Colman, Joseph Windham, R. Payne Knight, Sir George Beaumont, Townley, and plenty more of less posthumous notoriety, but probably of not less agreeable companionship. Some of the fines paid "on increase of income, by inheritance, legacy, marriage, or preferment," are curious, viz. 5*l.* 5*s.* by Lord Grosvenor on his marriage with Miss Leveson Gower; 11*l.* 11*s.* by the Duke of Bedford on being appointed First Lord of the Admiralty; 10*l.* 10*s.* compounded for by Bubb Doddington as Treasurer of the Navy; 2*l.* 2*s.* by the Duke of Kingston for a Colonelcy of Horse (then valued at 400*l.* per annum); 21*l.* by Lord Sandwich on going out as Ambassador to the Congress at Aix-la-Chapelle; and 2*q**d.* by the same nobleman on becoming Recorder of Huntingdon; 13*s.* 4*d.* by the Duke of Bedford on getting the Garter; and 16*s.* 8*d.* (Scotch) by the Duke of Buccleugh on getting the Thistle; 21*l.* by the Earl of Holderness as Secretary of State; and 9*l.* 19*s.* 6*d.* by Charles James Fox as a Lord of the Admiralty.

That entertaining gossip, Horace Walpole, in a letter to Sir Horace Mann, dated April 14, 1743, says:—

"There is a new subscription formed for an Opera next year, to be carried on by the Dilettanti, a club, for which the nominal qualification is having been in Italy, and the real one being drunk; the two chiefs are Lord Middlesex and Sir Francis Dashwood, who were seldom sober the whole time they were in Italy."

In 1814, another expedition was undertaken by

the Society, when Sir W. Gell, with Messrs. Gandy and Bedford, professional architects, proceeded to the Levant. Smyrna was again appointed to be the head-quarters of the mission, and 50*l.* per month was assigned to Mr. Gell, and 200*l.* per annum to each of the architects. An additional outlay, however, was subsequently required; and by this means the classical and antique literature of England was enriched with the fullest and most accurate description of important remains of antiquity hitherto given to the world.

The contributions of the Society to the æsthetic studies of the time also deserve notice. The excellent design to publish select *Specimens of Ancient Sculpture preserved in the several Collections of Great Britain* was carried into effect by Mr. R. Payne Knight and Mr. Townley, 2 vols. fol. 1809, 1835.\* Then followed Mr. Penrose's *Investigation into the Principles of Athenian Architecture*, printed in 1851.

About the year 1820, those admirable monuments of Grecian art, called the Bronzes of Siris, were discovered on the banks of that river, and were brought to this country by the Chevalier Brøndsted. The Dilettanti Society immediately organised a subscription, which produced 800*l.*, and the Trustees of the British Museum completed the purchase by the additional sum of 200*l.*

It was mainly through the influence and patronage of the Dilettanti Society that the Royal Academy obtained a Charter. In 1774, the interest of 4000*l.* three per cents. was appropriated by the former for the purpose of sending two students, recommended by the Royal Academy, to study in Italy or Greece for three years.

That a Society possessing so much wealth and social importance as the Dilettanti should not have had a settled abode in the metropolis is surprising. In 1747, indeed, we find them obtaining a plot of ground in Cavendish Square for this purpose; but in 1760 they disposed of the property. Between 1761 and 1764, the project of an edifice in Piccadilly, on the model of the Temple of Pola, was agitated by the Committee; two sites were proposed, one between Devonshire and Bath houses, the other on the west side of Cambridge House. This scheme was also abandoned, and their meetings have continued to be holden in different taverns at the west end. The members, now fifty in number, dine together on the first Sunday in every month, from February to July, at the Thatched House Tavern, St. James', where Colonel Leake, Lord Lansdowne, Lord Aberdeen, and Lord Broughton may meet men of the present generation, professing the same objects, and apparently stimulated with the

same desire to foster the old flame of classical life, and pass on the torch to future ages.

Some account of the Society was printed for private circulation by the present Secretary, Mr. William Hamilton, entitled, *Historical Notices of the Society of Dilettanti*, 4to. Lond. 1855, and epitomised in *The Edinburgh Review*, vol. cv. pp. 493—517, whence the foregoing particulars have been mostly obtained. J. YEOWELL.

#### HERALDIC ENGRAVING.

(2<sup>nd</sup> S. viii. 471.; ix. 110.)

The invention of the convenient mode of indicating the tinctures of heraldic charges by engraved lines and points is usually attributed to the Jesuit, Father Sylvestre de Sancta Petra, whose *Tessera Gentilicie* (the only heraldic work appearing under his name) was published at Rome in 1638. I have, however, an earlier authority for the practice in a vellum bound volume published at Brussels in 1636, entitled *Declaracion Mystica de las Armes de España*. In this work some of the tinctures are indicated differently from the mode which soon after became, and still continues to be universally practised by heraldic authors; thus Roxo is indicated by horizontal, and Azul by perpendicular lines, reversing the modern and established practice, which assigns perpendicular lines to Gules, and horizontal to Azure. Verde is shown by horizontal lines with points between them; Morado, as the modern Sable; and Negro by lines closely set in saltire. The invention was not at first intended to be used for printed books, but to take the place of enamelled colours on metal. Randle Holme says—

"There is a certain way by Hatching to signify any Colour or Mettle, as, when a Person bath his Coat of Arms engraven upon his plate, as Cups, Canns, Flagons, Dishes, and such like, by the several ways of Hatching the Field, the Colour, or Mettle thereof may be expressed."—*Academy of Armory*, Book i. p. 18.

Holme, however, found it convenient to adopt the practice in the curious copper-plate illustrations to his quaint volume published in 1688.

Nesbit, writing in the earliest decade of the last century, states, that

"Tinctures carved and engraven on copper-plate were anciently known by the initial letter of their name, but now in *Tailliedouce*, they are known by points, hatches, or small lines."—*System of Heraldry*, vol. i. p. 14.

The death-warrant of King Charles I., stated to be the earliest English example of the practice, is, I apprehend, an engraved facsimile of that document, the seals of the subscribing parties being represented, and the tinctures indicated in *tailledouce*: such an engraving I remember to have seen recently advertised in some old book-catalogue, but, by neglecting to "make a note of it," I am now unable to procure a copy, though I hope

\* At the end of Vol. ii. Mr. Knight has added his valuable Essay, *An Inquiry into the Symbolical Language of Ancient Art and Mythology*, first published in 1818.

this notice may bring it to light. Its date could not be earlier than 1649, and most probably it was engraved several years later.

The copper-plate frontispiece to the *Discourse of Arms and Armory* by Waterhouse, 1638, is an early example of English *tuilledouce*; wherever Sable occurs in it the indicating lines are similar to those in the volume of *Spanish Heraldry* of 1636 already referred to; and such also is the case in some of the engraved plates of arms in the last edition of *Gwillim* (1724); while on the same page (224.) that tincture is represented in the way now usual. The practice appears to have been adopted slowly in this country, and its general use was doubtless retarded by the economical use of old wood-cut illustrations in the numerous reprinted works of heraldic authors.

GILBERT J. FRENCH.

Bolton.

### BURIAL OF PRIESTS.

(2<sup>nd</sup> S. ix. 27. 92. 130.)

A first-rate authority in these matters is Martene, in his work *De Antiquis Ecclesiæ Ritibus*. Now I cannot find in that work any vestige of a distinction made by the ancient Christians in the position of the bodies of clergy and laity. In the fourteenth chapter of the 3<sup>rd</sup> book (ed. 1763, Antwerp. tom. ii. p. 374.), we read thus:—

“*Situs Mortuorum in Tumulo.*”

“*Situs autem mortuorum in tumulo is erat, ut supini deponerentur, vultu ad cælum converso, quia solo in cælo spes nostra fundata est; capite ad occidentem posito, pedibus ad orientem directis. Id quod ex Adamnani libro 2. de locis sanctis, ubi agens de sepulchris quatuor patriarcharum, Abraham, Isaac, et Jacob, et Adam primi hominis, hæc habet: ‘Quorum plantæ non sicut in aliis orbis regionibus ad Orientem humatorum converti moris est, sed ad Meridiem versæ, et capita contra Septentrionalem plagam conversæ.’ Carolus-magnus tamen in sede aureâ compositus, est sepultus.*”

There is no mention here made of any difference between ecclesiastics and laymen. I will next produce similar testimony from his treatise *De Antiquis Monachorum Ritibus*. Observe, that many of the monks were priests also, but in their burial no difference was made. Quoting from the MS. of the Customs of Cluni, he writes:—

“*Quo facto, statim sine quolibet intervallo, ponitur corpus in terram; ita ut pedes sint versus orientem, et caput versus occidentem; iterumque aquâ benedictâ aspergitur, et incensatur; tunc operculo ligneo operitur.*”—*Ib.*, lib. v. cap. 10.

Again, from the Breviary of the Benedictine Monastery of Casale:—

“*Asperso denique aquâ benedictâ et incensato defuncti corpore et sepulcro, deponatur defunctus in sepulcrum supinus, capite ad Occidentem, et operiatur humo.*”—*Ib.*, p. 264.

As to the position of the corpse in the church during the funeral obsequies, there does not seem to have been formerly any distinction observed.

Martene quotes from the Ambrosian Ritual the “*Ordo ad sepeliendos Defunctos sæculares*,” from which I extract as follows:—

“*In Ecclesiâ collocato defuncti corpore, ita ut pedes sint versus orientem, seu Altare majus, et clero corpus circumstante, legitur sequens Passio.*”

And at the interment we read:—

“*Collocato corpore in sepulcro, ita ut supinum jaceat, pedibus ad orientem, seu ad altare versis, sacerdos aspergit aquâ benedictâ,*” etc.

Then follows the “*Ordo ad sepeliendum Sacerdotem vel Clericum*,” in which we read:—

“*His peractis, ordinatur processio ut supra.* . . . In Ecclesiâ collocato cadavere ut supra,” etc.

Discipline in this matter seems to have varied in more recent times. The Roman Catholic ritual, now in use in this country, gives the following directions:—

“*Corpora defunctorum in Ecclesiâ ponenda sunt pedibus versus altare majus; vel si conduntur in Oratoriis, aut capellis, ponantur cum pedibus versis ad illarum altaria: quod etiam pro situ et loco fiat in sepulchro. Presbyteri verò habeant caput versus altare.*”

JOHN WILLIAMS.

Arno's Court.

The reason assigned by the vicar of Morwenstow for the injunction in the Roman Ritual—which also obliges Catholics in this country—to place the bodies of priests with the head nearest the altar and the feet towards the west, does not appear to have any foundation, but to be a mere fanciful idea without any reason. For it must be observed that the rubric applies to none of the clergy below priests, yet why should not other clerics and devout laics also be ready to follow Christ in the air? The true reason seems to be, that as the laity are turned in church towards the altar, and their feet tend towards it, they should be similarly placed after death; but as the priest turns from the altar to preach and minister to them, so he also is appropriately placed as if still coming from the altar, and towards the congregation. “*Defunctus adhuc loquitur.*” The custom ought not to be stigmatised, as it is by R. G. (1<sup>st</sup> S. ii. 452.), as “an unjustifiable priestly prerogative,” but as a pious mode of representing the relative positions held by priest and people in the church during life.

F. C. H.

I remember to have seen in S. Chad's Cathedral, Birmingham, the brass of a priest, modern of course, placed with the head towards the altar. The authority for so doing is no doubt the direction given in the *Ritual*, “*De Exequiis* :”—

“*Corpora defunctorum in Ecclesia ponenda sunt pedibus versus altare majus; vel si conduntur in Oratoriis aut Capellis, ponantur cum pedibus versis ad illarum*

altaria: quod etiam pro situ et loco fiat in sepulchro. Presbyteri verò habeant caput versùs altare."

At what period was this direction introduced into the *Ritual*, and does it occur in the ancient English uses? VEBNA.

[This rule, contained in the *Rituale Romanum*, was sanctioned by Pope Paul V. in June, 1614. See "N. & Q.," 1<sup>st</sup> S. ii. 452. — Ed.]

EUDO DE RYE (2<sup>nd</sup> S. ix. 181.) — The pedigree of the Frecheville family, carefully revised by SIR F. MADDEN, will afford authentic information as to the issue of Eudo de Rya-Dapifer. They represented (as their descendants do now) the elder line from Radulphus (which took the designation of Fitz-Ralph), the eldest son of Habertus de Rya, as Eudo appears to have been the youngest. He had apparently no other issue but Margaret, who married William de Mandeville. She is called in the pedigree "filia et hæres," and in SIR F. MADDEN'S note (2 e.), "daughter and sole heiress." The account (from the *Monasticon*) of the founding of the hospital at Colchester by Eudo, A.D. 1097, is a curious one. The first stone was laid by himself, the second by his wife Rohais, and the third by her brother, Earl Gilbert (Gilbert de Tonebrigge). Eudo died at Preaux in Normandy, but was buried at Colchester, A.D. 1120.

FRECHEVILLE L. BALLANTINE DYKES.

Ingwell, Whitehaven.

"PIGTAILS AND POWDER" (2<sup>nd</sup> S. ix. 163.) — I think that the first were done away with by order in 1807, or the beginning of 1808. Powder (except for the officers, the men having long ceased to wear it,) was abolished by order in 1814, after the Peninsular Campaigns. The sovereigns of Russia and Prussia, with their military attendants, visited this country in that year, after peace was signed, and appeared in the proper colour of their short cut locks. This induced the Prince Regent to do away with powder all together. As far as my memory goes, the Russian soldiers never wore it. I presume they were not to be trusted with pomatum, for fear they should eat it. AN OLD SOLDIER.

There still exists a lingering relic of the former exploded fashion in the officers' dress uniform of the 23rd Royal Welsh Fusiliers, viz., the black silk bag suspended (apparently from the hair, but really) from the collar of the scarlet coat. I knew an old gentleman in Chester who, until his death, just seven years ago, prided himself on his elegant pigtail,—the last, I believe, of its race in this city! His main reason for retaining this quaint distinction was, if I remember rightly, through his having been saved from drowning in his early years by means of his favourite tail. Powder is not unlikely to come into fashion once more, as

almost the only special privilege attaching by statute to our modern Volunteers is the right to use hairpowder without paying duty. T. HUGHES. Chester.

JOHN BRADSHAW'S LETTER (2<sup>nd</sup> S. ix. 115.) — It is doubtful whether the letter of John Bradshawe to Sir Peter Legh printed in your journal was written by the regicide. The character of the handwriting, though not decisive, rather militates against the supposition. The letter was printed by me in the second volume of *Chetham Miscellanies* in 1856, and I stated the doubts in my introduction:—

"There were two John Bradshawes contemporaries at Gray's Inn, the one admitted a student in 1620, the other, in 1622; and, the original archives of that house having perished, it is not possible to determine with absolute certainty which of these was the future President of the High Court of Justice, or which was the writer of this letter."

WILLIAM LANGTON,

Hon. Sec. Chetham Soc.

Manchester.

"CAT" (2<sup>nd</sup> S. ix. 97.)—MR. KEIGHTLEY, in allusion to the game of "cat," in which he was initiated by his father's gardener, says, "I have never seen or heard of it anywhere else, either in England or in Ireland." A dozen years ago, when I was a boy at school in Galloway, Scotland, the game was a favourite one, rarely a day passing without it being played by some of the scholars; and I have no reason to believe that it is not popular at this day. As we played it, however, it differed materially from cricket. Five only could play. Four with sticks in their hands stood beside four holes, each at the corner of a square. One in the centre held a piece of wood of the character described by MR. KEIGHTLEY. This piece of wood, which was called the "cat," he pitched towards one of the holes, and if it went in, or fell across the hole, the boy standing by that particular hole had to exchange places with the one in the centre. But the one at the corner struck the "cat" with his stick if he could, and if he did so he advanced towards his neighbour's hole, who in turn went to the next, the other two advancing in a similar way. If he missed, and the "cat" did not fall on the hole, then he tipped it on the end, and thus tilting it up, struck it away. If he failed in doing this after three trials he had to go to the centre, which he also had to do if the boy in the centre, after the "cat" had been struck, caught it before it reached the ground. When the "cat" was struck it was compulsory on those at the corners to run round, and the one in the middle most readily obtained relief by getting the "cat" into a hole during the change of places.

I am almost certain I have seen the same game played in Yorkshire under the name of "tip-cat." Could any of your West Riding corre-

spondents give satisfactory information on this point? J. R.

Edinburgh.

Your correspondent, Mr. KEIGHTLEY, mentions the game called "cat," which he says "was cricket in effect, only, that instead of wickets there were holes, and instead of a ball a shuttle-shaped piece of wood,—in other respects it was played precisely like cricket." He adds: "I have never seen or heard of it anywhere else, either in England or in Ireland." This rather surprises me, because in Norfolk I have often seen boys make the "cat," and play the game. If Mr. KEIGHTLEY will look into my *History of Sedgley Park School*, he will find the game mentioned at p. 104. with due honour as a favourite game. So it was, but we found it more convenient to play it with a hand-ball, and with a peculiar round truncheon called a cat-stick; thinner in the middle than at the ends, and the striking end thicker than the handle. But the game was always called "cat," and carefully distinguished from a somewhat similar game called "rounders." In "cat," one boy was "in," and had to run round the holes in time to prevent anyone putting the ball into the striking hole; but in "rounders" each hole had its boy standing at it, and, when the ball was struck, all kept running round till the ball was returned; when he who got the striking hole, of course struck the ball next.

F. C. H.

MARRIAGE LAW (2<sup>nd</sup> S. viii. 328.; ix. 112.)—I think I was right when I said that the old law of Christendom is what "we now know as the Scotch Law." But waiving this, I did not quote an *Encyclopædia* of 1774, but of 1744, before the Act of Geo. II. It was the supplementary volume of Dr. Harris's *Lexicon Technicum*, which was published in England at the time when the inconveniences of the existing marriage law were in process of forcing amendment. It is contemporary evidence to the state of opinion as to what was the English law: and the volume bears ample marks of learning, legal and ecclesiastical. Neither did I suppose that the Scotch law makes witnesses essential: my words were, "Was the marriage by simple contract in presence of witnesses as common as it is supposed to be in Scotland?" And I should like again to put the question, that anyone of your readers who may meet with a case turning upon such a contract may give information. For since marriage without the presence of a priest was not "null and void," but only "irregular," it surely must have happened that some question of succession depending on the validity of such a marriage must have been decided by the courts. M.

CHALK DRAWING (2<sup>nd</sup> S. ix. 123.)—It is extremely difficult to decipher mottoes and inscriptions referring to graphic illustrations without a copy of the drawing or plate. In a description,

particularly as in the present instance, by a party professedly ignorant of the meaning and language of the inscription, some possibly small touch may have escaped him very needful to explain it. However the following literal translation may in some measure account for the design:—

"Then the fire would have also destroyed me; but on crushing the stone upon the Rock, with might I kindled the light."

I take it the first sentence refers to the fire in the gouty foot, which is generally treated with blankets and extra heat, to which the latter sentence refers, as procuring the means of cure or alleviation by the light to kindle a fire. Is not the bladder-stone alluded to in crushing the stone?

W. B., Ph. Dr.

The old man is Philoctetes; the inscription is a translation of

Ἔπειτα πῦρ ἂν ὄν παρῇν  
Ἄλλ' ἐν πέτρῳσι πέτρῳ ἐκτρίβων, μόλις  
Ἐφην ἄφαντον φῶς.—*Philoctet.* v. 295.

H. B. C.

U. U. Club.

EPIGRAM ON HOMER (2<sup>nd</sup> S. iv. 207.)—This Query, which has only just now caught my attention, seems to have had no reply, so the following may be acceptable:

The Rev. J. M. Neale, in his *Hierologus* (Lond. Jas. Burns, 1846, p. 205.), speaking of Heywood and his *Hierarchy*, observes:

"He has had his plagiarists; Dr. Seward's Epigram has been often quoted:

'Seven mighty Cities strove for Homer dead,  
Through all the living Homer begged his bread.'

"But it is evidently only an improvement on—

'Seven Cities warred for Homer, being dead,  
Who living had no place to lay his head.'

Mr. Neale has not quoted Heywood's lines quite accurately: they run as follows:—

"Seven Cities warr'd for Homer being dead;  
Who living had no rooffe to shrowd his head." \*

Where is "Dr. Seward's Epigram" to be found, and does he give it as his own?

In the *Life of Tasso* in Lardner's *Cyclo.* ("Literary Men of Italy, &c." Lond. 1835, vol. ii. p. 101.) this Epigram is quoted with the reference "Ath. i. 384." appended—an abbreviation, I suppose, for Athenæus. As I have not a copy of this author within reach, will some one kindly verify the reference, and see if this epigram be rightly ascribed to Athenæus? †

The "Seven rival cities" which contended for the honour of Homer's birth-place, are comprised by Varro in a single line:—

"Smyrna, Rhodus, Colophon, Salamin, Chios, Argos, Athenæ."

EIRIONNACH.

\* *The Hierarchy of the blessed Angels.* Lond. 1685, folio, p. 207.

† It is not from Athenæus.—E.D.]

**BAISELS OF BAIZE** (2<sup>nd</sup> S. ix. 25. 90. 150.)—I have not the intention of disputing the answer of your correspondent to MR. FISHEY THOMPSON'S Query, but I beg to point out that Wharton's *Law Lexicon* (ed. 1848), says that, "Basels" (were) "coins abolished by Henry II., 1158," and I think it highly probable that they may have become so debased as to be made of "baize" or some other worthless material; which, indeed, may have been the cause of their abolition.

As I have not been able to meet with any other notice of these extinct coins, I should be glad if you would open the columns of "N. & Q." to numismatic antiquaries, for information as to the description and value, &c. of "basels." WIGTOFT.

**THE PRUSSIAN IRON MEDAL** (2<sup>nd</sup> S. ix. 130.)—I have the pleasure to inform VEDETTE that the title in full of the work quoted by me in "N. & Q." (2<sup>nd</sup> S. ix. 91.) is as follows—the copy before me being a Belgian reprint of the Paris edition of 1831–7:—

"Mémoires tirés des Papiers d'un Homme d'Etat sur les Causes Secrètes qui ont déterminés la Politique des Cabinets dans les Guerres de la Revolution. Bruxelles, 1838."

The abridged form of title given by me at the place in your columns above referred to, is certainly not precisely accurate, but is so much in common use, that it did not occur to me that it might be misunderstood. For instances of this, I may cite Sir A. Alison's *History of Europe from the Commencement of the French Revolution*, &c., edit. 1849–50 (vol. i. p. xxxviii.), as also the *Catalogue of the London Library*, &c.

The authorship is attributed to Count d'Allonville, he having published a work entitled:

"Mémoires Secrètes de 1770 à 1850, par M. le Comte d'Allonville, auteur des *Mémoires tirés des Papiers d'un Homme d'Etat*."

A full account of M. le Comte d'Allonville's works will be found under his name in M. Quérard's *La Littérature Française Contemporaine*. As to the works themselves, I cannot find the *Mémoires tirés des Papiers d'un Homme d'Etat* in the *Catalogues of the British Museum*. VEDETTE, however, will meet with a copy at the London Library, 12. St. James's Square, S.W. Z.

**HORNBOOKS** (2<sup>nd</sup> S. ix. 101.)—There is, or was a few years ago, a most interesting stained glass window in All Saints', North Street, York, at the east end, over the communion table. It had been grievously mutilated, but the remains were very beautiful. It represented St. Anne teaching the Virgin to read out of a *hornbook* with a pointer. Parts of this group had been patched with pieces from other windows, so that at first there was some difficulty in making out the subject; but the hornbook was entire as well as the figure of the Virgin, a lovely little girl, with

golden hair, and crowned with a wreath of lilies. I should imagine that it was the work of the 15th century. I take this opportunity of calling the attention of archaeologists to the stained glass windows still existing in many of the York churches. They are interesting as illustrating the manners, costumes, and customs of the middle ages—and some of them possess a beauty of design and expression, (particularly those in St. Denis, Walmgate,) that would bear comparison with the Pre-Raphaelites of the continent. M. G.

A very interesting paper on this subject, with woodcut illustrations, may be found in Willis's *Current Notes for October, 1855*. EIRIONNACH.

**CUT YOUR STICK** (2<sup>nd</sup> S. viii. 413. 478.; ix. 53.)—The conjectures lately made in "N. & Q." as to this phrase are altogether erroneous. It originated as follows:—

About the year 1820 a song was sung in the Saltmarket, Glasgow, beginning

"Oh I creashed my brogues and I cut my stick,"

being the adventures of an Irishman, in which of course the cutting of the stick referred to the common practice in Ireland of procuring a sapling before going off. An impression exists that the author of the song was Harrison, a Glasgow poet, who wrote many very beautiful verses at that date, but I can find no positive evidence that Harrison was the author. It afterwards came to be the practice, when any one ran off or absconded, to say, that chap has cut his stick too, and thus the phrase originated and spread over the country.

Of course every one knows that the phrase as now used does not mean the actual cutting a stick, as it did at and before the date of the song; but the decampment, or exit, or flight, or whatever it may be called (with or without a stick) of those who take to their heels, or quit people's presence ignominiously. CIVIS.

Glasgow.

**THE NINE MEN'S MORRIS** (2<sup>nd</sup> S. ix. 97.)—The latter part of the quotation from M. Chabaille,—"On nomme aussi *marolle* un autre jeu d'enfants, où les joueurs poussent à cloche-pied un petit palet dans chaque carré d'une espèce d'échelle tracée sur le terrain,"—seems an exact description of the game called *pat-al*, so much practised at this day by little girls. A few of them having met at some quiet place of the street pavement, they may be seen, with a piece of chalk, laying off upon it a number of squares or *beds*, marking each in the centre with a rude hieroglyphic of their own. Under particular regulations settled on, the *hopping* commences from one end to the other of the squares by the player, driving before her foot the *palet*, or *peevor* (as it is termed), she being specially superintended by the rest of the groupe to

detect any blunders committed. I confess to be quite unacquainted with the rules of the game, and as to its origin I have long thought it to be peculiar to Scotland, but it must now be allowed to have a wider range. By such appellations as "hop-sotch," or "scotch-hop," I have never known it.

The *palet* or *peevor* used, is generally a piece of slate or of marble, round shaped, and two inches or so in diameter; of such solid weight as to glide along, but requiring a little effort to push it before the foot. I think in the word *palet* there may be found the derivation of the common name *pal-al*; and it may be mentioned as a kind of curiosity, that about two years ago, on what readers may suppose a very trifling subject, down came an inquiry from an antiquary in England to an LL.D. here, as to the etymology of this very word *pal-al*.

The latter spoke of it to me, but we were both floored. Thanks however to MR. KEIGHTLEY, who has shed a ray of light on the obscurity.

G. N.

THE LAND OF BYHEEST (2<sup>nd</sup> S. ix. 101.) — The word *biheest*, or *beheste*, occurs constantly in old English in the sense of *promise*. Wiclif uses the very phrase in question, Heb. xi. 9.: "Bi feith he dwelte in the *lond* of *biheeste* as in an alien lond dwelling in litle housis with Isaac and Jacob euene eiris of the same *biheeste*." The word itself he uses over and over again. So also *Robert of Gloucester*, p. 231., &c.; *Life of Thomas Becket* (Percy Soc.), vv. 45. 854., &c. In *St. Brandan*, v. 392., &c., the same phrase occurs in the sense (to the best of my recollection) of "land of *promise*," or land to which St. Brandan and his fellows had been *ordered* to sail. See also *Promptorium Parvulorum*, vocc. *beheste* and *behotyng*.

J. EASTWOOD.

PASSAGE IN GROTIUS (2<sup>nd</sup> S. viii. 453.) — Your correspondent will find the remark of Grotius on the Lord's Prayer in his *Annotations on Matthew*, ch. vi. 9. Schoettgen in his *Horæ Hebraicæ et Talmudicæ* takes up the subject more fully, quoting at length the Rabbinical passages which correspond to the petitions in the Lord's Prayer, pp. 51—62.

H. B.

MATTHEW SCRIVENER (2<sup>nd</sup> S. ix. 82.) — Calamy (*Continuation*, p. 102.) mentions an answer to Scrivener by Barret. One Matthew Scrivener, B.A., of Jesus College, has a copy of verses in the Cambridge collection, "Hymenæus Cantabrigiensis (1683), signature K.3." He was probably the son of the Fellow of Catharine.

J. E. B. MAYOR.

St. John's College, Cambridge.

BLUE BLOOD (2<sup>nd</sup> S. viii. 523.) — Long ago I read that the "blue blood of Castille" denoted those families wholly untainted by Moorish al-

liance. I can give no reference, but this is firmly fixed in my memory; and as no one has satisfactorily answered the Note, I venture to advise an examination of Mariana's *Spain*.

F. C. B.

THE YOUNG PRETENDER (2<sup>nd</sup> S. ix. 46.) — The fact is stated, and authorities given at length, in the *Pictorial History of England* (Geo. III. vol. i. pp. 13, 14.). The reference in the *Gent. Mag.* I have not been able to find. It has somewhere been stated that the glove was actually picked up by the prince.

S. O.

SAMUEL DANIEL (2<sup>nd</sup> S. ix. 152.) — Permit me to thank MR. C. J. ROBINSON for his reply to my Daniel Query, though it be of the vaguest: at the same time there is no such inscription on the marble tablet in Beckington church at this present, as I am informed by the Rector, who has kindly forwarded me a copy of the one that is there. MR. ROBINSON'S Note does not read at all like an epitaph.

G. H. K.

### Miscellaneous.

#### MONTHLY FEUILLETON ON FRENCH BOOKS.

1. *Mémoire analytique sur la Carte de l'Asie Centrale et de l'Inde, construite d'après le Si-Yu-Ki (Mémoires sur les Contrées Occidentales) et les autres Relations Chinoises des premiers Siècles de notre Ère, pour les Voyages de Hiouen-Tsang dans l'Inde, depuis l'année 629 jusqu'en 645*, par M. Vivien de Saint Martin. 8°. Paris, Benjamin Duprat (Imprimerie impériale).

At this period, more perhaps than at any previous one during the last thirty years, we feel particularly interested in everything relating to India, China, and Japan. The habits, the laws, the religion, the literature of these three countries are still so new to us, there is still so much room for doubt and speculation, that we are naturally anxious for more abundant light, and any book supplying this desideratum is doubly welcome. Some time ago an opportunity offered to us of recommending a few curious volumes connected with Chinese imaginative literature: the productions we intend noticing in the present article are not quite so poetical in their character, but we can cordially praise them as extremely interesting, and the student will find himself amply repaid by any amount of trouble he may have taken in perusing them.

The better to understand, first, the importance of M. Vivien de Saint Martin's *Mémoire analytique*, we must remember that the doctrines of Buddha, after having finally established themselves in the Hindustanic peninsula six or seven hundred years before the Christian era, spread quickly north and south, extending even as far as China, through the zeal and intrepidity of several itinerant priests. But the most curious feature in the whole matter is the manner in which these missionary expeditions were conducted. Our common notion of such undertakings is, that the people or community who is anxious to proselytise sends its agents, takes all the preliminary steps, and *invades*, if we may so say, the region it wishes to convert. Amongst the Chinese, "ce peuple où tout semble se faire à l'inverse des autres" (*Journ. des Sav.*, June 1857, p. 345.), the reverse took place. They did not choose to wait till the Hindus despatched to them Buddhist teachers, but they themselves organised a



missionary campaign, and for the space of nearly six centuries sent pilgrims, whose business it was to acquire at the fountain head the elements of a more elevated religion than that preached by Confucius. It was a very good thought which suggested itself to these missionaries when they sat down to write a journal of their travels. Hiouen-thsang, the principal amongst them, translated about the year 648 A.D., from Sanscrit into Chinese, a number of documents connected with Buddhism: these have recently appeared in a French dress through the care of M. Stanislas Julien; and it is as referring to them that M. de Saint Martin's memoir is so interesting.

Of all the topics concerning ancient India, geography is perhaps the one about which we know the least; and it will appear evident that, examined from that stand-point, such a work as Hiouen-thsang's *Itinerary* would be peculiarly valuable. It includes all the regions extending from the N.W. angle of China to the southern extremity of the Hindustanic peninsula. "Our traveller," says M. de Saint Martin, "conducts us successively through Tartary and the whole length of Transoxiana; then we follow him as he visits the valley of the Cabul river, the Punjab, the Kashmeer, the kingdoms watered by the lower Indus, all the basin of the Ganges, and the Decan." Unfortunately, however, a variety of causes unite to make the elucidation of Hiouen-thsang's geography exceptionally difficult. The total absence of contemporary documents with which we might compare the Chinese journal, the very little we still know respecting Sanscrit geography previous to the Mussulman conquest, the inaccuracy of the translator in rendering Sanscrit proper names by Chinese equivalents—such are a few of the impediments we might name. Nothing deterred, M. Vivien de Saint Martin has applied himself strenuously to his task, and with the help of all the sources of information which modern science has brought together, he now gives us an excellent commentary on the Chinese travels of the Buddhist missionary. The map appended to this most valuable brochure, embodying what we know about Hindu geography during the seventh century of the present era, is equally interesting.

2. *Étude sur la Géographie et les Populations primitives du Nord Ouest de l'Inde d'après les Hymnes Védiques, précédée d'un Aperçu de l'État actuel des Études sur l'Inde Ancienne.* Par M. Vivien de Saint Martin. 8vo. Paris. Benjamin Duprat. (Impr. impériale.)

More than ten years ago the *Académie des Sciences et Belles Lettres* proposed as a subject for one of its annual prizes the following theme: *Restitution de l'Ancienne Géographie de l'Inde d'après les Sources, depuis les Temps Primitifs jusqu'à l'Époque de l'Invasion Musulmane.* A simple glance at this programme will show both its vast extent, and the difficulty, if not the impossibility, of entirely discussing it in the present state of our knowledge of Hindû geographical authorities. M. Vivien de Saint Martin has nevertheless undertaken to perform the task, but at the same time he wisely adopts the plan of publishing successively the various parts of his gigantic work. By this means he is enabled to enter into more particulars than he otherwise would perhaps have done, and to avail himself, for future publication, of the criticisms passed upon this. The *Géographie de l'Inde d'après les Livres Védiques* obtained in 1855 the prize offered by the Academy, and no one who has read the book will doubt but that so honourable a reward was fully deserved. After noticing in his Introduction what has already been done for the investigation of Hindû geography, M. de Saint Martin proceeds to fix the principal epochs which this science embraces, and thus to mark out the several subdivisions of his own treatise. The first is the primitive one, anterior to the establishment of the Aryan na-

tions in the plains of the Yamouna and the Ganges: it includes a period of several centuries, and the Veda, which is the book of that period, supplies us with all the original documents we possess on the corresponding geography. The *Mahābhārata*, the *Rāmāyana*, and other works of the same character, are the literary monuments of the second epoch of Hindû history, the epoch during which the Aryans held their sway, and which M. de Saint Martin designates as *temps héroïques*. For five or six hundred years ending about the middle of the sixth century B.C., we have a period particularly rich in literary monuments of the highest character, but unfortunately the Aryas had neither a Livy nor an Herodotus to write their history; and instead of authentic documents, we possess only legends, in which it is not easy to distinguish what is true from the extraneous embellishments of fiction. The era of Cākyamouni and the invasion of Buddhism mark the historical period. Here we get something like a precise chronology, and our sources of information are no longer of a legendary character. The Buddhist books of Nepaul and Ceylon, and the journals of the Chinese Buddhist missionaries, supply us with details which have at least the merit of authenticity.

Hindustan also boasts of a classical era. During a thousand years, beginning, as we have said, about the middle of the sixth century B.C., the intercourse of the Greeks with the nations of Asia, and more particularly the expeditions of Alexander the Great, lead Hellenic and Latin writers to apply their attention to Hindû geography. Herodotus, Ctesias, Ptolemæus, form the principal personages in the tribe of historians who have preserved in the classical languages of ancient Europe details and notes on that particular period.

The portion of time immediately preceding the Mahomedan conquest is compared by M. Vivien de Saint Martin to the middle ages of the western world. No written documents remain whereby this period may be illustrated; but, on the other hand, an extraordinary number of inscriptions all assignable to it are still extant, and when collected and translated will supply, towards the elucidation of local geography, an inestimable amount of interesting data.

Finally, the invasion of Mahomedanism, being the point de départ of the modern history of Hindustan, brings before us an ample harvest of geographical writings. Arabic and Persian works, both published and MSS., abound, and the important catalogue begun by the late H. Elliot under the title *Index to the Mahomedan Historians of India*, proves how vast is the field open for our exploration and research.

We have thus endeavoured to sketch out the difficult programme which our indefatigable author has undertaken to perform. A series of twelve discourses or disquisitions on Hindû geography, an atlas of sixteen or eighteen maps, such is the task to the completion of which he devotes all his energies.

It remains now that we should say a few words of the *Géographie de l'Inde d'après les Hymnes Védiques*, a volume forming naturally the first part of the entire work. M. Vivien de Saint Martin begins by examining the historical character of the Vedas; he then assigns the date of the composition; and after having studied, both geographically and ethnologically, the various hymns which form the whole collection, he deduces from that study a survey of the geography of Hindustan about the fifteenth century B.C. This disquisition, amply illustrated by quotations and references, contains, of course, a great number of facts which were hitherto only very imperfectly known, if known at all; the distinction between the invading Aryans and the aborigines or Djâts, the explanation of the epithet *Dasyou* applied to the latter, and



especially the amalgamation of the Djâts with the primitive Aryans under one common title, such are a few points noticeable amidst many others.

3. *Bibliographie Japonaise, ou Catalogue des Ouvrages relatifs au Japon qui ont été publiés depuis le XV<sup>e</sup> Siècle jusqu'à nos Jours, rédigé par M. Léon Pagès, ancien Attaché de Légation. 4<sup>o</sup>. Paris, Duprat.*

M. Vivien de Saint Martin can be quoted as a victorious evidence that the taste for serious and useful studies is still flourishing on the other side of the channel. Let us also mention here, by way of corroboration, the excellent catalogue of works relating to Japan published lately by M. Léon Pagès. The list, arranged chronologically, begins with the first Italian edition of Marco Polo's travels, and reaches down as far as Capt. Sherard Osborn's *Cruise in Japanese Waters*. It will be of invaluable service to all those who are engaged in the study of *antiquitates Sinenses*. We are glad to find that M. Pagès has in the press, 1<sup>o</sup>, a history of Japan in four octavo volumes; 2<sup>o</sup>, a translation of the Japanese grammar of Mess. Donker Curtius and Hoffmann (published at La Haye in 1857); 3<sup>o</sup>, a translation of the Japano-Portuguese dictionary composed by the Jesuit missionaries, and originally published in 1603. The above three works will, we are told, be speedily issued. GUSTAVE MASSON.

Harrow-on-the-Hill.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

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### Notices to Correspondents.

We have been compelled to postpone until next week our Notes on Books, including those on the Speeches on Trial of Warren Hastings; *Rocinus's* Herodotus; Dr. Dorn's *Princes of Wales*; *Stark's* beautiful book on English Mosses, and many other new books of interest.

J. M. (Elem.) Copies of the various Nos. of "N. & Q." shall be sent to Copenhagen to Professor Worsaae.

F. R. S. S. A. A reference to *Algerman's* Numismatic Manual will apply information as to the best works on Numismatics.

T. B. W. (Cambridge.) From the song of "Rogero" in *The Rovers* See Poetry of Anti-jacobin.

IGNORAMUS is referred to our 1st S. ii. and viii. for numerous articles on Amper and K.

J. H. VAN LENNEP. Notes and Queries will be forwarded to Amsterdam in the mode indicated.

PHILOLOGUS. On the origin of the title "Eson" of the *Queen's Guard*, see our 1st S. iv. 87.

TARTAN. On the extinction of wolves in Ireland, see our 2nd S. i. 96. 282.; ii. 120.

D. BEDWICK. Our authority for stating (2nd S. viii. 90.) that the Rev. Thomas Harrison was vicar of Ratcliffe is *Nichols's Leicestershire*, iii. 382.

GR. ORFON. A Grass Widow is an unmarried woman who has had a child.

R. INGLIS. The Rev. Edward Dagnall, was of Magdalen Hall, Oxford; B.A. 1829; M.A. 1831. He died at the parsonage of Over Whitacre, co. Warwick, on June 11, 1836. We are inclined to think that Wm. Richard Scott, author of *Belisarius*, 1816, was of Trinity College, Dublin, B.A. 1817; Deacon, 1818; Priest, 1819. There are no dramatic pieces in Caroline W. Leakey's *Lyra Australis*, 1851.

G. W. M. Mr. T. Topham, Castle Street, Chester, has a copy of *Hanshall's* Chester for sale.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for STAMPEDED COPIES for SIX MONTHS forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 6d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALRY, 186, FLEET STREET, E.C.1 to whom all COMMUNICATIONS for THE EDITOR should be addressed.

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## Notes.

## THE SHAKSPEARE CONTROVERSY.

The publication of Mr. Collier's *Reply* to the accusations of Mr. Hamilton (Bell and Daldy, 8vo. 1860), enables us to make a few remarks on this most painful subject, — peculiarly painful to us on account of our long friendship with both the principal parties to the dispute. For something like a quarter of a century we have enjoyed the friendship of Mr. Collier, and for nearly the same period have numbered among those whom we have respected and esteemed, the distinguished head of the Manuscript Department of the British Museum, Sir Frederic Madden. We have abstained from entering at all into the controversy until both parties had been heard. That having now been the case we shall say a few words, principally by way of encouraging persons who are interested\* in the subject to read for themselves Mr. Collier's *Reply*. They will find it written (for the most part)\* with a calmness which, considering the nature of the charges, is very remarkable, and with an air so unaffected, so simple, and so

\* We regret, as all must, the occasional touches of anger in Mr. Collier's *Reply*; but an excuse may be found in what he feelingly describes as "the suffering and irritation that, even in his innocence from all just imputation, he has been compelled for many months to endure."

truthful, that we hold it to be impossible for any one to peruse it with unbiassed mind, and not to conclude that it is a genuine honest explanation, which may be implicitly relied upon. Every word of it should be weighed with candour. Thus considered it will be found to be a conclusive vindication of the writer's *bonâ fides*.

It establishes most satisfactorily what of course we have never doubted, but what others have sought to impugn, the truthfulness of Mr. Collier's statement as to his purchase of the Perkins Folio. No one, we presume, will suppose that Rodd had at the same time two Folio Shakspeares, each having "*an abundance of notes on the margin*," and each being priced by him at "thirty shillings." The identity, therefore, of the copy seen by Dr. Wellesley and that purchased by Mr. Collier, and now the subject of controversy, is beyond doubt. The contradiction between Mr. Parry and Mr. Collier, on which so much stress has been laid, has been satisfactorily disposed of. Lord Ellesmere's Letter again disposes of the charge against the Bridgewater Folio; and if some people may think that Mr. Collier might have done more to clear up the doubt which has been thrown around the Dulwich Letter, the statement now published shows clearly that Mr. Collier took measures to preserve the Letter for future inquirers, — a circumstance overlooked by Mr. Hamilton, and utterly at variance with the conduct of one who had falsified any part of his transcript. It has been asserted that the endorsing it as an "Important Document" was had recourse to in order to deter others from examining it. Mr. Collier must have been strangely ignorant of human nature generally, and of the nature of antiquaries in particular, if he thought to deter them from looking at a paper by enclosing it in a wrapper which declared it to be an "IMPORTANT DOCUMENT, not to be handled until bound and repaired, the lower part being rotten." There is nothing in the injunction indeed beyond a proper warning that if looked at it must be carefully treated. We might indeed ask, if the passage respecting Shakspeare did not exist in the Letter, what else there is to be found in it which justifies the epithet "IMPORTANT DOCUMENT?" With respect to the Players' Petition, it is clear from Mr. Lemon's Letter, that in all probability it is genuine; but, be it genuine or be it a fabrication, it existed in the State Paper Office before Mr. Collier entered the building. And here we must, in the spirit of fair play, despite our high respect for the Master of the Rolls, and for his valuable services to the cause of historical literature, enter a protest against the course adopted by him with reference to this document. When he empanelled a jury to sit upon it, and placed upon that jury Sir F. Madden and Mr. Hamilton, and excluded from it both the gentlemen in whose custody that paper



had been, and who might have been supposed to know its history, if any people did, he was guilty of an error in judgment, which resulted in an insult to those gentlemen and a grievous injustice to Mr. Collier.

In the estimation of some people the pending controversy regards rather the Shakspearian documents than the Perkins Folio. Mr. Hamilton considers "that the importance of these documents is even greater than that of the corrections." We do not agree with Mr. Hamilton. We regard the poet's writings as more important than his Life. In spite of all that has been written upon the subject, our faith in the genuineness of the OLD CORRECTOR's work is still unshaken. An examination of the Perkins Folio after the publication of Mr. Hamilton's letters to *The Times* confirmed that faith; and we hold it of the highest importance to English literature that the real character of the Old Corrector should be established; for we believe that neither Mr. Collier nor his opponents have done entire justice to the Perkins Folio: we are for a Commission to inquire into that extraordinary volume.

We went to the examination of the Perkins Folio with our minds prepared to take an entirely calm and unbiassed view of the matter. We had fairly considered and weighed Mr. Hamilton's letters to *The Times*: we then knew, as all the world know now, that the test word "cheer," over which there had been such a prodigious cackling, was no test word at all; and that, although a learned gentleman fancied that he had proved that "cheer, as an audible expression of admiring applause, could not have been used before 1807," it did exist, and had existed sufficiently long to prove the curious ignorance of those who supposed it only to date from the present century.

We went to the examination, also, with a full sense of how little the mere evidence of handwriting is to be depended upon. Take a well-known instance: there have been some five-and-twenty claimants put forward for the authorship of *The Letters of Junius*. Has not in every instance one of the strongest arguments in favour of each of the five-and-twenty been the *unmistakable* identity of his handwriting and that of Junius? and we remember, moreover, as our readers may, the painfully contradictory evidence as to handwriting given within the last few years on a late celebrated trial for slander. While with respect to Mr. Maskelyne's "physical scrutiny of the document" (and we desire to speak with every respect of that gentleman) we could not but feel that there was little or nothing in it; for, as he candidly admitted, "evidence of this kind cannot by itself establish a forgery." He proved what we believe to be perfectly consistent with the genuineness of the MS. notes, the existence of

pencilling below the ink writing: while the value of any opinion formed by him on scientific grounds was materially affected by the absence of proof of his ever having made similar experiments to those by which he tested the Old Corrector upon documents of unquestioned authenticity, — to say nothing of a certain feeling that Mr. Maskelyne's evidence on the subject of the ink (and of the ink of that period comparatively little is known) went to show that what the Old Corrector had used was really ink after all — although ink which had undergone all the chemical changes which must result from exposure for a couple of centuries to light, heat, damp, and the ill-usage of various kinds to which this book has been subjected.

The two great objections urged by Mr. Hamilton to the authenticity of the Old Corrector were the "pencil marks written in a bold modern hand of the present century," and the "pencil spelling being modern, while the ink is old." Mr. Collier seems to doubt the existence of these numerous pencil marks. We cannot doubt that they do exist: but they are of two kinds. There are some few perhaps modern comments, of which we shall say a word presently; and there are said to be "an infinite number of faint pencil marks and corrections," in obedience to which, according to Mr. Hamilton, "the Old Corrector has made his emendations." With all respect to Mr. Hamilton, that is just begging the question; and before Mr. Hamilton can establish that point, he has to show how it was that when the Old Corrector had to make minute corrections he first made them in pencil, while when he had to write WHOLE LINES HE DID NOT REQUIRE THAT ASSISTANCE? For some of the longer corrections are, we think, entirely beyond suspicion.

But it is a charge against Mr. Collier that he did not discover these pencil marks. There is nothing extraordinary in that circumstance. Not only did Mr. Collier not discover them, but Mr. Netherclift, when making the numerous facsimiles, did not discover them; they were not seen by any of the sharp eyes to whose inspection Mr. Collier submitted the volume. Nay more, Sir Frederic Madden had the book in his possession for, we believe, about a week, subjecting it during all that time to the closest scrutiny — and Sir F. Madden DID NOT DISCOVER THEM. They were first found out by Mr. Hamilton when intently poring over the volume in order, we believe, to make a complete transcript of all the corrections in *Hamlet*.

"But," says Mr. Hamilton, "these pencil notes are in a modern hand of the present century." Some are thought to be so certainly, although opinion is divided upon that point. Mr. Hamilton gives an instance. By the side of the lines —

"And crooke the pregnant Hinges of the Knee," — there is the word "begging," asserted to be clearly

in a modern hand; but whether it is in a modern hand or not, it is clearly—not what Mr. Hamilton asserts, a pencil guide to the Old Corrector—but a mere gloss, comment, or illustration. But Mr. Hamilton gives another instance. "At times," he says, "the correction first put in the margin is obliterated, and a second emendation substituted in its stead, of which we will mention two examples which occur in *Cymbeline* (Fol. 1632, p. 400. col. 1.):

"With Oakes unshakeable and roaring Waves,"—

where Oakes has been first made into *Cliffes*, and subsequently into *Rockes*." Now this is very unfairly stated. The word *CLIFFES*, which is in pencil, is not in a modern hand. It is clearly in a hand as old or older than the word *Rockes*, which is in ink. There can be no mistake about this: for though many of the instances pointed out in Mr. Hamilton's letter were so obscure that we could not see them, here the words were separate and distinct; and the handwriting of *CLIFFES* could not be mistaken by anyone for a modern hand of the present century. Mr. Hamilton should have avoided this error. We think a great deal too much has been said about these pencil marks. They can be readily explained without having recourse to the supposition of fraud. Pencil notes written, as we believe those of the Old Corrector to have been, in the middle of the seventeenth century, are common enough: we have seen lately a copy of Hooker's *Ecclesiastical Polity* with such notes; and surely few men who make notes in books have not done as the Old Corrector seems to have done—first pencilled, and then preserved them by putting them in ink; or by getting somebody else to do so for him; and these written notes may have been inserted by some subsequent possessor of the volume, who set proper store by the pencil emendations, and himself added to the number of corrections.

But the second argument against the authenticity of the Old Corrector is insisted upon almost more strongly than the first, namely, "that where words are written in pencil, the pencil spelling is modern, while that of the ink is old,"—and the words "body" and "offal" were given as instances. From every mouth one heard this argument—"the spelling of the words in pencil is always modern, but in ink the spelling is old," and in every instance almost this word "body" furnished the evidence. Now what are the facts? When we examined the Folio—when we looked "for this word body" in "the bold hand of the present century,"—we assure our readers we **COULD NOT SEE IT**. We do not say that the tail of the "y" is not there; but we repeat, although we tried in various lights, and with the assistance of a powerful magnifier, we could not see it. But we saw, and we think Mr. Hamilton was bound

to have stated it, that in the text of the Folio "body" was frequently, if not invariably, spelt with a "y." But, says Mr. Hamilton, "bodie" was written instead of body to give the requisite appearance of antiquity. We deny that this is true, and one fact is worth fifty assertions. We have seen lately in a public department the rough draft of a document of the middle of the seventeenth century, in which occurs the word "sorry," spelt, be it remarked, with the "y." A fair copy of that very document exists in the same department, made at or about the same time, and there we find the selfsame word spelt not with the "y," but with the "ie,"—not "sorry," but "sorrie." But this is not all. In this very Perkins Folio we have, in the handwriting of the Old Corrector himself, *body* with the "y" so plain that no one could have overlooked it. This in common fairness ought to have been stated. Mr. Hamilton's position puts him above the suspicion of the wilful suppression of the truth; but the omission to notice *this important fact* is, to say the least, very unfortunate\*, and affords an instance of the way in which Mr. Hamilton's partisanship has led him to strain and catch at anything which could be tortured into a circumstance of suspicion against Mr. Collier. "When I am particularly dull," remarked the *Spectator*, "be sure there is some meaning under it." When Mr. Collier falls into any trifling mistake (which even Mr. Hamilton's experience might have taught him is not so very uncommon a thing for any man to do), or when his meaning or conduct is not altogether understood by the gentlemen who have assailed him (often by their own fault), some fraudulent design is instantly suspected and supposed to be concealed under it.

The result of our examination of the Perkins Folio was, as we have said, the confirmation of our faith in the Old Corrector, and a conviction that, up to the present time, justice has not been done to him. We have hitherto spoken of him as the Old Corrector; we are, however, inclined to believe that the Perkins Folio is the work of two hands at least. Good will come out of evil, if one of the results of the present unhappy controversy be a thorough critical examination of the genuineness of this remarkable book.

The high character of some of the emendations has been admitted by great Shakspearian authorities. Where did they come from? Their merit will be admitted by men who would as strongly deny Mr. Collier's ability to conceive them, as we would his disposition to misrepresent their origin. Such an investigation as we desire may show that

\* It is equally unfortunate that Mr. Hamilton, in describing the Dulwich Letter, should have omitted all notice of the envelope with its marked Caution, which is, we are informed, in the handwriting of the late Mr. Amyot.

these happy suggestions are the work of one hand, and how important the result would be to Shaksperian literature it is needless to insist upon. Surely it would not be difficult to find a sufficient number of scholars and critics, like the Dean of St. Paul's, who have taken no part in the present controversy, to investigate, dispassionately and thoroughly, the value and trustworthiness of the MS. emendations in the Perkins Folio.

Who can tell what valuable corrections of Shakspeare's text may yet be lying unobserved among the thousands of small corrections scattered through the volume. How trifling appears the change which turned the unmeaning —

"Who dares *no* more is none,"

into the

"Who dares *do* more is none:"—

a correction which, suggested by Rowe, and made in MS. by Southerne, was passed over by Mr. Collier in the Perkins Folio (for it is in pale ink), until it was pointed out to him by a gentleman to whom he was showing that Folio when in the possession of the Duke of Devonshire, and on whose authority we make this statement. And how is this correction made in the Folio? Why the "*n*" is rounded into "*o*," with a long line on the farther side of it to convert it into "*d*." And thus simply is a passage which was rank nonsense, changed into one which is really a household word. May we not then readily believe that many other such admirable results, effected by similar trifling changes, may be obtained from a careful, thorough, and judicious examination of the Old Corrector's work?

While we express on the one hand our conviction that there is not anything in the appearance of the Perkins Folio to justify a doubt as to its genuineness (for we believe the authenticity of any writings whatever might be frittered away by similar suspicions), we insist that the testimony of Dr. Wellesley, who saw the "abundance of manuscript notes in the margin" of the volume when it was about to pass into Mr. Collier's possession, entirely confirms our views; while in the admission of the excellence of many of the corrections, as acknowledged by competent critics, we have further confirmatory proof of the justness of the conclusion at which we have arrived as to the genuineness of the Perkins Folio.

The great fundamental error in this business lies, we think, at the door of the Manuscript Department of the British Museum. When Sir Frederic Madden began to find himself inbibing suspicions against the Perkins Folio, — suspicions which had he trusted entirely to his own calm unbiassed judgment we do not believe he would ever have entertained, — he should instantly have communicated with Mr. Collier, and have invited him to unite with him in investigation. He did not do so. He, and other gentlemen connected with his De-

partment, carried on an investigation in the results of which Mr. Collier was deeply interested without communicating with him, and hence it has arisen that what might have been a literary inquiry has been converted into a bitter and envenomed personal dispute, which, pursued as it has been, can never lead to the discovery of truth.

#### THE ENSISHEIM METEORITE OF 1492.

Among the remarkable series of "meteorites" exhibited in the Mineralogical Gallery of the British Museum may be seen a fragment of one, described as "a Meteoric Stone which fell at Ensisheim in Alsace, Nov. 7, 1492, in the presence of the Emperor Maximilian, then King of the Romans, when on the point of engaging with the French army." As the fall of this particular aerolite is not mentioned by Humboldt in his elaborate chapter on this subject in the *Cosmos*, I send a Note, believing that the Ensisheim stone is the earliest of these singular bodies of which specimens remain, and that it possesses, moreover, an especial interest in the fact that its preservation has been due to the Emperor Maximilian I., who it would seem was at the head of his army near the spot where the mass fell, and was probably an eye-witness of the phenomenon.

The fall of this stone is very circumstantially detailed and authenticated in the Chronicles of the period. Within a very few months after the startling occurrence took place, the German version of the *Fasciculus Temporum* was published, in the last entry in which work it is recorded as follows:—

"A marvellously strange work of nature! A stone weighing 250 pounds fell from the air in the afternoon of St. Florence's day, in the year 1492, at Ensisheim in the Suntgow, Upper Alsace, in King Maximilian's own territory—and the stone has been preserved and hung up in the Church for public view. An unheard-of operation of nature!"

The *Nuremberg Chronicle* of the following year (1493) confirms the event, and adds that the stone was in the shape of a delta or triangle. The author has here called in the aid of the artist, as a woodcut accompanies the statement.

Sebastian Brant, the celebrated author of the *Ship of Fools*, who was at this time professor at the High School of Basle, not far distant from the spot, commemorated its fall in two poems, one being addressed to Maximilian, in which he portends disasters and misfortunes to the Holy Roman Empire, and among others the death of the then reigning Emperor Frederick III., which event happened in August, 1493. (Brant's *Carmina*, 4to. Basil. 1498.) Its original appearance is thus described:—

"Cui species deltæ est, aciesque triangula: obustus  
Est color, et terræ forma metaligeræ."

But I come now to the remarkable allusion to

the fall of the meteorite by the Emperor himself. In an official document dated Augsburg, 12 Nov. 1503 (Datt's *Volumen Rerum Germanicarum*, Ulm, 1698, p. 214.), and addressed to the German States, he takes occasion to refer to it as a proof of the immediate interference of heaven, and artfully employs it as a special omen sent to arouse the Christian princes to a crusade against the Turks. His language is as follows:—

"In primis Deus omnipotens nos, tanquam supremum Caput Christianitatis ante aliquot annos cum uno diro et gravi lapide indifferenter duorum centenariorum: qui cum magno attonitu ex Coelo ante nos, cum in exercitu nostro ad resistendum temerariis Gallorum conatibus fuimus, in patenti præto cecidit. Quem nos etiam in Ecclesia oppidi nostri Ensisheim, apud quod cecidit, ubi anteriorem dominiorum nostrorum circumjacentium Regimen nostrum observari et teneri consuevit, appendi jussimus, monuit, et incitavit, quod nos Christianitatem à peccatis gravibus et inordinationibus ducere, et in recognitionem salutiferæ Vitæ erga omnipotentem inducere, per quod suam sanctam fidem augmentare, defendere et obtinere debeamus. Et in præmissorum exemplum eodem tempore, cum ipso lapis (ut præfertur) cecidit, in nostro proposito contra coronam Franciæ fortunam et victoriam elargitus est. Nos igitur propterea ex Regio et Christiano animo devotoque corde talem admonitionem revolvimus. Et præmissa omnibus Regibus Christianis, et vobis Sacri Romani Imperii Principibus Electoribus ac aliis Principibus; et Romano Imperio Subditis et adherentibus manifestavimus, cupientes, vestro accurante auxilio contra fidei nostræ inimicos debita reddere obsequia, nec tamen hactenus consequi quicquam valuimus," &c. &c.

Happily, the affairs of the empire prevented him from carrying this project into execution. He succeeded, however, in extracting from our King Henry VII. a subsidy of 10,000*l*.

An inscription, in German, was placed with the stone in the church, giving the particulars of this "singular miracle," as it is there called. This is printed in Gilbert's *Annalen der Physik*, xviii. 280. It mentions that the fall took place between 11 and 12 at noon, and was accompanied by a loud clap of thunder, and a noise which was heard as far as Lucerne in Switzerland, and so prodigious that people thought houses had tumbled down. The stone buried itself in the ground to the depth of more than 3 feet. It weighed 260 lbs. Maximilian, being at Ensisheim, ordered it to be conveyed to the church, to be there suspended by a chain, and strictly prohibited any piece to be taken away; himself, however, reserving one, and another he sent to the Archduke Sigismund of Austria.

Other Chronicles of a later date have their descriptions tinged with more or less of the marvellous; of these, however, it is sufficient to indicate a few only, with one exception, viz. the book once so popular, called *The Shepherd's Calendar*\*, from whose pages we shall extract its curious record of the event:—

\* This very curious and rare book (a translation from the French), printed by Pynson in 1506, is in the Gren-

"Shepardys" (It says) that lyes the nyghtys in the felde do so many Impressions in the ayer above the erthe, that they that lythe in theyr beddys sees not . . . . Lo you people ye may se that these Impressions be very marvelous, and yet some Ignorante people wyll not beleve it, and wyll thynke it upossybyll; but you shalle vnderstande that in the yere of oure Lorde a thousande cccclxxx and xii. the vii. daye of November, there fell one thyng mooste marvelous in the shyre of ferrat: it happenyd in the dukedome of autryche, by a towne namyd Ensychnye, and on the daye beforesayd fell a grete and orybyll thonder in the feldys, and there felle a grete Thonder Stone, the whiche dyd way cc.xl. pounde and more, the whiche stone is there present and kept yet in the sayde towne that all maye see it that wyll come: of the whiche Stone here foloweth the eppataffe wretton underneath it." [In Latin by Sebastian Brant, as before noticed, although not so stated in the book.]

We find it likewise recorded in Wurstisen's *Baszler Chronich*, fol. Basel, 1580; in the *Chronicon Hirsaugiense* of Trithemius; in the Appendix by Linturius to the *Fasciculus Temporum*; in the *Chronicon Citizense* of Paulus Langius, the two latter printed in Pistorius' *Scriptores Rerum Germanicarum*; and in the old German Chronicle of Strasburg and of Alsace by Maternus Berler, printed for the first time in the *Code Historique et Diplomatique de la Ville de Strasbourg*, vol. i. 4to. Strasb. 1843. In this are some German verses by Sebastian Brant on the subject.

The subsequent history of the Ensisheim meteorite appears to be this: that it remained suspended in the church of that town up to the time of the French Revolution, when it was removed to the Public Library at Colmar; and that some years afterwards the stone—although, as might be expected, sadly curtailed of its fair proportions—(about 100 pounds)\*, was restored to Ensisheim, where it is again become the chief curiosity in the church.

The reader who wishes to follow up this interesting subject may consult the work of Chladni, *Ueber Feuer-Meteore* (Vienna, 1819), who has given a list of all recorded meteorites from the earliest period. From the publication of this work the existence of a true science of meteors may be dated. Indeed, before Chladni's time, all

ville Library. At the end are some stanzas by the Printer, one of which in reference to the Bible is so interesting that we here call attention to it.

"Remember clarkes dayly dothe theyr delygens  
Into oure corrupte speche maters to translate.  
Yet betwene French and Englysshe is grete defens.  
There longage in redyng is douse and dylycate.  
In theyr mother tonge they be so fortunate.  
They have the *Bybyll* and the *Apocalypys* of de-  
vynyte,  
With other nobyll bokes that in Englyche may no  
be."

The edition of 1604 has the last line altered thus:

"With other noble bookes that now in English be."

\* Portions, I believe, are in the Mineralogical Collections at Vienna and Paris.

accounts of the fall of these bodies were regarded as absurd fables. From this book I have derived some of the materials for the present communication.

I will now conclude this Note, offering as an apology for its length, the inscription stated to be now seen with the meteoric stone at Ensisheim:—

"De hoc lapide multi multa; omnes aliquid, nemo satis."  
W. B. RYE.

### BALLAD ON THE IRISH BAR, 1730.

The following highly characteristic ballad will doubtless interest your Irish correspondents, one of whom, perhaps, will let us know what were the subsequent careers of the chief worthies alluded to. I copied the stanzas from the original broadside, the blanks of which have been filled in by a contemporary hand (C—w in the tenth verse excepted). B.

"A VIEW OF THE IRISH BAR."

To the Freemason tune "Come let us prepare," &c.

[Dublin: printed in the year 1729-30.]

#### I.

"There's M[ar]la[y] the neat,  
Who, in primitive state,  
Was never for a drudge design'd, Sir;  
Your French gibberish he  
Takes great nonsense to be,  
And is one of your sages refin'd, Sir.

#### II.

"There's J[ocely]n next comes,  
Who in very loud hums,  
Which makes him not very concise, Sir;  
With a finger and thumb,  
He strikes one judge dumb,  
Who suspends till he asks his advice, Sir.

#### III.

"There's P[rim]le S[er]jean]t Grand,  
Who puts all to a stand,  
With his jostle and shove to arise, Sir;  
He lays down the law,  
With as haughty a paw,  
As if he were Judge of Assize, Sir.

#### IV.

"There's B[owe]s, a great beau,  
That here makes a shew,  
And thinks all about him are fools, Sir;  
He winks and he speaks,  
His brief and fee takes,  
And quotes for it English rules, Sir.

#### V.

"There's the rest of the wise  
That have no way to rise,  
But a short sleeve and seat within Table;  
They stop up the way,  
Tho' they've nothing to say,  
And are just like the dog in the Fable.

"There's old D[ick] M[alon]e,  
Tho' in barrister's gown,

Talks reason and law with a grace, Sir;  
Yet without bar he stays,  
Tho' he's merit to raise,  
But converts ne'er change their first place, Sir.

#### VII.

"There's A[nthon]y, too,  
Without father can't do,  
Tho' Knight of the Shire he's chosen;  
For dad takes more pains,  
When his family gains,  
And Tony the pleadings do open.

#### VIII.

"There's Munster's great crack \*,  
Who, in faith, has a knack  
To puzzle and perplex the matter;  
He'll insist on't for law,  
Without the least flaw,  
Tho' a good cause he ne'er made better.

#### IX.

"There's D[ayl]y, say P[ete]r,  
Who in very good meeter,  
In sound law and equity's clear, Sir;  
By the Court he's not lov'd,  
And he cares not a t—d,  
For he knows it's their duty to hear, Sir.

#### X.

"There's C—w and B[la]k[e],  
There's C[orlan]n the Great,  
And B[our]k, all from the Irish line, Sir;  
Now Coke without doubt,  
Would have chose these four out,  
To count and to levy a fine, Sir.

#### XI.

"There's many more lads,  
Who, faith, if their dads  
Did but hear 'em on Popish acts prate, Sir;  
Talk of Criminal Papists,  
As if they were Atheists,  
They would say, they were turn-coats of State, Sir.

#### XII.

"There's the rest of the pack,  
With the gown on their back,  
From one court to other they wander;  
One's biting his nails,  
Or at the judge rails,  
And swears he commits a great blunder.

#### XIII.

"There's many pretenders,  
Who have bundles of papers,  
A-starting just out of their breast, Sir;  
But all the year round,  
There the same may be found,  
And a brief without fee's a great jest, Sir."

### INTEREST OF MONEY.

There are those who do not know that many investments which seem to yield high interest are not paying interest, but interest + compensation for risk of loss. In our day the most marked specimens are seen in the rates at which different governments are able to borrow. If this or that government cannot borrow under six per cent.

while Great Britain can borrow at *three*, both loans being really adjusted in London, the meaning is that the government alluded to must pay for its superior chance of bankruptcy. If fifty cases were collected in which foreign governments had to pay more than Great Britain would have done, and if the losses by suspension or bankruptcy were calculated, and also the total amount of additional interest (so called) which these governments have paid up to the present time, both sides of the account being carried by compound interest up to the present time, it would not surprise me if it were found that, by that law of level which seems to prevail in commercial matters nearly as much as in hydrostatics, there were more nearly a balance between the two than most financiers would suppose.

In old times there was a very marked difference between the interest—if we use the term—paid by real and personal securities; a difference certainly to be attributed to difference of risk. I give an instance or two, and could have given more if I had always made notes; and I hope your readers will communicate others.

It would be difficult to say how high was the interest for loans on personal security in the 16th century; but it seems pretty certain that it was more than 10 per cent. At an earlier time, by a reference which I have mislaid, the money-lenders were tempted to Oxford by a permission to exact 40 per cent., which means that the much abused Jews would rather not lend to a gowmsman for less. But in the sixteenth century landed security paid little more than 3 per cent. My old friend Mr. Thomas Falconer, Judge of the Monmouthshire County Court, has recently sent me a pamphlet on the charity founded by James Howell, by his will dated 1540. This testator leaves 12,000 ducats to purchase 400 ducats of rent for evermore. What more it may buy to be used as directed: but he evidently does not count on anything worth speaking of. That is, he holds land to be likely to fetch thirty years' purchase, or to give  $3\frac{1}{2}$  per cent. for money laid out.

At the beginning of the next century the difference is still very marked, though not so great. In the tables of compound interest published by Richard Witt in 1613 (see my *Arithmetical Books*), though the rates of 9, 8, 7, per cent. are given in one table apiece, the rates for which various tables are given, and for which half-yearly and quarterly payments are distinguished from yearly payments, are 10,  $6\frac{1}{2}$ , and 5 per cent. The first rate is for ordinary borrowing transactions; the second and third are described as for rents. Thus it appears that while money was at 10 per cent., land was valued at as much as sixteen and twenty years' purchase. Witt says that twenty and sixteen years' purchase are much used in buying "land, and houses:" the comma would in our

day indicate that the *twenty years* is for land, and the sixteen years for houses: and this is probably what Witt meant, whether he showed it by comma or not.

In the first half of the *seventeenth century*, 10 per cent. was the common notion attached to money, just as 5 per cent. was the notion during the long war which ended in 1815. Chillingworth, in one of his sermons, values heaven at more than a hundred thousand pounds, which, says he, you all know to be ten thousand a year. Though we are now a nation of shopkeepers, I doubt if in our day a clergyman has put in heaven at a money price.

The security of title made a very large difference in the value of land. The following extract from Yarranton's *England's Improvement, 1677*, is quoted in the *History of Taunton*:—

"The manor of Taunton Dean, in Somersetshire, is under a register, and there the land is worth 23 years' purchase, although but a copyhold manor; and at any time he that hath £100 a year in the manor of Taunton may go to the Castle and take up £2000 upon his lands, and buy stuffs with the money, and go to London and sell his stuffs, and retu n down his moneys, and pay but £5 in the hundred for his moneys, and discharge his lands. This is the cause of the great trade and riches about Taunton Dean (O happy Taunton Dean!) What gentleman can do this with free lands? No, it is not worth 16 years' purchase all England over, one place with another; and, if not timely put under a register, it will come to 12 years' purchase before long."

I suppose that the last sentence is a prophecy that real property will soon be no better security than personal; that is, that money on personal security made  $8\frac{1}{2}$  per cent.

The above examples may seem to indicate that there was a time when real and personal security differed about as much as 3 per cent. and 20 per cent.: and that the difference has gradually dwindled, until, in our own day, the two, when good of their kinds, are of nearly the same value. More instances, and many more, will be required before so large a difference can be granted as having once been universally recognised: and your readers may possibly be able to contribute more, either for or against.

A. DE MORGAN.

#### FLY-LEAF INSCRIPTIONS.

The following verses are written on the fly-leaf of a little book, entitled *Emblemata et Aliquot Nummi Antiqui Operis Johan. Sambuci Tirnaviensis Pannonii, etc.*, Antverpiæ, clō. lo. lxxix:—

"Ad Amicos Cundidos.

Huc quicunque tuo me dignum reris amore  
Qui mihi syncero es pectore junctus, ades;  
Huic nomenque, manumque tuam, dictumque rogatus,  
Quod libet egregium trade, referque libro,  
Nominis atque manus liber hic dictique fidelis  
Pagina dum custos ulla manebit erit.  
Dicta rogo pia scribe, fuge impia scomata amici  
Quantum synceri nomen habere cupis.

Infamare cave, certamen inutile linque;  
 Hic tibi certandi non locus ullus erit,  
 Si certare libet campus quærat apertus;  
 Hic sit amicitia: flore refertus ager;  
 Quem quoties oculis aspexero talia mecum,  
 Ex imo tacitus pectore verba loquar;  
 En fraterna manus fratris, fautoris, amici;  
 Hic tibi non ullo fine colendus erit,  
 Huic ars ô longam vitam, ô largire quietam,  
 Huic da perpetua prosperitate frui."

The book is interleaved throughout, and the friends of the writer seem to have willingly complied with the request contained in the above verses, as several of the blank pages contain memorials with the names of the writers and dates subscribed; most of these are written in a neat German running-hand, but the words are rather contracted; there are also two or three entries in Latin, of which the following is a specimen:—

"Donec eris felix, multos numerabis amicos  
 Nullas ad amissas ibit amicus opes.  
 Omnia si perdas famam servare memento,  
 Amicus certus re incerta cernitur."

"Hæc ad perpetuam memoriam scribebat Tobias Engelhardt. Anno 1601."

This is the earliest entry on the blank leaves; the latest is dated 15th Dec. 1654.

An artist has also left a memento of his skill:—A youth with loose trousers, apparently laced down the side, and extending a little below the knees; boots with large tops; he holds some cylindrical vessel in his right hand, his left rests on the handle of a large sword; he is also equipped with a short jacket and hat. Perhaps the writing on the back of this leaf has reference to the picture, and contains the name of the artist?

On one of the fly-leaves at the end of the book is the following inscription:—

"Ipse duxit et perfuret (sic?) Antonius Stertrius? magni Regis Persarum legatus Invictissimæ Cæsariæ majestati."

On the next leaf are some observations in Persian characters. A folding leaf here inserted contains a beautiful specimen of German penmanship. On the last fly-leaf is the Lord's Prayer in German, with the writer's name, Bartholomew Rees, and dated 23rd Aug. 1642—the whole in a circular space one half an inch in diameter. On the inside of the cover, at the end, we have the name of one of its former owners: "† dono dedit frater Valentinus Wratisiavia, 4. Octob. Anno 1600 cum domino suo Viomam jam atiturus." A little above is written: "accepi 4. 8<sup>ober</sup> 1600, zur Steinnau." The recipient unfortunately does not give us his name. Is anything known about the Persian ambassador above mentioned, or "frater Valentinus?" Or was it the custom to interleave books for the purpose of preserving mementos in the autographs of eminent men?

R. C.

Cork.

Inside the covers of a copy of the *editio princeps* of Josephus, Froben, 1544:—

"Emptus Basileæ duobus unceis  
 Calendis Aprilis, Anno 1550.  
 Compactus et legi coeptus Lutetia  
 Parisiorum vij Junij, anno eodem.

Ἐλένησον ὑμᾶς, ὡ κύριε, τὸν ταστε καὶ θανόντας.

Quominus est certe meritis indebita nostris,  
 Magna tamen spes est in bonitate dei.

Hieronymus Wolfus  
 Aetingensis."

The margins of the volume contain great numbers of MS. annotations and corrections by Jerome Wolff.

On the fly-leaf of a copy (in the original binding) of—

"Directorium  
 in dūice passiois articulos.  
 Basl, 1513,"—

occurs the following inscription, which I should be very glad to have decyphered:—

"18 Augusti dis.  
 (Crown.)

\* V \*

15. 19.

I . D . D . E . V . V . G  
 . C .

X.

West Derby.

INSCRIPTION ON FLY-LEAF OF A BREECHES BIBLE, 1608:

"John Petty his book,  
 God give him grace therein to Looke:  
 And when thee Bell doth begin to toole,  
 Lord Jesus Christ Receive his Soule. 1:6:7:1."

ESLIGH.

#### THE OLD AMERICAN PSALM BOOK.

Bibliographers are agreed that the *Bay Psalm Book* was first published in 1640; 2nd edition, 1647; and that, although neither place nor printer are named, it was in both cases executed at Cambridge, N. E. by Stephen Daye. Of the first, Dr. Cotton\* says there is a copy in the Bodleian; but, if we rely upon the Catalogue, there is not a copy of either edition to be found in the British Museum.

In looking up at the Museum lately the *Metrical Psalms of Francis Rous*, I came upon an anonymous version bearing his name on the title in a modern hand; but a very slight examination satisfied me that the compilers had too hastily adopted this authority, when they posted it into the Catalogue as the work of that famous republi-

\* This gentleman, however, errs in saying that the second edition contains "Scripture Songs;" these, I presume, were added for the first time to the third edition, revised by Dunstar & Lyon.



can; and it cost me but little more trouble to identify the coarse little tome in my hands as the *second* edition of the *New England Psalm Book*. The title is:

"The Whole Book of Psalmes, faithfully translated into English Metres: whereunto is prefixed a Discourse declaring, not only the Lawfulness, but also the Necessity of the Heavenly Ordinance of Singing Scripture's Psalmes in the Church of God," &c.

Imprinted, 1647. 12mo. Preface six leaves. The Psalmes, pp. 1—274.; on last pages, "An Admonition to the Reader, containing directions as to singing and tunes." And thinking my little discovery may interest our Transatlantic friends visiting the library, I subjoin\* the necessary directions to enable them without trouble to see and handle this interesting relic of the "Pilgrim Fathers."

Another word about this old *Psalm Book*:—Mr. Holland, in his *Psalmists of Britain*, regrets that he can only incidentally introduce into his work the name of Francis Quarles. When the Bostonians had decided upon a Psalm Book of their own, it would appear that they sought assistance from the poets of the mother country; and the following satisfactory evidence that Quarles responded to the call I extract from a little book in my possession, entitled, *An Account of Two Voyages to New England*, 1674. The author, John Josselyn, under date 1638, says, on his arrival in Massachusetts Bay:

"Having refreshed myself for a day or two at Noddies' Island, I crossed the Bay in a small boat to Boston, which then was rather a small village than a town, there being not above twenty or thirty houses, and presented myself to Mr. Winthorpe, the Govt, and to Mr. Cotton, the Teacher, of Boston Church: to whom I delivered from Mr. Francis Quarles, the Poet, the translations of the 16, 25, 51, 88, 113, and 137 Psalms into English Meter for his approbation," &c.

Unless it can be proved to the contrary, it may therefore, be assumed that, to the extent above indicated this respectable old poet had a hand in the *American Psalter*. J. O.

#### GODWIN'S CALEB WILLIAMS ANNOTATED BY ANNA SEWARD.

The following remarks and *marginalia* are transcribed from a copy of Godwin's *Caleb Williams* (2nd ed. 3 vols. 12mo. 1796), formerly in the possession of Anna Seward, and bearing her autograph on the title-page. On the inside of the cover is written, "Edward Sneyd, bought at the sale of the late Mrs. Anna Seward. May, 1809."

On the fly-leaf, in the handwriting of Anna Seward, is the following note:—

\* Reader, behold in these volumes three characters of the male sex, each drawn with equal force; each ex-

citing strong, and nearly equal interest; each young, and attractive to women; yet not one of them appearing as a lover. Their different situations, without natural connection, by fortuitous circumstances, inextricably involved with each other to their mutual ruin, excite a solemn order of curiosity which gains in strength what it loses in pathos.

"Behold here the Terrible Graces in their soul harrowing power, without supernatural aid! Apparitions, Witches, Enchanters, Demons, what are the interest your horrors excite, compared to those which here result from a noble mind overthrown by a too intemperate zeal for personal honor, and for immaculate reputation? from the sunshine of a prosperous, a virtuous, and happy life, at once awfully and eternally darkened?"

"The Virtues border on the Vices. Any one of the former, pushed beyond the line of partition, and entering the confines of the latter, acquires their nature and thence is fraught with their mischiefs. Frugality becomes Avarice, and shuts the heart to pity, affection, and all the social delights. Emulation becomes envy, defames merit, and incurably stings its own peace. Generosity becomes Profusion, and Suicide extends her bullet, her bowl, and her knife. Loyalty becomes Servility, and basely disdains the just rights of the People. Patriotism becomes Sedition, and increases the evil it opposes. Love degenerates into Dotage or Sensuality, and destroys its own happiness, or that of its object. Honour becomes a mood selfish, revengeful. Jealousy which hardens the heart against the mischiefs of duelling, and the express prohibition of God. Religion herself grows bigoted, uncharitable, intolerant, absurd, and contemptible; the scoff of Infidels, and the disgrace of its own cause. Such is the transforming and fatal power of the Extreme in Propensities, which, in moderation, are the ornament and blessing of our nature.

"This general moral is admirably enforced in these books by the displayed miseries resulting from excess in two of the originally amiable Passions; Maternal affection in the mother of Tyrel, and personal honor in the accomplished Falkland."

The following are *marginalia*, with the passages to which they refer, prefixed.

"I contrived to satisfy my love of praise with an unfrequent apparition at their amusements."—Vol. i. page 3.

"I do not like the uncommon use of that word in that place. It has long been set apart for a peculiar meaning, and it is a sort of sacrilege to apply it in its primeval sense to light subjects."

"His manner was kind, attentive, and humane. His eye was full of animation. . . ."—Vol. i. p. 5.

"So far seems the portrait of the Rev. Ch. Buckridge."

"He fell into company."—Vol. i. p. 21.

"The phrase is inelegant,—but the language of this book in general is sufficiently refined, as well as nervous."

"Mr. Falkland fell in."—Vol. i. p. 23.

"Again that inelegant idiom!"

"At Rome he was received with particular distinction at the house of Marquis Pisani," &c.—Vol. i. p. 24.

"Here we are strongly reminded of Lady Clementina and the Chevalier Grandison, but the study terminates differently."

\* Press mark, 8484 a. Rous (Francis). Psalmes. 1647.

2<sup>nd</sup> S. No 2217



"Vengeance was his nightly dream, and the uppermost of his waking thoughts."—Vol. i. p. 135.

"Bad language—vengeance was his nightly dream, and his first idea on awaking—would be better."

"Her complexion savoured of the brunette."—Vol. i. p. 140.

"Strange, that expressions so vulgar should stain at intervals a style so generally eloquent. A. S."

"Actions, which might seem to savour of a too tender and ambiguous sensibility."—Vol. ii. p. 24.

"Oh! that vulgar word."

"He was reckoned for a madman."—Vol. ii. p. 59.

"Awkward."

"He exhibited . . . a copy of what monarchs are who reckon among the instruments of their power prisons of state."—Vol. ii. p. 203.

"True democratic sentiment. It was a sentiment which all England spoke before France destroyed her Bastille and England erected one in the 'Cold Bath Fields."

"Democracy is a bad thing, but not so bad as Monarchical Tyranny."

"Thank God, exclaims the Englishman, we have no Bastille," &c.—Vol. ii. p. 215.

"Not tyranny but dire necessity invented them. Things as they are not in England. Commentator, hast thou ever been over prisons? If thou hadst, thou wouldst not deny the truth of this picture however thou mightst alledge that its horrors had their rise in the corruption of man rather than in the cruelty of the Legislation. We should not, in our national partiality, shrink from truth, much less brand it with imputed falsehood."

"My case was not brought forward but was suffered to stand over six months longer. It would have been just the same, if I had had as strong reason to expect acquittal as I had conviction."—Vol. ii. p. 237.

"The truth of that observation rescues this author from slandering the inhumanity of English customs in these cruel delays concerning punishment or acquittal."

"The water to be administered to the prisoners shall be taken from 'the next sink or puddle nearest to the jail.'"—Vol. ii. p. 271.

"Good God! is that possible? the state trials shall show me. If true, what execration is too severe for —."

"Oh, God! if God there be that condescends to record the beatings of an anxious heart."—Vol. iii. p. 10.

"Heavens! what an *if*! unhappy man. The doubt it implies disgraces thy fine talents, and withers our trust in the goodness of thine heart."

If the foregoing unstudied remarks of the "Swan of Lichfield" should excite interest as to her printed opinions on the same work, the reader is referred to her *Letters*, edited by Sir Walter Scott (6 vols. Edinb. 1811). See *Letter* 43., vol. iv.; *Letter* 46. vol. iv.; *Letter* 10. vol. v.

WILLIAM BATES.

### Minor Notes.

**THE GOODWIN SANDS.**—About forty-five years since, being on a visit at Rolvenden in Kent, I was told a similar tale to the "Legend of the Zuyderzee" (*anté*, p. 140.), respecting the origin of the Goodwin Sands. A person who was sitting at breakfast one morning in his kitchen observed a movement in the floor, he took up a brick, and found salt water, in which was a small fish. He kept this discovery secret, and immediately sold his property. The next morning the sea had so far undermined that portion of the country, that it broke up the land and formed the Goodwin Sands. E. P.

**ALLITERATIVE POETRY.**—If the following has not already appeared in "N. & Q.," it may be remembered by some of its readers as having appeared about thirty years ago in one of the cheap publications of that period:—

"Alphabetical Assertions, Briefly Collected; Describing Elegant Flirtations, Generally Happening In Joking, Kissing, Larking, Merry-making, Nutting (Opportunity Producing Queer Rumpusses), Small Talk Under Volk's Windows, 'Ceiting Youthful Zeal, &c.

"ARTHUR Ask'd AMY's Affection,  
 BET, Being BENJAMIN's Bride,  
 Coolly Cut CHARLES's Connection;  
 DEBORAH, DICKY Denied.  
 ELKANOR's Eye, Efficacious,  
 FREDERICK's Fatality Feels;  
 GILES Gained GEORGIANA—Good Gracious!  
 HARRY Hates HELEN's High Heels.  
 ISAAC Is ISABEL's Idol,  
 JENNY Jeers JONATHAN JONES:  
 KATH'RIE Knows Knock Knead KIT KRIEDAL,  
 Love's Leering LUCY's Long-bones.  
 MARY Meets Mortifications,  
 NICHOLAS NANCY Neglects,  
 OLIVER's Odd Observations  
 Proves PETER POOR PATTY Protects!  
 Quaker QUINTILIAN's Queer Quibbles  
 Red RACHEL's Reasons Resist:  
 Soft SIMON's Sympathy Scribbles  
 Tales To Tell TABITHA TWIST.  
 URS'LA Unthinking, Undoing  
 Volatile VALENTINE's Vest,  
 WILLIAM's Wild Wicked Wooing  
 'Xceeds Youthful Zelica's Zest."

W. J. STANNARD.

Hatton Garden.

**BONAPARTE'S MARRIAGE.**—The following is the first public announcement of the intended union of the Emperor Napoleon and the Arch-Duchess Maria Louisa. The short but terrible conflict between the Austrians and the French terminated after the severest reverses in favour of the latter, and the treaty of peace was signed at Vienna on the 14th Oct. 1809. The Emperor Napoleon left the Palace of Schoonbrunn on the 16th on his return to Paris, and the Austrian capital was evacuated by his army as rapidly as circumstances would permit. The last French soldier had scarcely left before the Emperor of Austria held

his "Reception." The Viennese, though severely chastised for their presumption, flocked to congratulate his Majesty on the departure of their troublesome friends. Their losses were forgotten, and, buoyed with the hope his Majesty might live to see their army at no distant period restore the empire (though for the present torn) to the former boundary, they came to do their homage to their monarch. The court was crowded; all was gay and brilliant; impatience to show their loyalty to their sovereign was evident in all, and restrained but for a brief space before the Emperor was announced. His Majesty entered; all strove to obtain a gracious look or smile, but in vain; unheeding the salutations he passed with unmoved countenance through the throng of courtiers till he reached his throne; there, placing his elbow on some convenient resting-place, he covered his face with a white kerchief. Scarcely had the astounded courtiers time to exchange their wondering thoughts before the ministers arrived and announced the fact that the Emperor Napoleon had demanded the hand of the Arch-Duchess Maria Louisa, and that for "state reasons" his Majesty had thought proper to give his consent to their union.

H. DAVENEY.

**S. MATTHIAS' DAY.**—The Catholic Church keeps the feast of S. Matthias on the 25th of February when Leap Year happens. In the Calendar prefixed to the Norwich Domesday Book this couplet,

"Cum bisextus erit: f bra bis numeretur  
Posteriori die: celebrabis festum Mathie,"

is written immediately after the 24th of February.\*

EXTRANEUS.

**JACKASS.**—Is it, or is it not, a thing generally known that the term *Jackass*, for donkey, has an Eastern origin?

When Dr. Wolff, the Bokhara Missionary, was at Mardun in Mesopotamia, he gave great offence to some Armenian Roman Catholics, by an accident committed in a fit of absence, and was called in consequence, "*Wolff Jakhsh*," i.e. *Wolff the Jackass*.

*Jakhsh* is an Arabic word used only in Mesopotamia, its root-meaning being, *one who extends his ears*. It is impossible to give the proper pronunciation of the word in English letters, but sight, sound, and original meaning confirm the idea that it must be the original of our *Jackass*.

Of course I give this account on the authority of Dr. Wolff himself.

MARGARET GATTY.

**MOTTOES USED BY REGIMENTS.**—Some years since I joined a regiment, the pioneers of which had on a scroll of their bear-skin caps the sentence "*Nec aspera terrent*." Not long before I had been poring over school-books, and I consi-

dered that I recognised the *Nec vulnere terrent* (*Æneid*, xi. 643.), but modified by substituting *aspera* for *vulnere*, which might be accounted for, the pioneer being a sort of military *navvy*, rather than a combating soldier.

MILTAVI.

### Queries.

#### SIR BERNARD DE GOMME.

Sir Bernard de Gomme was perhaps the most eminent engineer in the service of the British crown during the period of the Civil Wars. In Pepys's *Diary*, under date 1667, March 24, is this entry:—

"By and by to the Duke of York, where we all met, and there was the King also; and all our discourse was about fortifying of the Medway and Harwich, which is to be entrenched quite round, and Portsmouth: and here they advised with Sir Godfrey Lloyd and Sir Bernard de Gunn, the two great Engineers, and had the plates drawn before them."

To this entry of Pepys the editor has added the following note:—

"Sir Bernard de Gomme was born at Lille in 1620. When young, he served in the campaigns of Henry Frederic, Prince of Orange, and afterwards entered the service of Charles 1<sup>st</sup>, by whom he was knighted. Under Charles 2<sup>nd</sup> and James 2<sup>nd</sup>, he filled the Offices of Chief Engineer, Quarter-master General, and Surveyor of the Ordnance. He died, November 23, 1685, and is buried in the Tower of London. He first fortified Sheerness, Liverpool, &c., and he strengthened Portsmouth."

In *The Illustrated London News* for 5th Jan. 1856, is an examination or critique of the late Mr. E. Warburton's work, entitled *Memoirs of Prince Rupert and the Cavaliers*. On a passage therein, in which the author congratulates himself and his readers on being able to refer to a plan of the battle of Naseby (fought 14th June, 1645,) "drawn up by Prince Rupert's orders, and found amongst his papers," Sir Frederic Madden makes the following remarks:—

"The original plan was sold with the collections of Rupert and Fairfax's papers, at Messrs. Sotheby & Co.'s, in June, 1852 (Lot 1443.), and was executed by Sir Bernard de Gomme, a Dutch engineer of eminence, who was in the service of Frederic Henry, Prince of Orange; and afterwards, having accompanied Prince Rupert to England, was knighted by Charles I., and subsequently became Chief Engineer, Quarter-Master General, and Surveyor of the Ordnance, in the reigns of Charles II. and James II. A military plan executed by so eminent an authority, who was contemporary with the event, must be admitted to be of considerable interest and value, &c. In the British Museum exists, not only a larger and more carefully coloured drawing of the same plan of the Battle of Naseby, by Sir Bernard de Gomme, but also coloured military plans by the same hand of the Battle of Marston Moor (2nd July, 1644), and the second fight at Newbury (27th October, 1644); all drawn of the same size (2 ft. 4 in. by 1 ft. 8 in.). These plans, with many others by De Gomme, were purchased for the British Museum at the sale of the library of Mr. Gwyn of Ford Abbey, Dorsetshire, in October 1846, and are believed to

[\* See our 1st S. v. 58. 115.]

have belonged to Francis Gwyn, who was Under-secretary of State from 1680 to 1682. They now form the Add. MSS. 16,870 and 16,371."

Sir F. Madden adds:—

"Before I conclude I must add that a miniature portrait in oil of Sir Bernard de Gomme is prefixed to a collection of plans (executed probably for him) illustrating the campaign of the Prince of Orange between 1625 and 1645, preserved in George III.'s library, No. civ. 21."

It would be interesting to the writer of the foregoing Note to be informed whether any mention is made of Sir Bernard de Gomme in any other of the English writers of the period in which he flourished; and also whether he is buried in the chapel of *St. Peter ad vincula*, in the Tower, or what other place there; and if any tombstone or monument is erected to his memory.

He had a daughter, who married John Riches, Esq., a native of Amsterdam, who was naturalised by act of parliament 19 George II., and was living in Surrey in 1692. They had a daughter, "Catherine," who married William Bovey, Esq., of Flaxley, in Gloucestershire. Mrs. Catherine Bovey survived her husband many years, and was a lady celebrated not only for her beauty, but for her piety, and deeds of active benevolence also. She appears in Ballard's *Memoirs of Celebrated British Ladies*; and to her Steele dedicated the second volume of *The Lady's Library*. She is also supposed to be the widow to whom Sir Roger de Coverley, in the *Spectator*, paid his addresses in vain. She died, without issue, in 1726, and has a monument in Westminster Abbey, erected to her memory by Mrs. Mary Pope, her executrix, who had been her confidential friend for a period of forty years.\*

D. W. S.

**PUNNING AND POCKET-PICKING.**—Four years ago I transcribed from the *Public Advertiser* of January 12, 1779, an anecdote which imputed the origin of the saying that "the man who can make a pun will not hesitate to pick a pocket" to John Dennis, the dramatist and critic—the occasion being a conversation between Congreve and Henry Purcell, and the latter the punster who raised the critic's ire. The anecdote and a Query if there was any "better authority for attributing the phrase to Dennis?" you did me the favour to insert in "N. & Q." 2<sup>nd</sup> S. i. 253. I was aware that the expression had sometimes been fathered upon Dr. Johnson, but unable to find any reference whatever to where and when he had used it.

Recently I met with a foot-note appended to an article in the *Gentleman's Magazine* for 1781, which also assigns the idea to Dennis, but on a

different occasion. The note is as follows, and, it will be observed, bears the impress of Editorial authority:—

"This reminds us of a pun of Garth to Rowe, who making repeated use of his snuff-box, the Doctor at last sent it to him with the two Greek letters written on the lid ΦΡ (Phi Ro). At this the sour Dennis was so provoked as to declare that 'a man who could make so vile a pun would not scruple to pick a pocket.'—*Edr.*"—*Gent.'s Magazine*, vol. li. p. 324.

Thus it will be seen that in two special instances the phrase is set down at the door of Dennis, and there I am content to let it remain, Mr. Planché to the contrary notwithstanding. This admirable writer in his witty prologue to the *Forty Thieves*—the joint-stock burlesque enacted on the 7th inst. by the members of the Savage Club at the Lyceum Theatre—again places the saddle on Dr. Johnson's back:—

"Atrocious punsters! villainous jest breakers!  
We laugh the dull old Dictionary maker's  
Abuse to scorn. Admit the fact and mock it.  
The men who made these puns would pick your  
pocket,  
And don't mind getting two months with hard  
labour  
Like this again, to help a needy neighbour."

*Daily Telegraph*, March 8. 1860.

Perhaps you will now permit me to vary my former Query by asking if there is any authority for attributing the phrase in question to the "dull old Dictionary maker?"

ROBERT S. SALMON.

Newcastle-on-Tyne.

**SAINT E-THAN OR Y-THAN.** There is a well in the neighbourhood of Burchhead, in the north of Scotland, bearing this name. I should be glad if any of your correspondents who are read in saint lore could oblige me with some information regarding its patron. A small chapel had at one time stood on the adjoining promontory, but no notice of it is to be found in the records of the ancient diocese, which extend as far back as the thirteenth century. It is possible that this well may have preserved to our times the name of the first apostle of Christianity in the district; and one is curious to know if any other traces of him can be recovered. I have written the word as it is pronounced by the natives of the place; but the proper orthography may be very different.

JAMES MACDONALD.

Elgin.

**EARLY COMMUNION IN RIPON CATHEDRAL.**—The following information about a custom prevailing at Ripon Cathedral, which I have received from a friend, seems to me worthy of a place amongst your *Short Notes*:—

"On Easter Day the Holy Communion is administered thrice, at 5 A.M., at 7 A.M., and after the usual morning service. Ripon Cathedral is the parish church of a parish 18 or 20 miles long; and the three Communions on Easter

\* An interesting account of Sir Roger de Coverley's "Perverse Widow," Mrs. Catherine Bovey, will be found in H. G. Nicholls's *Forest of Dean*, pp. 185—188.; see also Wills's *Sir Roger de Coverley*, p. 122.—ED.]

Day are a very old institution, dating from the time when there were no daughter churches in the parish; and farmers and others came great distances for the annual Communion. I suppose the numbers were so great that they thought it best to have more than one celebration. Even now the early Communions are attended, I believe, by some people from a considerable distance, who keep up the old custom."

Of course early Communions on great festivals (at 8 A.M. or thereabouts) are not uncommon in town churches, but I believe this to be a solitary instance of *three* celebrations of that Sacrament in one day, in an English cathedral. I have heard of a practice of very early services on Sundays in some part of South Wales, and should be glad to hear if any of your correspondents should happen to know of such cases. The practice is common enough abroad; but in England the services are very seldom early enough for persons who are unable to attend during the day.

JOHN G. TALBOT.

Freshwater.

LAMBETH DEGREES.—Under what circumstances has the Archbishop of Canterbury the power of granting the degree of M. A.? Is such a degree a mark of intellectual ability, as at Oxford, Cambridge, and Dublin? What is the peculiarity in the form or colour of the hood, which distinguishes it from that granted by one of the universities? ENQUIRER.

Manchester.

DURANCE VILE.—Where is that very common expression "durance vile" first met with?

C. DE D.

TREES CUT IN THE WANE OF THE MOON.—In the first Lent-sermon of Segneri, I find the following reflection:—

"When people are going to cut down a tree for the use of the artificer, to make a casket, or desk, or perhaps a beautiful statue of it, they go with a hundred scrutinies and examine whether it is sound, whether it is seasoned, above all, whether it is cut at its proper time, as, for instance, when the moon is on the wane."

Is this a common superstition, and elsewhere recorded?

C. W. BINGHAM.

DR. ROBERT CLAYTON.—Can one of your readers supply any information about the family and pedigree of Dr. Robert Clayton, Bishop of Clogher, in the last century? I believe he was one of the discoverers of gas, and was the first to offer a reward for the elucidation of the Sinaitic inscriptions.

D.

NOBLE ORTHOGRAPHY.—In the second number of *The Cornhill Magazine*, the biographer of Hogarth is made to say: "Neither the great Duke of Marlborough, nay, nor his Duchess, the terrible 'Old Sarah,' nay, nor Mrs. Masham, nay, nor Queen Anne herself, could spell; and that the young Pretender (in the *Stuart Papers*)

writes his father's name thus, 'Gems' for 'James.'" I should like to know what authority there is for this statement respecting the Queen, the Duke, and the Duchess? And whether the famous letters which passed between Mrs. Freeman and Mrs. Morley are open to this accusation?

E. R. ST. MAUR.

JOHN DE LA COURT.—Can you refer me to any information respecting John de la Court, Chaplain to Edward, Duke of Buckingham, about the year 1520? He is spoken of by Holinshed, and after him by Shakspeare in the first Act of *King Henry the Eighth*.

MELETES.

FINCH.—Who was the Rev. John Augustine Finch, rector of Aston and Hockerton? And when and where did he die? His wife (who was Elizabeth Burnell), died Oct. 15th, 1771. Hockerton is in Notts. Where is Aston? Mr. Finch is not in the catalogue of rectors of Aston, near Rotherham.

C. J.

DEVOTIONAL POEMS.—Can any of the correspondents of "N. & Q." give the author of a small book of poems of the following title:

"Devotional Poems, Festival and Practical, on some of the Chief Christian Festivals, Fasts, Graces, and Virtues, &c., for the Use of his Country-Parishioners, especially the Younger and Pious Persons. By a Clergy-Man of the Country. With a Dedication to Bp. Ken. 8vo. pp. 79. Henry Bonwicke. London, 1699."

Did these poems reach a second edition?

Sun Street, City.

DANIEL SEDGWICK.

BULLOKAR'S "BRET GRAMMAR."—Can any of your readers tell where this book is to be met with? The British Museum does not own it, for aught I could ascertain. Our grammarians, in enumerating the pioneers on their field, do not fail mentioning Bullokar; but rather like a mythical being, that everybody has heard of, but nobody has seen with his own eyes.

R. T.

JOHANNE DE COLET.—Wanted information concerning Johanne de Colet, who was a witness to the charter of foundation granted to the "Hospitale de Sutton in agro Eboracensi" by Galfridus, son of Peter, Earl of Essex. Also, the date of the said charter. Any information concerning the family of Collett will be acceptable.

ST. LIZ.

STEEL.—When was this word introduced into the English language? My object in asking the question is, that the word is used in a manuscript of which I am desirous to ascertain the date of the compilation of its contents. The MS. I have before me being a copy of an earlier one, only dates about 1700. I presume the MS. to be a translation of a Mediæval work, and that the word "steel," in conjunction with "iron and brass," is a modern, that is, a seventeenth century, interpolation. Am I likely to be correct? W. P.

**THROWING SNOWBALLS.**—I have lately met with the following paragraph in the *Dublin Chronicle*, 27th December, 1787:—

"The practice of throwing snowballs in the public streets is not less dangerous in its consequences than fatal in its effects, an instance of which occurred last Monday evening:—A gentleman passing through Marybone Lane was hit by a fellow in the face with a large snowball, upon which he immediately pulled out a pistol, pursued the man, and shot him dead. Those deluded people are therefore cautioned against such practices, as in similar circumstances they are liable, by act of Parliament, to be shot, without any prosecution or damage accruing to the person who should fire."

I should be glad to know whether such an act of Parliament as is here spoken of was ever enacted. If so, it certainly was somewhat strange. ABHBA.

**"HISTORIA PLANTARUM."**—I shall feel obliged with some bibliographical account, collation, date, where printed, by whom, value, &c., of a *Historia Plantarum*, of which I send you the first and last line in the volume?—

"Rogatu plurim iopu nimon egetiu appotecas"  
"spergantur pulueres & esula et prouocabut assellationem:"

S. WMSON.

### Queries with Answers.

**"PROMUS AND CONDUS."**—In Bacon's *Advancement of Learning* (p. 271, Pickering's edition), is the following sentence:—

"To resume private or particular good, it falleth into the division of good, active and passive: for this difference of good, not unlike to that which amongst the Romans was expressed in the familiar or household terms of *Promus* and *Condu*," &c.

Can any classical readers of "N. & Q." throw a little light on this sentence? Surely passages in which either of these words appear are extremely rare. Smith (*Lat. Dict.*) renders the word *promus*, a "store" or "steward," and the word *condus*, as "one who lays up provision," but with little farther illustration of their meaning. I do not see that Adams in his *Roman Antiquities* refers to the words at all. The passage in Bacon is to me very little aided by the illustration, chiefly from my inability to recollect anything to the purpose in classic writers. Yet Bacon would have scarcely used it without some such in his mind.

Islip.

FRANCIS TRENCH.

["Promus" and "Condu" are terms occasionally used together, to signify a household steward. "Condu promus sum, procurator peni." *Plaut. Pseud.* 2. 2. 14. Yet each word has its proper meaning. *Condu*, from *condo*, is one who stores, or lays up in store. *Promus*, from *promo*, is one who brings out, or dispenses. *Promus*, then, in Bacon's illustration, is "Good active;" and *Condu* is "Good passive." Of "the two several appetites in creatures," as Bacon goes on to observe, "the one, to preserve or continue themselves, and the other, to multiply

and propagate themselves, the latter, which is active and as it were the *promus*, seems to be the stronger and more worthy; and the former, which is passive and as it were the *condus*, seems to be inferior." We can easily see what Bacon means; but a modern metaphysician would hardly admit either the closeness of the analogy, or the aptness of the illustration.

"*PROMUS*: is, qui victum familia ex cella penaria promit. Differt a *condo*. Nam *condus* est, qui penora in cellam penariam recondit. *Plaut. Pen.* 3. 4. 6. *Pseud.* 2. 2. 14. *Colum.* 1. 12. c. 3." Forcellini on *promus*.

"*Promus* est qui debet habere penes se rationes expensi; *condus* qui accepti. Apud potentiores hæc duo munera distinguebant: apud alios idem erat *condus* qui et *promus*; unde uno verbo dicebatur, '*promuscondus*.'" *Plaut. Valpy. Note on Pen.* 3. 4. 6.]

**MARY CHANNING.**—About a quarter of a mile from Dorchester is an amphitheatre, called Mambury, or Maumbury. It has been generally considered a Roman work, and Dr. Stukeley calculated that it would accommodate as many as 12,960 spectators in its ample area. To this remark the *Guide Book* adds:—

"Its capabilities were tested in the year 1705, when the body of Mary Channing was burnt here after her execution. Ten thousand persons are said to have assembled on that occasion."

Allow me to request some information relative to Mary Channing, and the crime for which she suffered death and was afterwards burnt; it must have caused great excitement at the time.

D. W. S.

[Mary, daughter of Richard Brookes of Dorchester, was married to Mr. Richard Channing, a grocer, by compulsion of her parents; but keeping company with some former gallants, she by her extravagance almost ruined her husband, and then poisoned him by giving him white mercury, first in rice-milk and twice afterwards in a glass of wine. At the summer assizes, 1705, she was tried before Judge Price, made a notable defence, was found guilty and condemned, but pleaded *ex necessitate legis*. She was remanded, and delivered of a child eleven weeks before her death. At the Lent assizes following, she was recalled to her former sentence, and was first strangled, then burnt, in the middle of the area of the celebrated monument of antiquity, Mambury, on March 21, 1705, æt. 19; but persisted in her innocence to the last. See *Serious Admonitions to Youth, in a Short Account of the Life, Trial, and Execution of Mrs. Mary Channing*, Lond. 1706.]

**JAMIESON'S SCOTTISH DICTIONARY.**—In looking over the newest volume of Bohn's edition of Lowndes, I stumbled on a point which wants clearing up, as it concerns the above-designated standard work. Bohn mentions a second edition of the date 1840, only in an abridged form, in two volumes, and Quaritch, in his *Museum*, decidedly denies the existence of a second edition of the entire work. But Allibone as decidedly gives the distinct description of a second and enlarged edition in four volumes, 1840-4, by Johnstone, including (1.) the two original volumes, and (2.) the Supplement separately; a statement whose correctness I should, on account of so awkward an

arrangement, feel inclined to doubt, if Messrs. Willis & Sotheran did not offer a real copy of the above description for sale. Which is right?

F. S.

[The edition of Jamieson which we have before us is in four volumes, each volume, from I. to IV., bearing the date of 1841. But these volumes have in addition their own proper title-pages. Vols. I. and II. are there described as *The Etymological Dictionary of the Scottish Language*, by Robert Jamieson. The second edition carefully revised and collated, with all the Additional Words in the Supplement incorporated, and their most popular significations briefly given by John Johnstone. In two volumes. Edinburgh, 1840. While the special titles of Vols. III. and IV. describe them as *Supplement to the Etymological Dictionary of the Scottish Language*. In two volumes, which two volumes, we may add, are dated Edinburgh, 1825. The explanation is simply this, that while all the words in the Supplement are incorporated in the Dictionary all the explanations and illustrations are not. The Supplement is therefore still essential to the completion of the work.]

**BRITISH SCYTHED CHARIOTS.**—In the *New Rugby* of last month (a periodical brought out at Rugby every month, and contributed to by present as well as old Rugs), there is an article disproving the common belief that the ancient Britons used chariots with scythes on the spokes of the wheels. The writer says there is not the slightest mention of them in Cæsar or Tacitus, since "Essedarii" in Cæsar, and "Covini" in Tacitus, mean only "war chariots," and are spoken of just as we use "cavalry" or "artillery." The writer then goes on to derive "covini," which he says is identified with the Celtic *kowain*, which is our English "wain." He then says that the first idea of British scythed chariots was introduced by Pomponius Mela, the geographer, and the poet Silius Italicus. Would any correspondent be kind enough to give his opinion on the subject, as it would be a great point to disprove an unfounded statement, and so general a belief.

FUMUS.

[The wheel-carriages and war-chariots of the ancient Britons are mentioned by Greek and Roman authors under various appellations, viz. *Benna*, *Petoritum*, *Currus*, *Covinus*, *Esseda*, and *Rhedu*. The *Benna*, as the name implies, was a state or chieftain's carriage, and used rather for travelling than for war. The *Petoritum*, so called from having four wheels, was larger than the former, and used probably as a family vehicle. The *Currus* was the common cart or waggon used in time of peace for the purpose of agriculture and merchandise, and in time of war for conveying baggage, &c. The *Covinus* was a lightly constructed car, armed with scythes or hooks for cutting or tearing through all obstacles. (Conf. Mela, iii. 6.; Lucan, i. 426.; Silius, xvii. 422.) The occupants (*covinari*) of these formidable carriages seem to have constituted a regular and distinct part of a British army. (See Tacit. *Agric.* 35. and 36., with Becker's note; Bötticher's *Lexicon Turc.* s.v., and Becker's *Gallia*, i. 222.) The *Esseda* or *Essedum* was also a war-chariot, larger than the last mentioned, but not armed with scythes. The method of using the *essedum* in the ancient British armies was very similar to

the practice of the Greeks in the heroic ages. The drivers of these were designated *Essedarii*. (Cæs. *B. G.* iv. 21.) There were about 4000 of them in the army of Cassivelaunus. The *Rhedu* appears to have been very similar to the *covinus* and *essedum*. It was of Gallic origin.

That the Ancient Britons used scythed chariots in war was never questioned till the Marquis de Lagoy published, in 1849, his elaborate work *On the Arms and Instruments of War of the Gauls*, in which his inquiries are extended to other nations, and among them to the Britons. That antiquary found among the medals of Julius Cæsar of the consular series one commemorating (as he concludes) his conquests in Britain. On this a trophy is represented, composed of such arms as might have been used by a British warrior, viz. a helmet, a sword, shields, spears, &c., and lastly a chariot, at the foot of the trophy, which the Marquis assigns, as well as the other implements of war, to the Britons. The representation, however, of the supposed war-chariot is so exceedingly small (smaller, in fact, than the shield which figures beside it) as to leave the question respecting the actual form, &c. of the ancient British *covinus* much in the same state as the Marquis and his two predecessors, Vaillant and Morell (whom he compels to his aid) found it. We shall be happy to receive the opinions of some of our classical correspondents and antiquaries on this interesting subject, which we think deserves farther investigation.]

"TO KNOCK UNDER."—*Unde derivatur?* Allowing that the phrase has the force of *submittere* [?], what can *knock* mean in such a connexion?

CLAMMILD.

▲thenæum Club.

[Its equivalent, "to knuckle under," appears to be the older phrase. To knuckle, properly to *bend*, to *bow*, to *kneel*. Hence, originally, to knuckle under meant simply to bend under, to yield, to submit, to kneel. From a modern misapprehension of the expressions to knuckle under and to knock under, people sometimes, when they use the phrase, knock under the table with their knuckles, suiting the action to the word. There is also the expression "to knock under the table." This also appears to be a modern misapplication. Knuckle was formerly the *knee* (we still say "a knuckle of veal"). Hence to knuckle under, meaning to *kneel*.]

**JOHN NEVILL, MARQUIS OF MONTAGU.**—Can you inform me who was the wife of John Nevill, Marquis of Montagu (brother of the famous king-maker), and whether they had any descendants or not?

HAROLD.

[Sir John Nevill, Marquess of Montagu, married Isabel, daughter of Sir Edmund Ingoldesthorp, Knt., and had issue two sons, George and John, and five daughters, Anne, Elizabeth, Margaret, Lucy, and Isabel. Consult Burke's *Extinct Peerages*, art. NEVILL, for the marriages, &c. of the children.]

**HIS MAJESTY'S SERVANTS.**—When was this term first employed as applicable to actors? I find that after the Restoration it was again revived:—

"As formerly since the coming in of His Ma<sup>y</sup> the players have been called the King's servants and the Duke's servants. They now perform at the great Play-House in Lincoln's-Inn-Fields, called Sir William Davenant's house, and at Salisbury House, where they commonly act 'The Changeling.' Now at this day

players are called her Highness the Duchess of York's servants (French Players).—*MS. Diary*, Aug. 1661.

#### LETHURIEL.

[Most, if not all, of Shakspeare's plays were performed at the Globe, or the theatre in Blackfriars. It appears that they both belonged to the same company of comedians, viz. *His Majesty's servants*—which title they assumed after a licence had been granted them by James I. in 1608, having been before that time called the servants of the Lord Chamberlain.—Genest's *Hist. of the Stage*, i. 3.]

#### Replies.

##### DONNYBROOK, NEAR DUBLIN.

(2<sup>nd</sup> S. viii. 129.; ix. 171.)

In reply to your correspondents, ABHBA and C. LE POER KENNEDY, I beg to inform them that the ancient spelling of this name in the Irish language is *Domhnach-broc*, "the Church of Broc," or Saint Broc.

*Domhnach* (Dominica domus), is a frequent element in Irish topographical names: as *Domhnach-patruic*, now Donaghpatrik ("the Church of Patrick"), co. Meath; *Domhnach-mor*, now *Donaghmore* ("the Great Church"), a name given to several places in Ireland; *Domhnach Maighen* ("Church of St. Maighen"), now Donaghmoynce co. Monaghan, &c.

*Douenachbrock*\*, the old Anglicised spelling of the name "*Domhnachbroc*," very well represents the Irish pronunciation, if we read *Dou* as if *Dow*, to rhyme with the English word *how*, and pronounce the *e* short. We find also, in the Anglo-Irish authorities, the spelling of *Dunhambroke*, *Donabroke*, &c., which are corrupt: although the latter approaches very nearly the present pronunciation of the name *Donnybrook*.

The name of St. Broc does not occur in the Irish Martyrologies; but she is mentioned in the unpublished work of Aengus the Culdee, *On the Mothers of the Saints of Ireland*, and again in the *Genealogy of the Saints of Ireland*, attributed to the same author,—both which tracts are preserved in the valuable MS. called the "*Book of Leacan*," now in the library of the Royal Irish Academy.†

As this author flourished in the latter half of the eighth century‡, St. Broc must have lived in or before that period, if we receive the works alluded to as genuine. They are repeatedly quoted as the genuine works of Aengus by Col-

gan, in his *Acta Sanctorum Hiberniæ*\*, but it is more than probable that they have been interpolated. So that the absence of her name from the Martyrologies (including the Metrical Martyrology of Aengus himself), militates undoubtedly against this early date.

In the tract, *On the Mothers of the Saints* ("Book of Leacan," fol. 34. a. a.), St. Broc is enumerated amongst the seven daughters of Dallbronach in these words:—

"Secht ningena la Dallbronach, de quibus dicitur:—

Broicseach, Sanct-broc, Cumman, Caemell,  
Fainche, Findbarr, Feidelm,  
Secht ningena sin adeirim,  
Dallbronaigh adfeidim."

I make no apology for translating this:—

"Dallbronach had seven daughters, of whom the poet says:—

Broicseach, St. Broc, Cumman, Caemel,  
Fainche, Findbarr, Feidelm,  
These the seven daughters, I say,  
Of Dallbronach, I relate."

And again, in the book *Of the Genealogies of the Saints* ("Book of Leacan," fol. 46. b. b.):—

"Secht ningena Dallbronaich, do Dal-Concobair, las na Desib breg, anso

Broicseach  
Sanct-Broc  
Cumain  
[Caemel]  
Fainche  
Findbarr  
Feidil."

Which may be thus translated:—

"The seven daughters of Dallbronach, of Dal-Concobhair, of the Desii of Bregia, viz.:—"

[Then follow the same names as before, with the exception of *Caemel*, which is necessary in order to make up the number of seven.]

We know nothing of this Dallbronach, except what we learn from this short notice, viz. that he was of Dal-Concobhair (the territory of the Connors), in Desii of Bregia, now the barony of Deece, in the south of the co. Meath, called also the Desii of Tara. See Dr. O'Donovan's note (*Four Masters*, A.D. 753, p. 356.).

Although no records, so far as I know, exist of the ancient monastic establishment of St. Broc at Donnybrook (for it had probably ceased to exist before the English invasion of Ireland in the twelfth century), it seems certain that there was what we would now call a nunnery there in ancient times, from the following notice of St. Mobi, in the "*Martyrology of Donegal*" (MS.) at the 30th of September:—

"Mobi Caillach Domhnaigh Broc."  
(i. e. Mobi, a nun of Donnybrook.)

J. H. Todd.

Trinity College, Dublin.

\* See *Act. SS.*, p. 52. n. 5.; p. 142. n. 88.; p. 189. n. 5.; p. 783. p. 2, 3. *Trias Thaum.*, p. 477. col. 3. et alibi.

\* Dean Butler, in his edition of the *Registrum Prioratus omnium Sanctorum* (published by the Irish Archaeol. Society), spells this name *Domenachbroch* (p. 67.) But this is a mistake.

† The tract, *On the Mothers of the Saints*, is now ready for publication by the Irish Archaeol. and Celtic Society, with a translation and notes by the Rev. Dr. Reeves.

‡ See Ware's *Writers of Ireland*, ed. Harris, p. 51. sq.



## NICHOLAS UPTON.

(1<sup>st</sup> S. x. 437.)

In "N. & Q." some time since appeared a short notice of Nicholas Upton, the writer on heraldry, wherein it is stated that it is supposed that he was a native of Devon, and a younger son of the family of Upton of Puslinch, and a cadet of the still older family of Upton of Trelaske in Cornwall.

In this statement your correspondent most naturally follows the authority of the worthy Prince (p. 743., *Prince's Worthies of Devon*), who says that of the two seats of the Upton family in Devon, Lupton, and Postlinch, it is most likely Nicholas Upton might be born at the latter.

Now I should not be indisposed to appropriate the honour of being able to attribute to the good old Doctor that spot as his birth-place, which so many assign him; but I fear the truth will not bear us out in so doing.

On the authority of Prince, who follows Fuller, Dr. Nicholas Upton, having spent his younger years at Oxford in study, was, in 1428, with Thos. Montague Earl of Salisbury at the siege of Orleans, where the latter fell on Nov. 3. After this he returned to Oxford, and, being taken under the patronage of Humphrey Duke of Gloucester, was made canon of the church of Wells, into which office he was admitted in 1431. He finally held the living of Stapulford in Sarum diocese in 1434, and was admitted canon of Salisbury, and in 1446 was installed as chaunter of the same church, and died at Salisbury in 1457.

It is clear from these facts that Nicholas Upton must have been born near the commencement of the fifteenth century; and if so, the question is at once settled with regard to his being born at either Puslinch or Lupton. At that early period the family of Upton had not settled in Devon, and in proof of this it may interest your readers to give a slight sketch of the family anterior to that time.

The old family of Uppetton or Upton had its origin at their seat Uppetton or Upton in the parish of Lewannick, near Launceston in Cornwall, where about the time of King Richard I. John Upton was seated. To him succeeded Andrew Upton his son, who was followed by his son Hamlyn, and he by his son John; to John succeeded Richard Upton, who married Agnes the daughter of Walter Carnother of Carnother, Cornwall; to him succeeded John Upton, who married Margaret, sister and coheirress of John Moels of Trelaske, by which match, I imagine (although the old family pedigrees give the heiress of Trelaske as wife to one of the earlier generations of the house of Upton), the Uptons became possessed of the manor of Trelaske; for I find in 1276 that John de Mules and Mirabella his wife, sister and heir of Laurentius Trelloske, redeem the lands of

Trelloske, Trescawell, and Northill in Cornwall, the lands of the said Laurence, of the yearly value of xliii*l*.

John Upton and Margaret Mules his wife had issue Thomas Upton, who in divers deeds \* styles himself Dominus de Trelaske. He married Joane, daughter and heiress of Sir John Trelawny (she died 1464), leaving three sons and one daughter Isabel.†

His first son John Upton died in his father's lifetime leaving a son William, who became heir to his grandfather in 1470‡, and who styled himself Dmus de Trelloske.§ He appears to have been unjustly kept out of his inheritance by his uncle William; for in 1474 there is a process of ejectment against William Upton carried into execution at Trelaske by John Fortescue the sheriff.¶ He did not however long survive, for in 1477 (his son Thomas having died in his father's lifetime), he leaves by will Trelaske, Uppetton, Trewynne, Hayes, Treswin, and Penventon, to his uncles William and John Upton.

William Upton, the second son of Thomas Upton and Joana Trelawny, on this succeeded to Trelaske and St. Winnowe, and by the daughter and heiress of Richard Palmer left a son and heir, John, who left a son and heir Galfrid Upton of Trelaske, who joins in a fine¶ passed in 1556 on Trelaske, Uppetton, Trewyn, Lawannecke, Trewyn-down, Vowell-more, and Northill, with his cousin William Upton of Poselynche, grandson of his great uncle John Upton, third son of Thomas.

This Trelaske branch did not flourish much longer at the old family seat; for at the end of the sixteenth century two heiresses brought Trelaske to one brother, and St. Winnow to another brother of the family of Lower, both branches of which have long since alienated this moiety of the property.

John, the third son of Thomas Upton and Joana Trelawny, was the first of the Upton family who settled in Devon. The cause of this was his marriage with Elizabeth, daughter and heiress of Sir William Mohun of Poselynche in Newton Ferrers parish, and in the Hundred of Ermington in 1460. He died in 1489, leaving issue two sons John and William, and he left Poselynche in Devon and Uppetton in Cornwall to his son John Upton. His second son William Upton\*\* married Eganys, daughter and heiress of John Pennelles, or Peverel of Lupton††, and became the ancestor of the Uptons of Lupton. This branch in the fourth generation had three brothers,

\* Penes John Yonge of Puslinch.

† Vide her will, penes John Yonge.

‡ Copy of Chancery suit, penes J. Y.

§ Penes John Yonge of Puslinch.

¶ Deed, penes J. Y.

‡ Ibid.

\*\* His will, penes John Yonge.

†† Chancery suit copy, penes John Yonge.



the eldest of whom, John, was a knight of Malta, whose tomb is still to be seen in the church of St. John's at Malta. The next generation of this line about the end of the sixteenth century gave a younger son Henry, who, going to Ireland, founded Castle Upton, and became the progenitor of the Barons Templetown of Castle Upton. From a younger generation again of the Upton family sprang the branch of Glyde Court. The present representative of the Lupton branch resides at Ingmire Hall in Westmoreland, in consequence of a marriage by his ancestor with the heiress of that place.

John Upton of Poselynche married Elizabeth daughter of John Burleigh of Clannacombe, Devon, and had issue, 1. John; 2. Nicolas; 3. William; 4. Thomas; Elizabeth, Agnes, and Margaret. John, the eldest, born in 1498, died s. p. 1527, having married Elizabeth the daughter of Patrick Bellew, and was succeeded by his brother Nicolas in Poselynche. This Nicolas, who having married Edburga, the daughter of Troise of Hampshire, died s. p. in 1568, cut a considerable figure as farmer of the Devonshire lands, particularly Ycalmpton and Stokenham\*, of Margaret Plantagenet, the Countess of Sarum, the daughter of George Duke of Clarence and Isabel Neville. On his death he was succeeded in Poselynch by his brother William, in whose line the succession was perpetuated.

It is this Nicolas Upton, then, whom Prince supposes to be Dr. Upton the Herald; but from the date of his death it will be clear to every one that he cannot be the learned Chauntor of Salisbury. Through William Upton, the third brother, who succeeded Nicolas by a descent of six generations, came an heiress, Mary Upton, who married in 1726 James Yonge of Plymouth, by whose great-grandson Puslinch is still held.

It is quite clear, then, that neither Lupton nor Puslinch can boast of being the birth-place of our hero.\* If he came of this family of Upton at all, he must have had his birth-place at Trelaske or Upton before the time of Thomas Upton and Joana Trelawney.

There were, however, many other families of Upton in different counties of England at a very early period, but, I confess, to none of them have I been able to trace the Doctor.

#### A DESCENDANT OF THE UPTONS.

P.S. In a pedigree given by Burke in his *Landed Gentry*, under the head of "Upton of Ingmire Hall," I see that a great error is committed in the children of Thomas Upton of Trelaske and Joana Trelawny his wife. His son and heir is called Arthur, and is made father of Jeffrey. I know this to be incorrect, for I have scraps of pedigrees attached to the fine passed by Jeffrey

in 1556, in which the family is drawn out in its different branches with great minuteness. I have said before that Thomas Upton's sons were three: John, William (the progenitor of Jeffrey), and John of Poselynche. This third son, John of Poselynche, had two sons John and William of Lupton; not John and John, as Burke says in the same pedigree, and quotes *Playfair* as an authority. Playfair must have mistaken his authority, for it is evident the two brothers called John were sons of Thomas Upton. I have certain evidence that the first Upton who settled at Lupton was William.

#### THE SINEWS OF WAR.

(2nd S. ix. 103.)

Cicero, in his *Fifth Philippic Oration*, c. 2, uses the expression, "nervi belli, pecunia infinita." The truth of the received saying that money is the sinews of war, is contested by Machiavelli in his *Discorsi*, written in 1516. See Disc. ii. 10. "I danari non sono il nervo della guerra, secondo che è la comune opinione." In this discourse Machiavelli states that the saying in question is employed by Quintus Curtius on the occasion of the war between Antipater and the King of Sparta. According to his citation Quintus Curtius describes Agis as compelled by want of money to give battle; whereas, if he had been able to defer the engagement for a few days, the news of Alexander's death would have reached Greece, and Agis would have conquered without fighting. The historian, says Machiavelli, declares for this reason that money is the sinews of war. I have not succeeded in finding the passage indicated by Machiavelli. The account of the defeat and death of Agis occurs at the mutilated beginning of the sixth book—but it contains no such remark as Machiavelli describes. The chronology, moreover, does not agree with his representation of the circumstances in which Agis was placed, and of the advantage which he would have gained by the delay of a few days: for the death of Agis took place about October 331 B.C., and the death of Alexander did not occur till June 323 B.C., nearly eight years afterwards. L.

A correspondent of "N. & Q." of this date inquires whether the expression "Money the sinews of war." can be traced to its source. I beg to refer him to Tacitus, *Hist. lib. ii. c. 84*. "Sed nihil æque fatigabat quam pecuniarum conquisitio: eos esse belli civilis nervos dictitans Mucianus non jussit aut verum in cognitionibus, sed solam magnitudinem opum spectabat." It is thus rendered by Sir Henry Savile: "But the greatest difficultie was to get money: which Mutianus affirming to be the sinews of civil warre, respected

not law or equitie in judgements, but only what way to procure masses of money." I will not warrant the correctness of Sir Henry's translation, except as far as this particular expression is concerned.

W. N. L.

The ancient writers who employ this expression or others nearly resembling it, are quoted by Ménage (on Diog. Laert. iv. 49) and by Meineke (in Schneidewin's *Philologus*, vol. iii. pp. 320, 321). The three passages most to the purpose are in Cic. *Philipp.* v. c. 2. §. 5 (nervos belli, pecuniam infinitam); Schol. Pind. *Olymp.* i. 4 (νεῦρα τοῦ πολέμου ὁ χρυσός); and in Georgius Pisida, a Byzantine writer of the seventh century, *Herac.* i. 163 (νεῦρα τῆς μάχης ὁ πλοῦτος).

A reference to any good lexicon will show that a similar metaphorical use of the word "sinew" is to be found in Demosthenes; and Diodorus Siculus, as emended by Meineke (*l. c.*), proves that "Money the sinews of business" was familiar proverb in the time of Augustus.

J. E. B. MAYOR.

St. John's College, Cambridge.

For earlier uses of the above phrase, see—

1. Cicero, *Phil.* v. 2. §. 5. "Nervi belli, pecunia infinita."

2. Cicero, *Pro Lege Maniliâ*, 7. §. 17. "Vectigalia nervos esse reipublicæ semper duximus."

3. Tacitus, *Hist.* ii. 84. "Nihil æque fatigabat quam pecuniarum conquisitio: eos esse belli civilis nervos dictitant," &c. P. J. F. GANTILLON.

BUNYAN'S "PILGRIM'S PROGRESS" (2<sup>nd</sup> S. ix. 195.)—Did Bunyan glean from the *Wandering Knight*?—

"... Ithuriel with his spear  
Touch'd lightly; for no falsehood can endure  
Touch of celestial temper."—*Paradise Lost*, iv. 810.

'Tis passing strange that ITHURIEL could find any likeness with the pilgrim's Slough of Despond and the Wandering Knight. He having lived in the palace of Worldly Felicity went out upon his horse Temerity with a noble company hawking. "In our pasture I breathed my horse, and suddenly saw the palace sink into the earth, with everybody therein." Then did arise a whirl-wind and Earth-quake, which set us all asunder, in so much that I and my horse sunk in mire up to the saddle, with an air of brimstone, and nothing near me but serpents—snakes—adders, and venomous worms. I fell in despair—wailed—howled—scratched my face, and called myself a wretch, an ass, a miserable fool." In this way he goes on for two chapters. At length a lady of marvellous majesty came to him in white satten—

her face like the sun—and helped him out of this beastly bog—leaving his horse, and governess Folly, to fish for frogs." If ITHURIEL will turn to Psalm lxi. he will find a much more probable idea of the groundwork in composing that part of the Pilgrim. I have again read the *Wandering Knight*, and again assert my conviction, that if Bunyan had seen it, which is not at all likely, there "is no similarity" whatsoever between it and the *Pilgrim's Progress* to shake the solemn assertion of its talented author:

"Manner and matter too was all mine own,  
The whole and ev'ry whit is mine."

Advertisement to the *Holy War*.

GEORGE OFFOR.

EAST ANGLICAN PRONUNCIATION (2<sup>nd</sup> S. viii. 483.)—The remark that "many things considered vulgarisms are not so" is very applicable to the dialect of the Eastern Counties. None but a native familiar with the peasantry can fully understand the extent to which it is there exemplified. It applies not only to Anglo-Saxon words preserved and handed down traditionally, but also, in many instances, to what is usually regarded as merely a vulgar pronunciation. A real Norfolk or Suffolk man is familiar with the use of the terms in the first column subjoined, as bearing the interpretation in the second. They betray their derivation from the A.-S. words in the third.

Chist	-	Chest	-	Cist.
Dou	-	Dove	-	Duna.
Ellus	-	Ale-house	-	Eal-hús.
Froor	-	Frozen	-	Froren.
Frinds	-	Friends	-	Frind.
Hammer	-	Hammer	-	Homer.
Iss	-	Yos	-	Ise.
Kittle	-	Kettle	-	Cytel.
Meowun	-	Mown	-	Meowen.
Mettock	-	Mattock	-	Mettoc.
Midlin	-	Middling	-	Midlen.
Narther	-	Neither	-	Nauðer.
Neffy	-	Nephew	-	Nefa.
Rume	-	Room	-	Rúm.
Sheere	-	Share	-	Scear.
Sleow	-	Slow	-	Sléaw.
Sond	-	Sand	-	Sond.
Sward	-	Sword	-	Sward.
Yéow	-	You	-	Eow.
Yow	-	Ewe	-	Eown.

No doubt many other examples might be adduced. The Suffolk ploughboy is a better scholar than we take him to be.

S. W. RIX.

Beccles.

SYMBOL OF THE SOW (2<sup>nd</sup> S. ix. 102.)—We may often pursue symbolism too far, and I think Mr. D'AVENEY does this, when he seeks for a legendary meaning in a sow and litter of pigs carved on the shouldering of a stall end. The young pigs being ten in number it may perhaps have reference to ecclesiastical tithe; it can hardly be a rustic version of the beautiful symbol of the 'pelican in her piety.' Most likely, like many

other mediæval ornaments, it originated in the taste or fancy of the artist, who in a rustic place would borrow examples for ornament from the scenes around. The stall ends at Tuttington (SS. Peter and Paul), Norfolk, are ornamented with figures and animals, some engaged in rural occupations; among others the process of milking and churning, and other dairy operations, are represented. Ornaments of this kind are generally found in a later style of architecture, and were designed without any mystic meaning, religious or otherwise; and although perhaps likely to upset the gravity of some, they would not disturb the minds of *villagers*, but the exhibition of such familiar objects might lead them to acknowledge His power in whose house they were.

G. W. W. MINNS.

I beg leave to inform H. D'AVENEY that the legend to which he refers is no doubt that of St. Guthlac. There is or was over the west door of Croyland Abbey (which he founded), some sculpture where he is represented in a boat coming to land, where lies a sow and pigs under a willow tree. For the legend tells us that St. Guthlac was directed by the spirit to fix his station by a place where he should find a sow suckling her pigs, thus rendered—

"The sign I'll tell you, keep it well in mind,  
When you in quest, by river side shall find  
A sow in color white, of largest size,  
Which under covert of the willow lies;  
With thirty pigs so white, a numerous race;  
There fix your city, 'tis the fatal place."

J. W. BROWN.

LORD ELDON A SWORDSMAN (2<sup>nd</sup> S. ix. 121.)—If NIX puts the correct date to the volume he quotes, *i. e.* 1781, the dedication could not be addressed to Lord Eldon as Attorney-General. He was not raised to that office till April, 1793; and had scarcely been known in the Courts in 1781. He received a silk gown in 1783, and was promoted to the Solicitor-Generalship in June, 1788. In 1799, he became Chief Justice of Common Pleas, and in 1801 received the Seals as Lord Chancellor. There must be some mistake, therefore, in the person or the date.

LEGALIS.

"THE TARANTULA" (2<sup>nd</sup> S. ii. 310.)—If this work was written by the same person who wrote *The Rising Sun*, the name of the author was I think Thomas Pike Lathy. See a list of his works in Watt's *Bibliotheca*, and also *Biographical Dictionary of Living Authors*, 1816.

R. INGLIS.

"MY EYE AND BETTY MARTIN" (2<sup>nd</sup> S. ix. 171.)—I copied the phrase—"Mihi et Beati Martini"—from the *Gentleman's Magazine*, more than sixty years ago. I regarded the phrase, and so I have no doubt did MR. URBAN, as a mere play upon the words—a joke, or pun. Priscian's head

is often bruised without remorse, in the perpetration of such things; and such flimsy obstacles as orthography and syntax broken through in defiance of law and rule. Either of the amendments which IGNORAMUS supplies will remedy the defect in the phrase which I have quoted; but at the same time essentially blunt the point of the *jeu de mots* intended.

If IGNORAMUS will turn to my communication (2<sup>nd</sup> S. ix. 73.), he will find that I only "half in earnest" held the quoted Latin phrase to be the origin of the English one, and added that it was the *only* one I had ever heard, and that I should be glad to be favoured with others. It is really

'Breaking a butterfly upon the wheel,'

to mar a joke by insisting that it should be expressed with strictly grammatical exactness.

PISHEY THOMPSON.

Stoke Newington.

"THINKS I TO MYSELF" (2<sup>nd</sup> S. ix. 64.)—I am a little surprised to see that the authorship of *Thinks I to myself* is given to a gentleman of the name of Dennys, or to any one but the well-known and acknowledged author, the Rev. Edward Nares, D.D. Some of his other works were certainly of a graver character, viz., *Memoirs of W. Cecil, Lord Burleigh*; *Remarks on the Unitarian Version of the New Testament*; *Elements of General History*, a continuation of Professor Tytler's work; but Lowndes adds, "Dr. Nares is also the author of a popular novel, entitled *Thinks I to myself*, and of *Heraldic Anomalies*, an entertaining work, presenting much curious information." My late friend Archdeacon Nares always spoke of the work as written by his relative.

J. H. MARKLAND.

FRENCH CHURCH IN LONDON (2<sup>nd</sup> S. ix. 199.)—I shall be much obliged to M. THG., if he will put me in the way of examining the French Prayer Book of 1552, which he has described at p. 199. I have lately found here, in our Public Library, a copy of a French New Testament—"imprimé à Londres, 1553"—a small 8vo. volume, printed in Roman letter, but of which I have not as yet been able to find any notice, or to trace another copy. The type of this Testament does not resemble that of any English books of Edward's reign with which I am acquainted, and I am anxious therefore to compare it with the Prayer Book. It is well known that Edward VI. granted Letters Patent in favour of the French Congregation in London; and I have reason to believe that their Records are not only very well kept, but, thanks to those in office, at present very easy of access. These, too, might possibly throw some light upon the former owner of the Prayer Book, Johannes Dalaberus, as well as upon Galterus Delcenus (the Editor of the Latin New Testament printed at London by Mayler in 1540); also, I believe, a

French Protestant, and about whom I am looking for some information.

It is most desirable to make a Note of these volumes, as they are some of the very few relics which time has spared of the early days of this French settlement.

HENRY BRADSHAW  
Cambridge.

SCOTTISH BALLAD CONTROVERSY (2nd S. ix. 118.)—I must give my opinion, contrary to that of J. M., that the internal evidence is of importance, and that there is force in Mr. Chambers's argument, that the theory of a gradual change of language by reciters—besides that it is wholly gratuitous—is inadmissible in compositions that appear so perfect and so elegant—so peculiar in a freedom from all vulgar admixture. J. M.'s preference of Aberdour on the coast of Aberdeenshire for Aberdour on the Frith of Forth, though of no conceivable consequence in the case, is exactly contrary to probability, seeing that the latter is connected by nearness with the other scenery of the ballad. It might very naturally serve as a port for Dunfermline. J. M. is quite at sea about a brother of Lady Wardlaw who wrote or improved "Gilderoy." There not only never was a Sir Alexander Halket, as he is aware, and, as was pointed out by Mr. Chambers, but to no such person was the writing of "Gilderoy" attributed. The song of "Ah Chloris" to the tune of *Gilderoy* was (erroneously) attributed to Sir Alexander Halket, in the contents of Johnson's Museum, drawn up by Burns; and some subsequent editors mistakingly supposed that the authorship of "Gilderoy" was meant. As to Sir Patrick's grave in Orkney, let J. M. give us something better than likelihood or tradition.

PHILO-BALEDON.

REV. JOHN GENEST (2nd S. ix. 65. 108.)—I am enabled, through the kindness of the Rev. Dr. Whewell, to give the following extract from the admission book of Trinity College, relating to Mr. Genest:—

"1780, Maii 9. Admissus est Pens. Johannes filius Johannis Genest de Dunker's Hill in Devonia e schola Westmonast. sub præsidio D'ris Smith. ann. nat. 17. M<sup>ro</sup> Callier Tut."

Mr. Genest took his degree of B.A. in 1784, and M.A. in 1787.

R. INGLIS.

MAN LADEN WITH MISCHIEF (2nd S. ix. 90. 132.)—Your correspondent has omitted to state that the padlock to the chain binding the "mischief" on the "man," is inscribed *Wedlock*.

B. B. WOODWARD.

DONNELLAN LECTURES (2nd S. ix. 70. 153.)—The Donnellan Lectures of 1854 by Rev. C. P. Reichel, D.D., are said by *Allies* not to have been published. They were published in 1856 under the title of *The Nature and Offices of the Church*, by J. W. Parker & Son.

D. S. E.

THE SOCIETY OF DILETTANTI (2nd S. ix. 201.)—A writer of an article on "The Society of Dilettanti," in *Chambers's Journal* of March 24, 1860, tells us that James Stuart, the Editor of *The Antiquities of Athens*, is "better known as *Walking Stuart*." Pray inform the readers of that Journal that there is as little resemblance between Athenian Stuart and Walking Stewart as between Harvey and Hervey—

"The one invented sauce for fish,  
The other *Meditations*."

Most persons too are under the impression that James Stuart and Nicholas Revett were celebrated *architects*, not painters.

J. Y.

THE LABEL IN HERALDRY (2nd S. ix. 80. 131.)—To this charge, when borne as a Difference, various meanings have been assigned, one only of which has been noticed in your correspondent's reply. Leigh enumerates several in his *Accedence of Armorie*, but hesitates in coming to a decision on the subject:—

'The First. He beareth Argent, a File with 3 Lambeaux Azure, for a difference. Some will call them a Labell of 3 pointes, which I referre to your judgement, whether it be better said, a file with tongues or a tongue of 3 pointes, because therefore you may understande the matter the better, you shall have the opinion of writers. Upton calleth them points, such as appertaineth to men's garments, saying, that they may bee borne to the number of 9, either even or odde. Budeus affirmeth, that they are tongues, and may not be borne but odde. Alciatus writeth, that they are plaites or ploytes of garments. Barthole calleth them Candelles. Thus because they are most ancient writers, and cannot agree among themselves, being judges of these matters, I leave them, and say to you that this is the first of the nine differences of brethren, and is for the heire and eldeste sonne. Honorius sayth, that one of these labels betokeneth the father, the other betokeneth his mother, the middlemost is borne for himselfe.'

Query. Is the *Accedence of Armorie* a rare book now-a-days?

ROBERT V. TIDMAN.

'When a label is borne as a difference, the pendants, according to G. Leigh, signify that he is but the third person. The dexter pendant referring to his father, the sinister to his mother, and the middle one to himself.'—*Orny's Elements of Heraldry*, p. 46.

SELRACH.

The quotation from Boyer sent by SENEX JUNIOR, though showing its probable connexion with the costume of the Middle Ages, neither conveys any idea of its symbolic meaning nor explains why it is borne by eldest sons. Looking at the common signification of the word "label," it infers a *sign* or *token* of something. Is it at all connected with the "Redemption of the First-born?" The Rev. T. Bors (2nd S. vii. 52.) speaking of the mark set on the foreheads of those inhabitants of Jerusalem whom divine mercy had spared, says that it probably bore the shape of the + or T. These are not far removed from the label in shape, but there is another Hebrew letter,

the Schin, ש, which in its form bears a still closer resemblance to the label. This letter is borne by the Jew on the Tefila for the head,—said to be there placed as the first letter of SHADDAI, the Almighty. Is this in any mysterious way connected with the label? M. G.

**FYB BRIDGE, NORWICH** (2<sup>nd</sup> S. ix. 162.) — **EX-TRANEOUS** has lighted on a clerical error for "Fif-bridge," which was one way of spelling the name. Blomefield's etymology is, as usual, incorrect. There is good evidence that it was the first, or one of the first, built bridges in Norwich. My father, who had paid great attention to questions of this kind, regarded it as signifying "Five Bridges,"—a thing not at all improbable, as St. Michael's Bridge was, till the beginning of the present century, *triple*; and wherever fords have been in these rivers (and there must have been one here, if not a bridge, in the time of the Romans), the water flows through two, three, or more channels. The most cursory inspection of the Ordnance Map will show that this is the case.

B. B. WOODWARD.

**MALSH** (2<sup>nd</sup> S. ix. 63.) — The word *malsh* or *melch* is evidently the old form of *mellow*, with which it coincides in the fundamental meaning of *soft*. The final guttural of the German is in a great number of words represented in English by *ow*. Thus *Balg* becomes *bellow*; *Furche*, *furrow*; *Sorge*, *sorrow*; and likewise *melch* is softened into *mellow*. Cognate words are *μαλακός*, *mollis* and *mild*.

W. IHNE.

Liverpool.

**DONKEY** (2<sup>nd</sup> S. ix. 131.) — To the inquiry of **ACHE**, why a donkey is universally called in Norfolk "a dickey," I imagine that no better answer can be given than by another inquiry: Why, in the West of England, the same animal is always called "a neddy." The one of course is the familiar name for Richard, the other for Edward. The choice of either is purely arbitrary. But the ass is not "universally" called "a dickey" in Norfolk; we hear "donkey" every day almost as often.

F. C. H.

**COMPUTUS, ETC.** (2<sup>nd</sup> S. ix. 52. 147.) — In illustration of the use of "computus" by itself in the sense of "an account of money," it may be worth while to refer to the Statutes of King's College, Cambridge, and Eton College (*temp.* Hen. VI.), published by Longman, 1850. Statutes 52, 53, 54, 55, 56, of King's College (pp. 136-140.), and Statutes 39, 40, 41, 42 of Eton College (pp. 581-584.), will supply plenty of instances of the use of "computus" in the sense of which I have spoken. I copy parts of the headings of some of these Statutes—52, p. 136., "De computo ministrorum intrinsecorum omnium et extrinsecorum;" 54, p. 139., "Quomodo auditores computi habent alius

statum Collegii. post computum intimare;" 56, p. 140., "De indenturis computi post computum fiendis," &c. The words *computus*, *computatio*, *computabilis*, and parts of the verb *computo*, occur fifty-six times in the nine statutes above referred to, always with reference to "an account of money." SELBACH.

**CLERGY PEERS AND COMMONERS** (2<sup>nd</sup> S. ix. 124.) — **CLERICAL M.P.s.** — In the short biographic sketches of the members of the previous parliament (under Lord Derby) given in the *Illustrated London News*, there occurs in it one or two names of those who are described as Dissenting Ministers. The clergy were excluded from parliament in 1536. Whether or not this Act was repealed, or fell into disuse like many others, I cannot at the present moment state. But at all events an act was passed in 1801 for the purpose of depriving the clergy of the right to sit in the House of Commons, termed the "Clergy Incapacitation Act." If divines are in their proper sphere on the magisterial bench (?), I think it may be fairly said they are when in the great council of the nation. RALPH WOODMAN.

New Coll.

The late Mr. Henry Drummond, M.P. for West Surrey, is the only instance I recollect of a dissenting minister sitting in Parliament. Mr. Drummond belonged to the sect styling themselves "the Holy Catholic Apostolic Church," but who are more popularly known as Irvingites; their principal place of worship is in Gordon Square. In the Irvingite community Mr. Drummond held three high offices, being a (so-called) Apostle, Evangelist, and Prophet. Of these three orders he was the head, and as such was styled "the Pillar of the Apostles, the Pillar of the Prophets, and the Chief Evangelist." J. A. FN.

**FERDINAND SMYTH STUART** (2<sup>nd</sup> S. viii. 495.) — I have waited in hopes that this Query would have attracted the attention of some one more competent to answer it. On reading it I at once identified one of the sons inquired after with Constantine Wentworth Stuart, whom I remember in Chapman's house at Charterhouse, up to 1823, or thereabouts; when he left, and I think, went to Cork as private tutor to the son of an Irish gentleman. He held afterwards, I think, some very subordinate place in the Customs at Liverpool. Of his brother I never heard, but I have some recollection that he had a sister, several years older than himself, married and settled either in Canada or in the United States, and that for many years C. W. Stuart corresponded with this sister. As **BRISTOLIANUS** inquires after the sons only, I presume he is acquainted with the fortunes of the sister; and an inquiry addressed to her family might perhaps gain later information than I am able to afford.

CARTHUSIANUS.

"BREGIS," ETC. (2<sup>nd</sup> S. ix. 81.) — Allow me to offer the following solutions of the obscure terms in the inventory of church goods at Bodmin, 1539:—

"It. Too coopes of white Satyn of *bregis*."

"It. Too coopes of red satyn of *bregis*."

By *bregis* is here intended Bruges in West Flanders, which was at this time the great mart of textile fabrics, and especially of silken stuffs, which had been introduced from Italy. The manufacture of silk was not introduced into England until the beginning of the seventeenth century, although worn by the English clergy long before.

"It. A pere of vestments called *molybere*."

"It. A front of *molyber*."

A vestment and "frontal" of a dark purple or

"It. 3 vant clothes."

"It. A boxe of every with a lake of silver."

Other hangings for the altar, with a "pyx" "reliquary" of ivory with a silver lock.

"It. Ore Jesus cotte of purple sarcenett."

"It. 4 *tormeteris* cotes."

These last items were part of the furniture for representing the mystery of the passion of Christ, the four "cotes" being for the tormentors of our Lord. Steevens, on the subject of these mysteries (*Shaksp.* vii. 170.), mentions the tormentor of the devil, called *Vice*; and describes his dress, which consisted of a long jerkin, a cap with ass's ears, and a dagger made of thin lath, and worn at the back, with which dagger he was to make sport and belabour the devil. The tormentor seems to have been the buffoon in these blasphemous orgies, and was the original of Harlequin in our modern pantomimes.

G. W. W. MINNS.

In an inventory of "all such goods as appertain to Saint Benet, Gracechurch, written out the 16th day of February, 1560" (printed in *Hierurgia Anglicana*, p. 147.), is mentioned amongst other things

"A vestment of blue satin of *Bruges*."

This will explain the meaning of *Bregis*; *molybere* is doubtless mulberry, or murrey-coloured; and *tormeteris* is tormeteris or tormentors, characters who took a prominent part in the Easter pageants. *Vant*-clothes are *font*-clothes. In the inventory above referred to is mentioned

"A churching-cloth fringed, white damask."

"A boxe of every with a lake of silver."

Meaning a box of ivory with a lock of silver.

J. EASTWOOD.

May I suggest that "satyn of *bregis*" is satin of *Bruges*, and that "a box of every with a lake of silver," may be a box of ivory with a lock of silver? Is it possible that "*molybere*" and "*molyber*," represent mulberry? SELBACH.

MOTTO FOR A VILLAGE SCHOOL (2<sup>nd</sup> S. ix. 143.)—

"Wisdom is a tree of life to them that lay hold upon her."—*Prov.* iii. 18.

"There is nothing so much worth as a mind well instructed."—*Eccles.* xxvi. 14.

T. J. BUCKTON.

I beg to offer to a COUNTRY RECTOR a few mottoes, which appear to me appropriate. The following is an original version of the well-known *Radix doctrinæ amara*, etc.:—

"Bitter is learning's root,  
But sweet is learning's fruit."

• Another, from Dryden's *Juvenal*:—

"Children, like tender oziers, take the bow,  
And, as they first are fashioned, always grow."

• Or, a similar distich, well known:—

"'Tis education forms the youthful mind;  
Just as the twig is bent, the tree 's inclined."

Another:—

"Delightful task, to rear the tender thought,  
To teach the young idea how to shoot."

F. C. H.

"Learning is labour, call it what you will;  
Upon the youthful mind a heavy load,  
Nor must we hope to find the royal road.  
Some will their easy steps to science show,  
And some to heaven itself their by-way know;  
Ah! trust them not,—who fame or bliss would share,  
Must learn by labour, and must live by care."

ITHURIEL.

THE COUNTRY RECTOR has set us a hard task. I have found it so. Accept the following:—

"Knock and it shall be opened."

"Enter and find pasture."

"FOR HEAVEN and EARTH!"

[A net] "For love and not for spoil!"—*Keble*.

"Let him that is athirst—come."

"SEED TIME NOW—HARVEST hereafter."

"This is the way, walk ye in it."

"They that seek me early shall find me."

"Laying up in store a good foundation."

"It is good to be here."

NIX.

NECK VERSE (2<sup>nd</sup> S. ix. 83.)—I apprehend that there was no particular verse appointed for this use, and that it lay with the ordinary, or presiding judge, to fix the verse which was to save a criminal's neck from stretching in a hempen rope. I collect this from a curious passage in the report of probably the last trial at which this ordeal was applied in these realms, at least in Ireland, being "Proceedings of the Array of Wicklow in Ireland, March, 1684." "Witnesses came in against 'three fellows: 'Cavenagh,' 'Poor,' and 'Boland.'" After a trial marked by many curious particulars, "the jury retiring, and returning soon again, brought in Poor and Boland guilty; Cavenagh not guilty." "The ordinary being called

to give Boland and Poor the book 'for their clergy,' the presiding judge addressed him in these terms:—

"Judge Keatinge (to the Ordinary). 'Sir,—I expect a true rule from you, as if I were there myself. The times are so (the crisis of the Revolution) that we must forget "bowels of mercy." Ordinary do your duty—*what place do you show them?*'"

"Ordinary. 'My Lord, I show them the 50th Psalm.'

"Judge Keatinge. 'Let them read the 5th verse: this is an act of mercy, and I know not why it should not be in Irish rather—the Country language. It was formerly in Latin, because the Roman Church had their works in Latin.'"

("The Ordinary returned them both:—*non legit.*")

Upon this curious passage I remark, that though the judge changed the *verse*, and the ordinary changed the *psalm*, yet that both probably *intended* to follow ancient usage in this matter: for it will be perceived on comparison, that the psalm which Nares numbers as the 51st, is the 50th in the Vulgate version, and is one probably chosen from its applicability to the case of a condemned criminal appealing to mercy: whereas the 50th in our version, or 51st in the Vulgate, would have no reference at all to the circumstances.

The remark of the judge, in selecting the 5th verse (50th, Vulgate),—that "this is an act of mercy"—would have no pertinence at all as applied to the 5th verse of the 50th psalm as numbered in our version. Two things therefore appear to me probable: first, that Nares (being right as to the psalm used) hastily took the number from the Prayer Book, or authorised version; while on the other hand the ordinary, referring to the old precedents of giving benefit of clergy in the days of Romanism, took the numbering from them, and thence from the Vulgate enumeration.

A. B. R.

Belmont.

HYMNS (2<sup>nd</sup> S. ix. 71.)—Your correspondent very properly animadverts on the piecemeal nature of modern compilations of hymns; but most of them have even a worse fault, in that the compilers, either from being unable to appreciate the original image, or in order to suit their own notions of propriety, take the most unwarrantable liberties with these compositions, so as in many cases utterly to take out the pith of the sentiment, or even to make nonsense of the passage. Compare the following improvements (?) in Cotterill's Selection of a well-known hymn:—

"When we can view our prospect clear, &c.

And dry our weeping eyes.

We then can smile at all their rage."

And especially in this verse, where the metaphor is entirely lost:—

"There shall we stay our weary souls

In scenes of changeless rest;

Where not a wave of trouble rolls

Across the peaceful breast."

The preceding verse had spoken of "cares like a wild deluge," and "storms of sorrow."

Mercer, in this case, gives the original version:

"When I can read my title clear, &c.

And wipe my weeping eyes;

I then can smile at Satan's rage.—

"There shall I bathe my weary soul

In seas of heavenly rest,

And not a wave of trouble roll

Across my peaceful breast."

In which the metaphor is kept up, as the writer intended and wrote it. J. EASTWOOD.

Will Mr. SEDGWICK give his authority for saying that Thomas Olivers composed the *tune* to the hymn, "Lo! he comes in clouds descending?" The air to which the words are usually sung in churches is that of a song in *The Golden Pippin*,—

"Guardian angels, now protect me,  
Send to me the youth I love."

WM. CHAPPELL.

ORIGIN OF "COCKNEY" (2<sup>nd</sup> S. ix. 42. 88.)—In a *Dictionary* by "E. Coles, Schoolmaster and Teacher of the Tongue to Foreigners," London, 1733—a very curious book in many respects—the meanings of the word are thus given:—

"COCKNEY, a child that sucks long, wantonly brought up; one born and bred in London, or, as they say, within the sound of Bow bell; also an ancient name of the River Thames, or, as others say, the little brook by Turnmil Street."

This tends to corroborate the original meaning assigned to the word by Mr. Wedgwood, as quoted by your correspondent Mr. SKETCHLEY. However, I beg leave to differ from Mr. Wedgwood as to the meaning of the Fr. *coqueliner*. It does not mean "to dandle," &c., but "to crow like a cock," and has no other meaning that I can discover. The *Dictionnaire de l'Académie* does not admit the word at all into the main work; at least in my copy, printed in 1835. I find it, however, in the *Complément*, 1842, where it stands thus: "*Coqueliner, v. n. Il se dit du chant du coq.*" Nothing more.

Apropos of the old dictionary above quoted, it contains many old words which are not easily met with elsewhere, particularly county dialects. In reference to a Query lately proposed, it has—"Soote, Sote, O (old) sweet:" and in reference to a most respectable and powerful party in the state in these days, it has; "proh pudor!" "*Tories, Irish outlaws!*"

JOHN WILLIAMS.

Arno's Court.

### Miscellaneous.

#### NOTES ON BOOKS.

*The History of Herodotus. A new English Version, edited with Copious Notes and Appendices, illustrating the*



*History and Geography of Herodotus, from the most recent Sources of Information, and embodying the chief Results, Historical and Ethnological, which have been obtained in the Progress of Cuneiform and Hieroglyphical Discovery.* By George Rawlinson, M.A. Assisted by Sir Henry Rawlinson, K.C.B., and Sir J. G. Wilkinson, F.R.S. Vol. IV. *With Maps and Illustrations.* (Murray.)

This new and complete English version of the great Father of History is here brought to a close by the publication of the fourth volume, which contains, in addition to a Translation of Herodotus' Seventh, Eighth, and Ninth Books, an Appendix to the former, consisting of three Essays, namely, I. On the obscure Tribes contained within the Empire of Xerxes. II. On the early Migrations of the Phœnicians; and III. On the Alarodians of Herodotus. This volume, like its predecessors, abounds in maps and woodcut illustrations, while the text is profusely annotated. Lastly, to give completeness to a work destined to occupy a prominent place in the library of every historical student, it is furnished with an ample List of Authors and Editions quoted, and closes with that which makes the best of books yet more valuable—a good and full Index.

*The Book of the Princes of Wales, Heirs of the Crown of England.* By Dr. Doran, F.S.A. (Bentley.)

We know no writer on whom one can so readily depend for a thoroughly popular book on any given historical or biographical theme as Dr. Doran. Gifted apparently with an insatiable appetite for reading, he is fortunately blest with equal power of digesting what he reads; so that when we take up a volume of Dr. Doran's we know that, thanks to the fluency of his pen and his tact in telling a good story well, we shall find a book as full of grace and gossip as a French *Memoire*. The present *Book of the Princes of Wales* is no exception to this law of composition on the part of Dr. Doran, and the seventeen biographies which it contains will furnish abundance of pleasant reading to all, but especially to those who indulge in a taste for Anecdotal History.

*Biographies by Lord Macaulay contributed to the Encyclopedia Britannica. With Notes of his Connection with Edinburgh, and Extracts from his Letters and Speeches.* (A. & C. Black.)

Messrs. Black have paid a grateful tribute to the memory of their distinguished, liberal and accomplished friend, and rendered good service to the admirers of Lord Macaulay by placing within their reach, in this pleasant and acceptable form, his admirable Biographies of Atterbury, Bunyan, Goldsmith, Johnson, and William Pitt. These excellent specimens of his writing were contributed by him to the *Encyclopedia Britannica* after he had ceased to write for the reviews or other periodicals; and Mr. Black in his Preface records, as one of the many instances of the kindness and generosity of his heart, that Lord Macaulay made it a stipulation of his contributing to the *Encyclopedia* that remuneration should not be so much as mentioned. Mr. Black's Notes on Lord Macaulay's connection with Edinburgh will be useful to the future biographer of the Great Historian.

We may take this opportunity of announcing that a collection of all the Inedited Writings of Lord Macaulay is now in the press, and will be published as soon as possible by Messrs. Longman.

*Speeches of the Managers and Counsel in the Trial of Warren Hastings.* Edited by E. A. Bond, Assistant Keeper of the MSS. in the British Museum. Vol. II. Published by the Authority of the Lords Commissioners of Her Majesty's Treasury. (Longman.)

Mr. Bond has added very considerably to the interest of the present volume by prefixing to it a Summary of

Proceedings on the Trial, thereby connecting in a narrative form, by notices of the intervening proceedings of the Trial, the various speeches which will be included in the collection. This narrative appears to be drawn up with great care and impartiality. In the present volume the trial drags its slow length along from April, 1789, to April, 1792. It commences with Burke's Opening of a portion of the 6th Charge, which is followed by Anstruther's Opening of the remainder of it. Foxe's Summing of the Evidence on the 6th, part of the 7th and 14th Article of the Charge comes next. We have then St. John's Opening of the 4th Charge, and St. Clair's Summing of the Evidence on the same Charge; Hastings's Address is next; and the volume concludes with Law's General Opening of the Defence, and Plumer's Opening of the Defence on the 1st Charge.

*A Popular History of British Mosses, comprising a General Account of their Structure, Fructification, Arrangement, and General Distribution.* By Robert M. Stark. Second Edition. (Routledge.)

It seems to be the determination of Messrs. Routledge, who have become proprietors of the Series of volumes of *Popular Natural History* originally published by Mr. Lovell Reeve, not only to give the Series increased circulation by a reduction of the price, but by gradually, as opportunity offers, revising and improving the different volumes of which it consists. Thus we have now before us a Second Edition of Mr. Stark's *British Mosses*, which for beauty of illustration quite rivals, if it does not outshine, any of its predecessors. The study of mosses is comparatively modern; but with such a guide as this, we cannot doubt that it will soon be pursued very generally, more especially as specimens of mosses are very readily preserved, and form objects of great interest for microscopical examination.

## BOOKS AND ODD VOLUMES

### WANTED TO PURCHASE.

LISTER'S JOURNEY TO PARIS IN 1698. New edition. 8vo. 1823. BERNOTH'S COMPUTED ACCOUNT OF THE WARDROBE OF MARGARET ANJOU. Edited by Tomlinson for the Dugdale Society.

\*\*\* Letters, stating particulars and lowest price, carriage free, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186, Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

THE TIMES. A complete file of "The Times" from its commencement (January 1, 1788), to the present time.

Wanted by W. Dawson & Sons, 74, Cannon Street, City, E.C.

NOTES ON BOOKS. NOS. 1. AND 2. MANN'S YORKSHIRE AND LANCASHIRE HISTORICAL ALMANAC FOR 1843.

— AND COUNTY DIRECTORIES. Any date.

DIRECTORIES OF TOWNS. Any date.

Wanted by George Burgess, 18, Lincoln Street, Mile End Road, E.

## Notices to Correspondents.

Notwithstanding we have increased the present Number to thirty-two pages, we have been compelled, for want of space to omit many articles of interest, and a portion of our Notes on Books.

J. A. PN. Lord Dundonald, then Lord Cochrane.

W. H. H. Are not the gold and silver ooes, gold and silver spangles? Cowgill will find fourteen articles already in "N. & Q." on Hurrah!

A SUBSCRIBER. The origin of Pancake Day is given in our 1st S. v. 491.

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## Notes.

## RICHARD THOMSON OF CLARE HALL.

(Continued from 2nd S. ix. 157.)

Casaubon has passed into England, and has repaid the king's patronage by writing the celebrated letter to Fronto Ducaeus on the Gunpowder Plot, before he next mentions Thomson. When he does, he is enjoying the hospitality of one from whom he might well say that he found it hard to tear himself—Lancelot Andrewes. They spent whole days in literary and theological discussions; "nor can I express," says Casaubon to Thuanus, "how much uprightness and true piety I have observed in the man. Would that your church and the Protestants had more bishops of his genius and learning! I should then hope to see an easy and ready way to peace." During the forty-eight days which he spent in Ely diocese, Casaubon also visited and wondered at "the magnificent temple, and above all the lantern;" and went over the colleges at Cambridge.

No. 739. p. 430. Downham. Aug. 5. 1611. To Dean Overall.

Amidst abundance of good things he is suffering from want of books. Had not "Dominus Richardsonus et Thomsonus noster" relieved his necessities with their plenty, he must have forgotten his letters, having, in the expectation of a speedy return, taken only one or two of his own

books with him. He had conversed much with both of them, as well at Cambridge as when they came on a visit to the bishop.

No. 743. pp. 432, 433. London. Sept. 29, 1611. To Petrus de Bert.

Nine months before, in a great man's country house\*, Richard Thomson, "vir doctissimus et mihi amicissimus," showed me your *Diatribes*; and though I had gone there for relaxation on a festival, nevertheless I read it through "from top to toe." I have read a book of Richard Thomson's on the same subject. It has been, I think, published already in Germany, and you must have seen it.

The following letters came late to hand, and are out of chronological order.

No. 990. p. 578. Geneva. Oct. 11, 1594. To Thomson.

If ever a day dawned propitiously upon me, it was that which brought me acquainted with you: day by day my friendship for you and impatience at your absence becomes stronger. I cannot say as much for the Pole, nor—*invitus dico*—for the Englishman [Sir Hen. Wotton] whom you introduced to me. [Then follows an account of the great straits to which Casaubon has been brought by becoming surety for Wotton, and an urgent entreaty that Thomson will use all his influence to bring the defaulter to a sense of duty.] Reputation and studies dearer than life itself are at stake.

"Sed faciet, spero, quod virum bonum decet. Iterum atque iterum me et mea tibi commendo. Uxor liberique mei suavissimam tui memoriam servant, idem facit et soror alique amici. Vale, corculum meum. *Genève*, raptim in summis sollicitudinibus."

I may mention, by the way, that these letters and the *Ephemerides* contain much valuable material for the illustration of Walton's *Life of Sir Hen. Wotton*.

No. 1002. p. 586. Geneva. March 15, 1596. To James Meadows (Medousius).

Though I have gone through "a sea of troubles" for Wotton's sake, yet I am sure that he is not to blame. Thomson never writes to me about the business but he commends Wotton's probity and his regard for me.

No. 1004. p. 587. Geneva. March 20, 1596. To Jerome Commelin, the eminent printer.

Wonders at the long silence of Scaliger and Thomson.

No. 1024. p. 595. Paris. Jan. 18, 1601. To Thomson.

I have not heard from you since my return to the city, though I am assured that my letters and present have come to your hands. "Scribe igitur, sodes, mi oculissime, et magna sollicitudine me liberaveris." I beg and entreat to send at once your notes on Spartianus and his fellows. For some days ago I met with a MS. of those histories

\* Explained by the entry in the *Ephemerides*, under Jan. 10, 1611.

in the Royal library, and was seized with a passionate desire to edit them; and now the thing has gone so far that the press only waits for you.

“Vale, et plurimum salve a me, ab uxore, a liberis, qui omnes tui videndi desiderio mirum in modum flagramus.”

From Casaubon's *Prolegomena* to the *Scriptores Historiæ Augustæ* (p. 35. of the reprint in Almeloveen's edition of the *Epistolæ*), we learn that Thomson did not turn a deaf ear to these solicitations.

“*Etsi gravissimis mendis nostrum [exemplar] scatet; nihilo tamen Italica sunt meliora, quorum superioris ævi Criticos mentionem video fecisse. Plane illud, quo usus olim Angelus Politianus in codice suo emendando, cujus fecit nobis copiam Richardus Thomson, amicissimus noster, Regio fuit similis.*”

No. 1076. p. 625. Without date, but must evidently have been written nearly at the same time as No. 328. (Paris, early in the year 1603.) To Charles Labbé.

I am delighted to hear of a means of corresponding with Thomson, and have already written to him. He will no doubt accept my excuse about Photius. For as the book has once come into my hands, I must try to learn something from it. Shortly I hope to return it, either directly or through you.

Among the *Epistolæ Selectiores ad Casaubonum*, in Almeloveen's volume, one (No. 48. p. 672.) is from Thomson. It was written from Venice, and is without date; but we cannot be wrong (compare No. 157.) in assigning it to November or December, 1597. The subscription “T. T. Thomson, *i. e.* “totus tuus,” or “totaliter tuus,” is still commonly used in Holland.

I have met with the *Mechanica* of Athenæus Ctesibius (*sic*; Query, Athenæus or Ctesibius?), if I am not mistaken, which I enclose, as it may prove useful in your edition of Polybius. Scaliger is very eager to see the book, and has been on the point of cutting me (*parum absuit, quin res meas mihi habere mandasset*), for not having long ago sent a copy from an Oxford MS. I adjure you, therefore, as you love him and me, to forward it to him by the first opportunity. I have met with some other things, *e. g.* the commentaries of Proclus on the Parmenides, and on the first Alcibiades; but they are too bulky to send. I have had the offer of other Greek MSS., *e. g.* of Basil, Cyril, Chrysostom, and a very ancient Oribasius; but have delayed striking the bargain, until I have heard your opinion. My next address will be Siena.

In the *Ephemerides* of Casaubon, — one of the many important works which we owe to the public spirit of the Delegates of the Oxford press, — the following notices of Thomson occur: —

P. 223. Jan. 22, 1600. Returns to Velserus an anonymous *Periegetes*, from Scaliger's library, for the loan of which he was indebted to Thomson.

P. 787. Nov. 12, 1610. Pays a visit to Prince Henry.

“Antea veterem amicum Thomsonum virum eruditissimum videram, et animum gaudio ingenti expleveram.”

P. 811. Jan. 10, 1611. (Compare *Epist.* 743.) At Killegrew's country-house with his old friend Thomson. Reads a book of P. Bertius, *de Apostasia Sanctorum*.

P. 855. July 28, 1611. At Cambridge. Goes with Thomson as cicerone over eight colleges: Pembroke, Queen's, King's, Clare (Thomson's college), Caius, Trinity, and St. John's.

P. 876. Sept. 2, 1611. No study after dinner; yet the time was not lost, being spent in the company of Andrewes and Thomson.

Before passing from Casaubon's writings, I wish to correct a *lapsus calami* in my last communication (p. 156.), where for Perothus should be read Perronius. I would also heartily commend the correspondence of the two illustrious friends, Casaubon and Scaliger, to the attention of those who would learn what a noble thing a literary life may be, where a love of truth, and not the worship of gain or of immediate reputation, is its leading principle.

Another correspondent of Thomson's was the celebrated Latin poet Dominique le Bauldier; the friend of Sir Philip Sidney. I use the following edition of his letters: *Dominici Bauldi Epistolæ*, Amst. Elzevir, 1654, 12mo.

Cent. i. Ep. 18. p. 37. Tours. April 29, 1592. To Scaliger.

Sends a book and letter which had come when he was at Caen (*i. e.* from Dec. 1591, to March, 1592), but which the dangers of the roads have hitherto deterred him from forwarding.

From Scaliger's reply we learn what the book was.

Cent. i. Ep. 22. p. 41. Prcuilly. “vi. (?) Non. Jun.” 1592.

Would that I could altogether comprehend the English *Chronology*, sent me by Richard Thomson. But I have forgotten all those languages: —

“Vox quoque Mærim

*Ipsa fugit.*”

I will, however, scent out what I can, and think I have already detected in that chronologer a certain *φιλανθρία*; unless I am mistaken he is of the number of those who find new kings of the Persians in Daniel, and portents in the Apocalypse.

The chronologer is, of course, Edward Lively.\*

Cent. ii. Ep. 91. p. 281. Leyden. May 5, 1608. To Thomson, then at Cambridge.

I shall never forget what I owe “humanissimo virorum Richardo Thomsonio.” I add the *Richard*, to avoid confusion with George Thomson, whose bitterness against Lipsius I must condemn. Scri-verius, if one may believe him, is steadily engaged upon Martial. Last August I was in England, gave my poems into the king's hands at Salisbury,

and conversed familiarly with the prince for upwards of an hour. This condescension, however, is the sole reward of my dedications. Yet I do not repent of the journey, except because I did not meet you.

In another letter (Cent. iii. Ep. 50. p. 372.) he corrects his friend Frederic Sand, by whom "noster Richardus optimus virorum" had been confounded with George Thomson.

Cent. iv. Ep. 38. p. 485. Cambridge. July 27, 1605. From Thomson.

I have at last received your letter and the parcel from Drusius. Since you left England, I have heard only obscure reports of you. Thank you for the account of Arminius, who is not however so unknown here as you seem to think. He was a familiar acquaintance of mine, before he obtained the Leyden professorship; and now, whenever a student comes from you to us, our professors diligently inquire about him. I congratulate your university on possessing such an ornament. Our English students rarely travel; so that it is no great wonder if few of them enter your classes. I have seen Scaliger's *Elenchus*, and have not yet been able to lay it down, though I have read it through several times. He has made the Jesuits wince; what they will do, you shall shortly hear. I despair of Scriverius's Martial. Pray send me what has been published. I long to see Scaliger's Greek translations from Martial, Salute Scriverius from me, and "pluck him by the ear."

"Vale, mi optime et doctissime Baudi, et me quod facis ama. Uxori amicissimæ salutem."

Martial was one of the authors to whom Thomson devoted more particular attention, as appears from a letter of his to Scriverius, dated "Cantabrigiæ (&) ad \* Kal. Jun. 1603; proxime otiosius," printed in *Epistolæ celeberrimorum Virorum Ex Scriiniis Literariis Jani Brantii*. Amst. 1715. 8vo.

P. 75. I have received your letter, thanking me for my notes on Martial. I have a MS. Arnobius; or rather I had it, for I lost it when showing my books to some strangers. I collected some things relating to Hesychius in my late travels in Italy, and am ready to send them for the use of Heinsius.

Thomson's merits as a critic of Martial are loudly proclaimed by Thos. Farnaby in his edition (Lond. 1615).

In the dedication to Sir Robert Killegrew he says:—

"To no one can these notes on Martial be so fitly offered, as to the patron of him, 'qui, si mortalium alter, magna eminuit Martialis lux, Ri. Thomsonius; Thomsonius, nomen memoriam, nobis qui Musas fovetis, gratæ; nobis qui Musas colimus, sacræ. Cujus nomine quantum tibi

(nobilissime Killigræ) atque familiæ vestræ debeant litteræ humaniores et quantum ubique eat hominum venturorum, gratis animis testantur omnes qui te norunt, qui norant illum: me certe vel Manes illius tibi clientem devoverunt, te mihi patronum conciliarunt.'"

In the preface Thomson appears as the friend of "rare Ben Jonson." I do not know whether the passage has been noticed by Gifford.

After commending Jonson's learning and acknowledging his ready help, he adds:—

"Ille, inquam, mihi emendationes aliquot suppeditavit ex C. V. Scriverii Martiale, cujus copia illi facta Lugduni Bat. a viro non sine doctrinæ et humanitatis honorifica præfatione nominando Dan. Heinsio, quædam insuper epigrammata acutius quam vulgo intellecta, quæ refert accepta memoriæ doctissimi viri Rich. Thomsoni, ut et alia suo ingenio feliciter excussa."

It was the boast of the Dutch scholars of that age that Holland had produced the three chief restorers of Martial, Hadrian Junius, Gruter, and Scriverius. The boast was reasonable enough; for until Schneidewin published his large edition in 1842, the text of Scriverius remained the standard. "Dutch Thomson" must, however, be admitted to rank with his friends Gruter and Scriverius, as he supplied them with collations of two of the best MSS., the Palatine and a Florentine (the P. and F. of Schneidewin). The former was removed to Rome with the library of the Elector Palatine in 1621, and was rediscovered by C. O. Müller (Schneidewin, *Prolegom.* pp. xcvii., xcvi.); the other is still in the Laurentian library. On the manner in which the two editors used Thomson's materials, see Schneidewin (*ibid.* pp. xlv., xlv., xli., xlix.; and about Farnaby, liv.).

In *P. Scriverii Animadversiones in Martialem. Opus juvenile, & nunc primum ex intervallo quindécim annorum repetitum*, Lugd. Bat. 1618, I find the following distinct references to Thomson:—

P. 114. (On Lib. i. Ep. 29. l. 9.)

"'Tu quoque de nostris releges quemcunque libellis.' Conjecturam elegantissimi viri Richardi Thomsoni, notatum in ora codicis sui, quod mire nobis placeret, textui immisimus, vicem vulgæ. 'releges quæcunque.'"

P. 132. (Lib. v. Ep. 19. l. 18.):—

"Venuste melièrcule atque argute MS. quem contulit Richardus Thomson."

P. 211. (Lib. ix. Ep. 90. l. 5.):—

"'Pertundas glaciem triente nigro.' Palatini Codicis scriptura hæc comprobatur auctoritate Codicis Florentini, quo Richardus Thomsonius est usus: cujus doctissimi et integerrimi (heu quondam!) viri fide hæc narro."

"Florentinus Thomsonii" is also cited in pp. 214. and 253.

Gruter in his *Appendicula ad Martialem*, published by Scriverius in his third volume, says (p. 103.) that he had recollated the Palatine MS., and found Thomson's collation erroneous in several places. Two instances are given in p. 111., from which we learn that Thomson collated the MS. with a copy of Gruter's edition.

\* The & seems to be a misprint for some figure, and the ad must be a. d., i. e. ante diem.

One more communication will, I hope, suffice to exhaust my collections relating to Thomson. Those of your readers who have accompanied him thus far will probably already allow his claim to the character given him by Paul Colomies: "*magnæ eruditionis nec minoris ingenii virum.*" (*Colomesii Opera*, ed. Fabricius, p. 712.)

J. E. B. MAYOR.

St. John's College, Cambridge.

### ETYMOLOGICA.

**HACKNEY AND HACK.**—Diez, in his *Romanisches Wörterbuch* (p. 192.), treats of the French haquenée, an ambling or pacing horse, and the Italian acchinea or chinea; and he derives them from an earlier form, haque, or haca. He thinks that the final part of the Romance word *-nea*, or *-née*, is derived from the English word *nag*, or one of its equivalents. Ducange explains haque as "*equus semi-exsectus.*" According to Roquefort, *in v.*, it is "*cheval hongre.*"

Whatever may be the origin of the French haquenée, the English word hackney is derived from it; which, according to Johnson, signified "*a pacing horse, a pad, a nag;*" in which sense it is used by Chaucer; and afterwards, "*a hired horse, hired horses being usually taught to pace or recommended as good pacers.*" Hence it came to mean, generally, that which is let out for hire; and was used in such phrases as *hackney authors*, *hackney coaches*. In *Love's Labour's Lost* (Act III. Sc. 1.) it seems to mean a prostitute: "*The hobby-horse is but a colt, and your love perhaps a hackney,*" and it bears this sense in a proverb in Ray—"*Hackney mistress, hackney maid.*" When journeys were commonly made on horseback, the practice of hiring riding horses must have been much commoner than it is now. When roads had been improved, post-horses and stage-coaches took the place of hired hackneys. Hackney-coaches originated in 1634, according to Brady, (*Clavis Calendaria*, vol. i. p. 345., ed. 3.). His account of the origin of the name Hackney for the parish near London is not clear. The word *hackney* has been abbreviated into *hack*: a horse used for riding along the road has been for some time familiarly called a hack; but the abbreviation is comparatively modern, and probably does not occur in any writing anterior to the middle of the last century. The old word *hackster*, meaning an assassin, a ruffian, is derived from to hack, to cut in pieces. In Scotch, according to Jamieson, a *hackster* is "*a butcher, a cutthroat.*"

**FONTANA**, Ital., fontaine, French, is called by Diez (*Rom. W.*, p. 150.) an ancient derivative of fons. It seems rather to be a Romance substantive, formed from the Latin adjective *fontanus*, with its accompanying substantive omitted: the full expression being "*aqua fontana*" (see

Ducange, Gloss. in fontana). Other instances of this mode of formation occur. Thus *montagna*, Ital., *montaigne*, Fr., is *terra* or *loca montana*, or *montanea*. Compare Livy (xxi. 34.), *inter montana*, "*in a mountainous region.*" *Campagna*, Ital., *campagne*, Fr., is probably *loca campana*, or *-nea*, though Diez (*ib.* p. 83.) considers it an extension of the proper name Campania (see Ducange, in campania). *Fiumana*, Ital., is *aqua fluminea* (Diez, *Rom. Gr.*, vol. ii. p. 273.; Ducange, in fluminea). *Mattina*, Ital., *mañana*, Span., is *hora matutina*; *sera*, Ital., is *hora sera* (Diez, *Rom. W.*, p. 315.); here the French has *matin* and *soir*, from *tempus matutinum* and *serum*.

Diez (*Rom. W.*, p. 122.) is much perplexed with the word *desinare*, Ital., *disner* or *diner*, French. He mentions the following conjectures as to its origin:—1. The Greek *δειπνέειν*. 2. "*Dignare Domine,*" the beginning of a grace said before meals. 3. *Decima hora*. 4. *De-cænare* (compare Ducange, in *disnare*). The true origin of the word appears to be the Latin *desinere*, in the sense of ceasing to fast. The conversion of the third into the first conjugation occurs frequently in French, as in *céder*, *consumer*, *affliger*, *corriger*; it also occurs in Italian, as *fidare*, *consumare*, *scerpere*, *tremare* (see Diez, *Rom. Gr.*, vol. ii. p. 116.). Compare *déjeuner*, breakfast (Diez, *Rom. W.*, p. 175.). It might likewise signify remission or cessation of labour,—the meal being a time of rest.

Diez (*Rom. W.*, p. 390.) derives the Ital. *brindisi*, a health, from the German "*bring dir's*"; and he compares it with the obsolete Spanish expression, *carauz*, which signified the complete emptying of a cup. According to Covarruvias, the latter word was derived from the German, and Diez supposes it to be from "*gar-aus*." This word also occurs in French: "*Carrouse—terme emprunté de l'Allemand, qui n'est d'usage qu'en cette phrase, Faire carrouse, pour dire, 'faire débâche.' Il est du style familier, et il vieillit.*" (*Dict. de l'Acad.*) "*Faire carrouse. Ribotter, faire ripaille.*" (*Dict. du bas Langage.*) Roquefort has "*carousser, boire abondamment.*" The English has to *carouse* as a verb both active and neuter, and the substantives *carouse* and *carouser*. Shakspeare says that Roderigo

"To Desdemona hath to-night *caroused*  
Potations pottle deep."

Johnson, after Menage, Skinner, and others, derives the word from *gar aus*; but Todd, following Junius, thinks *rausch* a preferable origin. Other erroneous guesses as to the etymon of the word are given by Richardson, *in v.*

**TRINCARE**, Ital., *trinquer*, Fr., to drink freely, are from *trinken*. In the Neapolitan dialect, *todisco* is a *tóper* (Diez, *Rom. W.*, p. 355.). The cup which was offered to a guest was called *vilcom* in old French; in modern French, *vidrecome*; in



Italian wellicome, from the German willkommen. (Diez, *ib.* p. 747.) The derivation of the latter words from the German is consistent with the European reputation of the Germans as drinkers.

L.

### THE PULPIT OF THE VENERABLE BEDE.

The whereabouts of Archbishop Leighton's and Jeremy Taylor's pulpits have lately been mentioned in these pages (2<sup>nd</sup> S. ix. 178.). Of Baxter's pulpit, which had also been removed from its original position, but is still preserved, I made a Note in the First Series of this work (v. 363., where, in the first column, second paragraph, read "profusely" for "properly"), and soon after published a copper-plate etching of it in the *Gentleman's Magazine*. From a newspaper paragraph, now going the round of the provincial press, it would seem that Bede's pulpit must be added to the list of those pulpits that have been treated like Baxter's. Here is the newspaper account:—

"A gentleman—a zealous antiquarian—of North Shields has in his possession the veritable pulpit in which the Venerable and Sainted Bede discoursed to his hearers, in the old church at Jarrow, the truths of the Gospel. The history of how this piece of antiquity was saved from destruction is as brief as it is interesting. Seventy years ago William Hall, a joiner, of West Boldon, near South Shields, contracted with the churchwardens of Jarrow church to renew the decayed pews. He took down the ancient oak pulpit, replacing it with one of fir, which at this day stands in the venerable edifice. After pulling this ancient relic to pieces he packed it in a chest, with the intention, as he then avowed, of making it into a cradle for his children! While he was contemplating this sacrilegious act death laid his cold hand upon him, and thus prevented him from carrying his plan into execution. The pulpit laid secure in the chest until a few years ago, when it passed into the possession of the present owner. The pulpit is a very fine specimen of the high perfection which the art of wood carving had attained in the days of the learned Bede. In the front compartment is a representation of the vine, with hanging bunches of grapes, the leaves of which are formed into crosses. The whole is in perfect preservation, and must cause regret to all who take an interest in beholding the handiwork of our forefathers, to see it replaced by the common mean substitute that now occupies its place."—*Northern Daily Express*.

The form and height of the pulpit are not given; but, from the concluding paragraph, we may understand it to be after the ordinary fashion.

Now, the great stumbling-block to a belief that the "zealous antiquarian" of North Shields has acquired a genuine relic of the Venerable Bede, is the great probability that that venerable gentleman never occupied a Pulpit! and this, from the very sufficient reason that pulpits were not then invented. The *Pulpitum* or *Ambo* was a very different affair to the Pulpit; and, if the newspaper writer means to say that Bede was preaching a sermon when he "discoursed to his hearers the truths

of the Gospel," then he would most probably not occupy the *Pulpitum*. He would have "discoursed" from the steps of the altar, or while he sat upon his throne or chair,—perhaps on that ancient chair that is still preserved in the vestry of Jarrow church, and which passes by his name, — if it can boast so great an antiquity.

The newspaper paragraphist is, at any rate, perfectly correct as to the meanness of the present pulpit; and he might (while he was about it) have included in his condemnation all the other fittings of the church. Of Bede's chair, with a stone carving, and a rich Perpendicular desk at Jarrow, very good etchings will be found in Mr. Scott's *Antiquarian Gleanings*. CUTHBERT BEDE.

### THE TOURMALINE CRYSTAL.

It is well known that this crystal is of the greatest rarity. Some thirty years ago it was first found in England under very peculiar circumstances. I extract the following account of its discovery from the letter of a gentleman who was an eye-witness of some of the facts. I am not aware that the circumstances have been published before. They will recall to the memories of antiquaries the discovery of the wooden image of Minerva which was found near the Watling Street, and cut up for firewood:—

"A farmer named Ellis, taking out stones from a hedge to repair the roads, found a fine crystal a few inches below the surface. He wondered; so did all who saw it. He then, however, dug away, and strange to say, cartloads, good and bad, were carried to the adjoining lane, and there beaten and trodden and crushed by the cart-wheels. One country yeoman wiser than the rest, speculated and gave farmer Ellis 10s. 6d. for the finest one (the same would now make 10 guineas!) The farmer paused, and ordered no more to be removed; but while he slept, others stole them away. Miners from Cornwall were caught in the very act, and were brought before magistrates. Still the old man persisted in his folly, and to show it to the passers-by, he built a pig-house adjoining his dwelling, in the wall of which he placed six or eight fine pieces, with large beautiful crystals, and the children having no better taste than Ellis or his neighbours (and which could not be expected) struck off the shining parts, battering every little speck to get it for the purpose of adorning their little mudhouses in the lanes for play! However, the substance is left as a proof how nature's most valuable productions may be neglected, spoiled, and lost through unfortunate ignorance.

"The source from whence they were procured is exhausted. I have seen the place, and heard from Ellis himself what I have related. A few pieces are in his possession, which he values highly; too high for my purse. The phosphate of lime, a six-sided crystal, is often found with it, and the black rocky matter connected with the crystal is scoria which bears affinity to it. Some of the crystals are the size of a large cupping-glass."

Unfortunately the letter makes no mention of the locality! CLAMMILD.

Athenæum Club.

\* Query, broken.



**Minor Notes.**

**SHAKESPEARE FOLIO, 1623.**—Many of your readers probably look forward with a mixed feeling of glad anticipations and of diffidence to the reprint which will ere long make its appearance. We are anxious to get an easy access to the first Folio, as to whose importance the Collier controversy has added particularly. But at the same time we cannot help feeling suspicious towards any facsimile reprint. This newer one has to thank its predecessor of 1807, in which Mr. Upcott and Mr. Porson detected several hundreds of misprints, for its being submitted to a minute examination before it will meet with a general and unreserved welcome. Can any of your readers suggest where the above-named gentlemen deposited the results of the painstaking they bestowed on the facsimile reprint of 1807? Comparison, far from being "odorous," might facilitate the task of critics.

Z. B.

[Mr. Upcott detected 368 typographical errors in the reprints. See an article upon this subject, 1st S. fii. p. 47., by a correspondent who is in possession of Mr. Upcott's collation. We can scarcely entertain a doubt but that the New Facsimile Edition announced for publication by Mr. Bodley will be correct and trustworthy.—Ed. "N. & Q."]

**APHRA BEHN'S PLAYS.**—Those who consult the *Manual of Lowndes* respecting the works of this witty and licentious writer, will be surprised to find that he mentions only the *second* and *third* editions of her collected Plays, but takes no notice of the *first*. His words are:—

"2nd Ed. Lond. 1716. 2 vols. 8vo. Portrait by Vander Gucht. This edition contains 15 plays, seven in vol. i. and eight in vol. ii. Field, 119, date 1702—16. £1 9s.

"Plays. London. 1724. 12mo. 4 vols. with portrait by R. White. In this edition the prologues and epilogues are omitted. Nassau, part 1. 220. £1 17s."

I have the *three* editions now before me. The first, printed in 1702, 2 vols. sm. 8vo. containing fifteen plays (counting the two parts of the *Rover* as one play) with the prologues and epilogues.

The second edition, 2 vols., printed in 1716, of the same size, and with the same contents, having also the portrait as before mentioned.

The third edition, printed in 1724, in 4 vols. 12mo., containing no prologues and epilogues, but an additional play (*The Younger Brother*).

It is quite clear, therefore, that Field's copy was made up of two odd vols., one of the first, and the other of the second edition, and not that the volumes were printed at different times, as Lowndes would lead us to suppose.

In the original 4to. editions is a play called *The Debauchee*, 1677, which is not included in any of the collected editions, but I have not seen it.

F. J. S.

**NUMBER OF THE BEAST.**—Upon no passage of Scripture, probably, has more ingenuity been displayed than in the attempt to interpret the num-

ber of the beast. "And his number is *six hundred three score and six*." It has been found in the names of various popes, and Napoleon I.\* was clearly indicated to the satisfaction of many. A modern writer finds *Mammon* to be the beast, and establishes his opinion by a quotation from 1 Kings x. 14, "Now the weight of gold that came to Solomon in one year was six hundred three score and six talents of gold."

In an historical tract, 1646, entitled *Querela Cantabrigiensis*, speaking of the Parliamentary Covenant, the author thus expresses himself:—

"This Covenant for which all this persecution has been, consisted of six articles, and those articles of 666 words. . . . But as for the *number of the Beast* to answer directly to the words of these six articles, it is a thing (which considering God's blessed providence in any particular thing) hath made many of us and others seriously and often to reflect upon it, tho' we were never so superstitiously *Caballisticall* as to ascribe much to numbers. This discovery, we confesse, was not made by any of us, but by a very judicious and worthy Divine formerly of our university (M. Geast), and then a prisoner for his conscience within the precincts of it."

NIX.

**Queries.**

**DUKE OF KENT'S CANADIAN RESIDENCE.**—An officer of the 68th Regiment, who had been in the household of the Duke of Kent, and who accompanied his corps to Fort George, Niagara, in the autumn of 1820, writing from Quebec, 18th October in that year, mentions the view of the Falls of Montmorenci as he passed up the St. Lawrence, near Quebec. He adds:—

"My attention was particularly attracted by an elegant little villa, near the Falls, which was formerly the country residence of the ever-to-be-lamented Duke of Kent, when Governor-General of these Provinces."

This occurs in an unpublished letter. Is the villa mentioned in any book of Canadian travel or geography? What was its name? And does it remain, to attract the attention and gratify the feelings of the Prince of Wales on his projected visit to those provinces? S. W. RIX.

**GEOGRAPHICAL QUERIES**—May I ask the following questions?—

*Kief.*—What reasons would be for, or against, the selection of Kief as the capital of Russia?

*Roman Roads.*—What mechanical means had the Romans for laying down a straight road from one point to another in a country where the view would be obstructed by forests, &c.? i. e. did they only draw a line at a venture in a certain direction, and then produce it till it struck upon some natural feature, or could they in a wild district always connect two positions by a straight line? In one case the road would give existence to the towns, in the other the main towns would

[\* See "N. &amp; Q." 2nd S. i. 148. 276. 421.]

precede the road : in both cases it being presumed that the organised civilisation came from these conquerors. What book is there inferring from such considerations the progress of conquest, in Great Britain for instance ? SMITH.

**TITHES.** — I should feel obliged if any one will inform me if there is any record extant showing that the owner of an estate granted the tithes of his estate to the church of the parish in which the said estate was situated ? I have been led to understand that there have been instances in which tithes have been given away from an estate located in one parish to a church in another.

RALPH WOODMAN.

New Coll.

**ADMIRAL MOORE.** — The following paragraph is in the *Dublin Chronicle*, 5th July, 1787 : —

"It is a singularity in the will of Admiral Moore, who died a few days ago near the Blackrock [in the county of Dublin], that he ordered his body to be buried at low-water mark. He was a man of opulence, and so attached has he been to a marine character, that from the turret of his garden the different naval flags of England were always seen flying, and in particular a flag for Sunday. The influence of his friends should be exerted to rescue his remains from the various revolutions of the tides, and deposit them in peace on the better security of *terra firma*."

Can anyone oblige me with further particulars of this Admiral Moore ? ABHRA.

**CONVOCAION OF THE IRISH CHURCH.** — I wish to know the names of any works which treat on this subject, or references to books containing an account of its constitution and history, the mode of electing proctors, their number, &c. Also, where the records of the last session of the Irish Convocation are to be found ? I am aware of what is said in the church histories of Ireland by Bishop Mant and the Rev. Robt. King on this subject ; but I shall be very glad of any additional information which any of your correspondents may be enabled to give me. ALFRED T. LEE.

Ahoghill Rectory, Ballymena.

**SIR WALTER RALEIGH'S HOUSE.** — Not far from the spot where I am now writing stands an ancient mansion which is said to have been in its time the residence of the illustrious Sir Walter Raleigh ; and, as I am anxious to prove the truth of this tradition, or, if necessary, scatter it to the winds, I seek for assistance through the medium of your pages. This mansion stands on the east side of Brixton Hill, in the parish of Lambeth, and is styled at the present day Raleigh House. I cannot as yet meet with any document which will prove Sir Walter's ownership or occupancy of the house, for the title-deeds of the estate, which now belongs to Lady Grant (late Mrs. Lambert), are not in existence for the period of which I am writing. In a list of portraits of Surrey worthies,

given in Manning and Bray's *History* of that county, Sir Walter Raleigh would seem to be described as of Brixton, but this is the only mention I can as yet find of his Brixton residence. The tradition about the neighbourhood is so strong that it would be heresy and flat blasphemy to deny or doubt it, though I am inclined to do so until convinced to the contrary. Opposite to Raleigh House, on the other side of the road, there is another old house which is called Sir Walter Raleigh's Dog-kennel, and there is said to be a subterraneous passage under the road, forming a communication between the two houses. This I simply disbelieve. If any of the correspondents of "N. & Q." can assist me in this inquiry I shall feel much obliged. WILLIAM HENRY HART.

Folkestone House, Roupell Park, Streatham.

**BUCKINGHAM GENTRY.** — Where can I find the list of gentry in Buckinghamshire of 1433, referred to by Lysons in *Magna Britannia*, vol. i. part iii. p. 473. ST. LIZ.

**"THE PETTYFOGGER DRAMATIZED."** — Who is the author of this drama in two acts, by T. B. jun., London, 1797, dedicated to Lord Kenyon ? It is not mentioned in the *Biog. Dramatica*.

R. INGLIS.

**KING PEPIN AND THE CORDWAINER.** —

"The French jestingly say that the name of Cordwainer was given to those who, for saving of leather, crunched their customers' feet into shoes too small, and that King Pippin hanged his shoemaker for making his boots so tight that he could not run away in battle." (*History of the Gentle Craft*, London, 12mo., chap-book. No date. Probably early in the last century, pp. 56.)

Where is the jest ? and where is there any story about Pepin ? A. A. R.

**"THE QUIZ."** — In his *Reminiscences of a Literary Life*, 1836, Dr. Dibdin gives some interesting particulars regarding his first literary adventure, a short-lived periodical entitled *The Quiz*, adding —

"I do not remember for the last thirty-five years to have seen a copy of the work. Most rare doubtless it is, if not unfindable ; and, I confess, crude and jejune as it may be, I would not stick for a trifle to possess a copy, even of so ricketty a progeny of the brain."

My authority further names Sir R. K. Porter, Sisters, and a Mr. Poole among the *Society of Gentlemen* who conducted the work, and ascribes its disappearance mainly to the occurrence of a fire at the publishers, which destroyed all the stock on hand of the unfortunate *Quiz*. The Doctor's term *unfindable* is somewhat strong, and applies rather to a *Vulgariser* than to *The Quiz*, for in the course of my peregrinations about the stalls and book-shops I have picked up two copies. The book is an octavo, London, Parsons, n. d., with a caricature frontispiece by Sir R. K. Porter, dated 1797, representing *Anthony Serious, Esq.*, the

principal editor, who was, I find, W. H. Winter; the other identifications in my copy, besides those already noted, are the Caulfields (father and son), Dr. Dibdin (in the character of *Vicary Vellum*), Davenport, Stoddart, E. Warren, and R. T. Rees. All pencilled, and, in the case of the Porters, designated familiarly as Robert, Maria, or *Jane*, as if it was the family copy.

I now come to my Query. How long did *The Quiz* exist? The copy under remark contains one complete volume, ending with No. 38, and to p. 96. of the second, where it breaks off abruptly in the middle of No. 52. J. O.

“COMPARISONS ARE ODOROUS.”—Who is the author of this saying? Not Mrs. Malaprop, I assure you, although a *Times*’ leader did commence thus: “Comparisons, says Mrs. Malaprop, are odorous, and so the Chancellor of the Exchequer,” &c. Now, nice as the aforesaid lady was in “the derangement of her epitaphs,” this particular nicety she never achieved. What she did say was this: “No caparisons, Miss, if you please. Caparisons don’t become a young woman.” (*The Rivals*, Act IV. Sc. 2.) So I come back to my original question, Who is the author of this saying?

LIMUS LUTUM.

Kenilworth.

MOTHER HUBBARD.—I am afraid that I am asking an often-answered Query; but as an early admirer of Mother Hubbard, I entreat you to tell me whether anything is known of her, or her husband, before the publication of Spencer’s *Mother Hubbard* tale, and the equally excellent, if not superior, *Father Hubbard* tales of Middleton? Like our modern poems, both the ancient ones show such a love for animals, and such a keen appreciation of their virtues and excellences, that they must all have come from the same stock.

E. H. K.

PARISIAN HOODS.—What is the colour and material of the hoods worn in the ancient University of Paris, more especially that worn by graduates in medicine?

G. A. H.

COLOURS AT CHELSEA HOSPITAL.—Would some one connected with Chelsea Hospital give a list of the colours in the hall and chapel, mentioning the actions in which they were captured? W. H.

THE LETTER “W.”—Will some of the philological contributors of “N. & Q.” inform me in what dialects or languages of the Indo-Germanic division (ancient and modern) this letter is found, besides our own language? C.

“RAXLINDS.”—In an old churchwarden’s book in Wiltshire is an entry (A.D. 1670) of the “names of the parishioners that contributed to the relief of the English *raxlinds* in Turkey.” This word seems to be so written. Other parish-books else-

where mention subscriptions in that year towards the redemption of “poor Christian slaves taken by the Turkish pyrates.” But what in the world are *raxlinds*? Is it a corruption of “wrestling,” i. e. struggling in captivity? J.

PASSAGE IN SIR PHILIP SIDNEY.—I should be much obliged by an explanation of the following lines from Sir Philip Sidney’s *Seven Wonders of England*:—

‘The *Bruerlons* have a lake, which, when the sun  
Approaching warms (not else), dead logs up send  
From hideous depth; which tribute, when it ends,  
Sore sign it is, the lord’s last thread is spun.

We have a fish, by strangers much admir’d,  
Which caught, to cruel search yields his chief part:  
(With gall cut out) clos’d up again by art,  
Yet lives until his life be new requir’d.

Of ships, by shipwreck cast on Albion coast,  
Which, rotting on the rocks, their death do die;  
From wooden bones, and blood of pitch, doth fly  
A bird, which gets more life than ship had lost.”

S.

STEELE OF GADGIRTH.—I have a volume entitled *Sermons*, by John Steele, Esq., of Gadgirth, Minister of Stair; with a dedication “To the Nobility and Gentry of Great Britain” (8vo. Edin., 1778); apparently a very earnest book. Where can any particulars be found about this aristocratic lay-preacher? J. O.

THE TERMINATION “TH.”—Derived nouns often end in *th*, as for example, *warmth*, *depth*, *birth*, and *month*, from *warm*, *deep*, *bear*, and *moon*. In some cases, as *broth*, *froth*, *worth*, the source is not obvious. Of course *th* may sometimes be radical, but like *t*, as in *frost*, *lost*, (*freeze*, *lose*), it is in a multitude of cases a mere servile or grammatical suffix. The same letters, *th* or *t*, are constantly used in the Hebrew and other Shemitic languages, as well as elsewhere, with or without a vowel termination, as the case may be. I wish to know what account is given of this curious law, as I may term it, or to be favoured with any references to works which will furnish me with the information. B. IL. C.

### Queries with Answers.

ANTHONY (ANDREW?) DE SOLESMES.—According to Johnson’s *Typographia* (vol. i. p. 602.), particulars about this Flemish printer of Dutch *Prayerbooks* in Norwich are to be found in the Bodleian Library among the archives. I should feel thankful for a communication of these particulars.

Johnson calls the Norwich Caxton, *Anthony*; others design him as *Andrew*. Which is the true surname?

Solesmes, or Solême, is a commune three hours and a half east of Cambray; its population still, for a great part, consists of weavers. How did the Norwich printer print his own name, — *Solesmes*, *Solesme*, *Solempne*, or *Solen*?

I am told De Solesmes printed at least *five* editions of the Bible in Dutch, and it is supposed he did this for the purpose chiefly of smuggling them into the Spanish Netherlands. This, however, does not seem to be true, as the Norwich Bibles are quite unknown with us; whilst the necessity of printing the Bible for exportation to the Low Countries was lessened by the continual publications of the Holy Scriptures at Cologne, Aix-la-Chapelle, &c. So, if Dutch Bibles were printed in Norwich, it must principally have been for the settlers there. But we only know of Dutch *Prayerbooks* (*Psalms*, *Catechism*, and *Calendar*), with the imprint *Noordwitz*. Do the Dutch Norwich Bibles really exist?

J. H. VAN LENNEP.

Zeyst, near Utrecht.

[MR. OFFOR informs us, that "Johnson copied his account of this Norwich printer from Ames, p. 481., with some omissions. Dr. Cotton, in his *Typographical Gazetteer*, mentions Norwich in Connecticut, but omits Norwich in England. I have never seen a Bible printed at Norwich in Dutch. Liesvelt printed many editions. A set of his first edition, Antwerp, 1526, is in my collection — a beautiful copy, handed down in his family. Vasterman printed some handsome editions. Hans de Laet printed one in 1560 at Antwerp, in which the Apocryphal books are inserted in the text. It has neat cuts — Death dancing while Adam and Eve are driven from paradise, and digging with Adam, while Eve, holding a distaff, suckles an infant. A royal 8vo., at Embden, by S. Mierdman, 1556. A pocket edition, in 4 vols. at Amsterdam, by Pietersoen, 1527, &c. &c. &c., but nothing at Noordwitz."]

"MEMOIRES DE CASANOVA." — Was "Jaques Casanova de Seingalt, by whom the *Memoires de Casanova* (published in France towards the end of the last century) purport to have been written, a real personage bearing that name, and are the *Memoires* in question supposed to represent the real incidents of his life? The book itself, known now I fancy to but few English readers, is one of such shameless and horrible obscenity as to render it difficult to believe the contents to be anything but a profligate romance.

I have recently noticed, however, in reading Mr. Carlyle's "Essay on Cagliostro" (*Miscellanies*, vol. iii. p. 249.), that he says, speaking of the difficulty of procuring any authentic works to refer to for information about Cagliostro, that he "would even have dived into the *infectious Memoires de Casanova* for the purpose," but that "English librarians generally deny the possession of the book."

A reference from so respectable and accurate a quarter as Mr. Carlyle implies of course some authenticity in the book. But who was the man who could deliberately fill eight or ten volumes

with such a record of his life? There are, if I remember, several allusions to Casanova as a "chevalier de fortune" in Mr. Thackeray's novel of *Barry Lyndon*, where I think he is introduced as gambling with *Charles James Fox*! C.M.

[Jacob Casanova de Seingalt flourished in the last century, and was distinguished for his talents and adventures. He was born at Venice on 2nd April, 1725, and educated at Padua, and during his travels over various parts of Europe became acquainted with Voltaire, and the most distinguished personages of his time. In 1785 he retired to Dux in Bohemia, where he resided as librarian to Count Waldstein, and occupied himself with the cultivation of science and literature till his death, which took place at Vienna in June, 1803. A copious account of Casanova will be found in *Nouvelle Biographie Générale*, viii. 938. Two editions of his Autobiography are in the British Museum: *Mémoires écrits par lui-même*. Edition originale, 12 tom. 12mo. Leipsic, 1826-38; and 4 tom. 12mo. Paris, 1843.]

REV. JOHN F. USKO.—This gentleman published in 1808 *A Brief Narrative of his Travels and Literary Life*. Could you give any account of the author and his works? R. INGLIS.

[Mr. Usko was born on Dec. 12, 1760, at Lyck in Prussia, and educated in that town. In 1777 he graduated at the University of Königsberg, and was ordained as a minister at Dantzick on 18th March, 1783. He was not only master of Hebrew, Arabic, Syriac, Chaldaic, Turkish, Persian, Italian, French, German, Polish, Latin, Greek, but was also well skilled in English. The *Narrative of his Travels* is reprinted in the *Gent. Mag.* for June, 1808, p. 486., and Aug. 1808, p. 696. On account of his learning the Bishop of London presented him to the valuable living of Orsett in Essex. He married Elizabeth Henrietta, daughter of Dr. De Zimmerman of Smyrna, who died at Orsett on Dec. 3, 1818. Mr. Usko died at his rectory on Dec. 31, 1841, aged 81. He published *A Grammar of the Arabic Language*, accompanied by a Praxis of the first three chapters of Genesis, and a Vocabulary. For a memoir of him, see *Gent. Mag.*, April, 1842, p. 439.]

JOHN BUNYAN PORTRAITS.—In the *Pilgrimage to English Shrines*, by Mrs. S. C. Hall, there is mentioned an original portrait of John Bunyan of Bedford, in the possession of one of his descendants, Mrs. Sanegear of Islington, a very old lady, nearly ninety years of age, I believe now dead. This old lady was very proud of being a descendant, and having a portrait of her ancestor, John Bunyan, and said it was an original and correct likeness of him,—a very fine old oil painting. Can you tell by whom it was painted, and was it ever engraved? In whose possession is the portrait at present?

In the same book it is said the old lady had left it by will to Bunyan Chapel at Bedford. The person who has got the portrait of John Bunyan would do well by giving it to the National Portrait Gallery of England, to be placed among the portraits of England's great men. R. W.

[We have submitted the above to the Editor of *John Bunyan's Works*, who states that "The painting of John Bunyan, in possession of his descendant Mrs. Sanegear,

and which she so highly valued, was supposed to be the original painted by T. Sadler, mentioned by Walpole in his *Anecdotes of Painting in England*, vol. iii. p. 140., Strawberry Hill, 1765. I had an accurate copy of it painted by her permission, but am not aware of what became of the original on her decease. It was copied, in mezzotint, by J. Spilsbury, the original being then in possession of Henry Steinson, Gent. It was also copied by R. Houston for Bowles & Carver, St. Paul's Churchyard. Very numerous copies have been engraved from Spilsbury and Houston's for editions of the *Pilgrim*. It was for a long period supposed to be the best likeness, until the original drawing by R. White was discovered in the British Museum. The best monument to Bunyan would be the design of Mr. Papworth, to be erected in Trafalgar Square, should the public patronise its erection. It is a disgrace to the country that no national monument has been yet erected to the immortal dreamer—England and the world's benefactor.”—GEORGE OFFOR.]

REV. THOMAS GOFF. — In the Life of the Rev. Thomas Goff, in the *Biographia Dramatica*, I find the following : —

“He published a sermon entitled *Deliverance from the Grave*, preached at St. Mary's Spital in Easter week, March 28, 1627; on the title-page of a copy of which it is asserted, in a contemporary hand in MS., that he was revolted to Popery; and on this fact there are large reflections in *Legenda Ligneæ*, &c. 8vo. 1653.”

Can you give me any information as to the correctness of the above assertion? Who was the author of *Legenda Ligneæ*. The truth of this statement regarding Mr. Goff's religion would seem (to say the least of it) very doubtful. Mr. Goff, who died in July, 1629, was buried at his own parish church, East Clandon in Surrey.

R. INGLIS.

[The statement in the *Biographia Dramatica* is incorrect. The individual who “revolted to Popery” was Dr. Stephen Goffe, of Merton College, Oxford, B.A. 1623; M.A. 1627. He seems to have been a man of unsettled principles, and whilst in the Low Countries became preacher in Lord Vere's regiment. On his return to England he was created D.D., and made one of the king's chaplains. In 1641 he joined the Roman church, and was taken into the Society of the Oratorians at Paris; and subsequently became father-confessor to Maria de Medici, widow of Henry IV. of France. He died on Christmas Day, 1681. The notice of him in *Legenda Ligneæ*, pp. 144-152., is not very flattering. Consult also Wood's *Fasti*, i. 494; Evelyn's *Diary*, i. 19., edit. 1850. Several of Goffe's letters are contained in Addit. MS. 6394., Brit. Museum.]

EXCOMMUNICATION. — The impending excommunication by bell, book, and candle, of the King of Sardinia by the Pope, renders it an interesting question whether the strong language used in the formula of such documents is identical with that quoted in *Tristram Shandy* (p. 200.), Cadell's edition of 1819, “writ by Ernulphus, the Bishop of Rochester:” “for the copy of which Mr. Shandy returns thanks to the Chapter Clerk of the Dean and Chapter” of that diocese. B.

[The Form of Excommunication given in *Tristram Shandy* is almost verbatim with the one printed in *The Harleian Miscellany* (vi. 533. edit. 1810), as “Taken out

of the Leger-Book of the Church of Rochester, now in the custody of the Dean and Chapter there: writ by Ernulfus, the Bishop.” Of course, however, it will not be supposed that the tremendous form of excommunication “writ by Ernulphus,” was used indiscriminately in all cases. See, for instance, a comparatively tame form employed by Pope Alex. III. “in turbatores pacis,” An. 1177 (*Baronius*, xix. 469.). We refer particularly to this example, because the extinction of candles formed part of the ceremony. We extract from *The Times* of Tuesday last the following note: — “*The Union* explains in the following terms the nature of excommunication from the Church of Rome: — “Theologians generally define excommunication as “an ecclesiastical sentence by which a person is excluded from the number of the members of the Church.” Such are Bergier's terms. The Abbé Lequeux is more explicit: — “Excommunication,” says he, “is an ecclesiastical censure which deprives a person, wholly or partially, of the claims he has on the common benefits of the Church, to punish him for disobedience in some grave matter. There are several degrees of excommunication; the major excommunication is attended with very serious consequences; for instance, it deprives a person of all participation in the public prayers which the Church makes for the faithful; of the right of administering or receiving the sacraments; of the right of attending Divine service, &c. Such is, in brief, the ecclesiastical meaning of the word ‘excommunication.’”]

### Replies.

#### WITTY CLASSICAL QUOTATIONS.

(2<sup>nd</sup> S. ix. 116.)

J. O. B.'s most interesting paper starts with an excellent suggestion. As a small contribution to “a Collection of Witty Quotations from Greek and Latin Writers,” I would cite Lord North's very happy adaptation of Horace, applied to his son, who could not afford to keep his favourite mare —

‘Æquam memento rebus in arduis  
Servare.’

See Cumberland's *Memoirs*, ii. 353.

Swift's two classic puns, as recorded by Scott, deserve reproduction. In his life of the Dean (*Collected Works*, i. p. 461.), Sir Walter says, “Perhaps the application of the line of Virgil to the lady who threw down with her mantua a Cremona fiddle, is the best ever was made: —

‘Mantua, vœ miseræ nimium vicina Cremonæ!’”

The comfort which he gave an elderly gentleman who had lost his spectacles, was more grotesque: “If this rain continues all night, you will certainly recover them in the morning betimes:—

‘Nocte pluit tota—redeunt spectacula mane.’”

Charles Lamb, in his *Popular Fallacies*, remarks on these puns of Swift. R. F. SKETCHLEY.

The translation of “Splendide mendax” “lying in state,” which is well known to your Cambridge readers, may perhaps come under this head. Also the following adaptation which occurred in a

Cambridge Tripes paper some years ago with reference to a Cambridge tobacconist named Bacon : —

*'O fumose puer, nimium ne crede Baconi,  
Manillas vocat, hoc prætexit nomine caules.'*

A. "What was that capital story you were telling me the other day?"

B. "Oh I can't remember it; I am forgetting all my good things in the way of stories."

A. "O fortunatos nimium, sua si bona nôrint."

SELRACH.

Besides the class which your correspondent speaks of, there is another class the memory of which is surely worthy of preservation, although the wit is that of the punster rather than the humourist. As a specimen I annex two which I remember to have heard from the late Mr. Dawson Turner : —

"What can Horace have meant, when he advised persons in difficulty to keep a mare : —

*'Æquam memento rebus in arduis servare?'*"

"Who says that the ancients did not know the worth of tea, when Orpheus even sang its praises :

*'Te redeunte, te abeunte die canebat.'*"

Sheridan's —

"Quanto delphinis Balæna Britannica major,"

is, of course, the most magnificent specimen of this class; and I have heard an illustration of it from the nursery : —

"Birds in their little nests agree,  
And 'tis a shameful sight!"

B. B. WOODWARD.

Haverstock Hill.

My good and learned grandfather, Deane Swift, kinsman and biographer of the St. Patrician genius, made a neat one upon David Mallet (lexicographic Sam's illustrative "alias"), who, in his college days, was wont to indemnify the restraints of Oxford by occasional trips to London : —

"Nunc Mæchus Romæ, nunc Mallet Athenis."

But I have a more piquant contribution at J. O. B.'s service. The well-remembered Irish barristers Curran and Egan were, as usual, chaffing one another in the Four Courts, when the latter spying, or affecting to spy, a somewhat objectionable visitor on the collar of Curran's silk gown, put to him the bucolic question — "cujum pecus?" whereto the future Master of the Rolls promptly replied

"Nuper mihi tradidit Egan."

E. L. S.

PHILIP RUBENS.

(2nd S. ix. 129.)

I have much pleasure in contributing to the information of W. NOEL SAINSBURY, and still more so in being enabled to place before him a

translation of one of the letters in question. He will, however, pardon me in correcting a slight inadvertence into which he has fallen in writing his Note. In it he states "there are in that volume three or four exceptions, but they are letters of considerable interest, and written by the great artist himself." The letters of Baudius (pp. 360—364.) can hardly be construed as falling within this category. In calling me to account for omitting to furnish references, MR. SAINSBURY forgets that in his work on Rubens he has entirely omitted the number of the volume and the collection, whether Domestic, Flanders, Holland, or otherwise, from whence he deduced his originals in the State Paper Office. This addition, I agree with him, would enable readers to compare the printed copies with the MSS. themselves.

*"Philip Rubens to his Brother Peter Paul Rubens."*

"The first of my wishes was to see Italy, and in it you my brother. The one I have already realized, the other I have in hope. And wherefore? How trifling a journey is it to Mantua from Padua! It might be performed in a little cart (so to speak) when the time of year will permit. But then we shall see. We arrived here some few days since; (a fortnight has now elapsed). Where so long in the interim?"

"In Sequanis mensem quæ nescio sera morata est  
Segnitias; nec sera tamen transivimus Alpes  
Nondum præclusas, niveo nondum aggere septas;  
Sed faciles, nulloque morantes objice gressum."

"Now a word for you in your ear. We are thinking of Venice, but only for two or three days, for we must return thither at Shrovetide unless the cold and frost hinder us, which is now so sharp and inclement in these parts that Venice might be approached as it were on solid ground, that is to say, ice (if it be firm enough), a circumstance which they say happened twelve years ago. What a pleasure it will be to hear from you what you think of this city and the others of Italy, many of which you have already visited! Of Rome first, so shortly to be quitted by you if the Prince of Mantua returns (as I trust he will) safe home. What a sad affair that was at Canischa.\* How truly fortunate for you that you were away and used the opportunity of going to Rome! What I pray has happened to Poussin?"

Superestne et vescitur aurâ  
Ætheriâ?

"Since my departure I have heard nothing from our mother, nor could I, for where could she send to? I trust she is in health, and keeps up well. Do you the same, my brother, and expect longer letters and more serious ones, when I shall know where you are. Padua, the Ides (6—18) of December, 1601."

This, with other letters, will be found in the printed *Selectiores Epistolæ* of Ph. Rubens, with life prefixed by J. Brant, and fine portrait, 1615, Lat., a scarce book to be met with.

CL. HOPPER.

\* In allusion, doubtless, to the capture of that place by the Imperialists in 1601; so that we have presumptive evidence of the painter's being in Hungary just before the date of this letter.

## SCOTS COLLEGE AT PARIS.

(2nd S. ix. 80. 128.)

About twenty-five years ago I had information from a friend at Paris that the Scots College still held out under the sign of "College Ecossois, Rue des Fossés, St. Victor, No. 25—Etablissement autorisé par l'Université—Institut complémentaire des Etudes Classiques, sous la direction de MM. A. De la Vigne et Philibert Gomichon—Cours de Conférences Préparatoires aux examens de Droit—Enseignement Préparatoire au Baccalauréat des Lettres." He could learn nothing satisfactory as to MSS. now deposited in it, but was of opinion there were none of any note,—the general appearance of the establishment indicating to him something similar to what is called a "grinding" school for students attending the Scotch Universities. From incidental notices of it which I have read it suffered greatly in its former riches and importance at the Revolution of 1792. Among other historical transactions connected with it,

"In 1560 Archbishop Beaton retired into France, escorted by a detachment of the forces of that nation which were then stationed at Glasgow, taking with him all the writings, documents, and plate which pertained to the See and University of Glasgow, with every other moveable of value which belonged to the Archbishoprick. . . . He died at Paris on 24th of August, 1603, and left every thing he took from Glasgow to the Scots College at Paris, and to the Monastery of the Carthusians, to be returned to Glasgow so soon as its inhabitants returned to the Mother Church."—*Annals of Glasgow*, by James Cleland, 1816, i. p. 120.

The mace at present carried before the University Professor is said to be one of these ancient articles above referred to subsequently recovered, and through whose influence I do not know; but transcripts of charters and other interesting and valuable papers have also been obtained by the University.

To N. H. R.'s inquiries for information as to "James II. and the Pretender," it may be interesting to peruse the following cutting from a Catalogue of Relics sold in Glasgow by public auction on 13th December last by Messrs. McTear & Kempt, and which, besides, may be worth preservation in the pages of "N. & Q." :—

## "JACOBITE RELICS."

100 Scarlet Cloth Coat, Elaborately Embellished with Rich Silver-Gilt Embroidery, and in very fine Preservation.

101 Scarlet vest do. do. do.

These two Lots belonged to, and were worn by, Field Marshall Stuart, afterwards the Cardinal York (Brother to Prince Charles Edward Stuart), and were worn by him at the Marriage of the Dauphin of France to Marie Antoinette.

102 White Satin Coat, richly Embroidered in Silver Gilt.

103 Cloth of Gold and Silver Vest.

These two Lots belonged to "Prince Charlie."

Relics, and are in remarkably fine preservation. They were purchased by Mr. Aitken at the Sale of the Effects of the late Mr. Edgar, in 1831. Mr. Edgar, who was the representative of the Edgars of Keithock and Wedderlie, was Secretary to the Cardinal York at the time of his death at Rome, and these articles, along with many other valuable relics, were bequeathed to him by the Cardinal, for the long and faithful adherence of the Edgar family to the Stuarts; so that their authenticity is beyond doubt. Such unique and genuine relics of "Bonnie Prince Charlie" are now exceedingly rare and valuable, and it is very improbable that such fine specimens will find their way into the market again.

"It will be seen, by the following letter from Mr. Duncan, the painter of 'Prince Charles Entering Edinburgh,' the high opinion he entertained of them: and it may be stated that they were introduced by the Artist into that celebrated picture.

'3, Gloucester Place, Edinburgh,  
August 21st, 1838.

"My Dear Sir,

"I am going to trouble you to use your influence with the Messrs. Aitken, Jewellers, and would be greatly obliged to you and them, if they, through you, would lend me the Cardinal de York's Coat.

"Amongst other things, I have lately been going on with Prince Charlie's entry, and have introduced an Old Baron of Bradwardine sort of character, who would become such a Coat well, and in this, and one or two other figures, a hint or view from this coat would be of immense benefit. If they will allow me to have it for a fortnight or so, I can only say, that I would pay the worth of it (and I believe it to be very valuable) if it received the slightest injury through me, and would also, of course, pay the expense of the packing box to send it in, &c. I know it is asking a great deal, but the truth is, I do not know of another specimen of the kind except at Glamis Castle. Murray of the Theatre has nothing that would do. I have got two Magnificent Swords from Clanranald, which belonged to Prince Charlie. Will you be so good as let me know, at your earliest convenience, whether I am to have the aforesaid garments.

"(Signed) THOMAS DUNCAN."

The above lots brought in the whole the sum of 20*l.*, but from the quantity of gold and silver in their ornamentation, the price was believed to be below their intrinsic value.

About the period before referred to (1831) a family of the name of Edgar resided in the North Quarter of Glasgow. I am not aware in what degree of relationship they stood to Mr. Edgar, who was Secretary to Cardinal York. At the decease of one of the family a large collection of articles (the foregoing included) which were understood to have been sent from Rome, were then, as I remember, disposed of by public sale in Glasgow; and among them two portraits of Prince Charles, oil miniatures, painted on copper, in oval ebony frames, were purchased by an acquaintance of mine, after whose death long since they fell into the possession of a country gentleman in the neighbourhood of the city.

Disposed of at the same sale of the late Mr.



Aitken's stock. (Cutting from Catalogue of 13th December, 1859);

"108 Native-Gold Coronation Medal of Charles I.

"The Coronation Medal of Charles I. struck at Edinburgh for his inauguration, June 7, 1663, is remarkable as being the only one ever coined of Scottish gold, and the first in Britain struck with the legend on the edges. Of these Medals, only three are known to exist, of which one is in the Museum."—*Encyclopædia Britannica*.

"Very fine gold has been found in the rivers and brooks of Scotland, whereof a few Medals were struck at the Coronation of King Charles I. of England."—*Vide Brook's Natural History*, vol. v. page 143., 1772.

"Another Medal was in the possession of Macintyre of Steuartfield, Argyshire. This one is supposed to be the third."

G. N.

#### MONSIEUR TASSIES.

(2nd S. ix. 102.)

For a series of years, at the end of the last century, the French readings of a Monsieur le Texier were among the fashionable amusements of the higher classes. Is *Tassies* the mis-spelling of Texier?

Boaden, in his *Life of John Philip Kemble*, 8vo., 1825 (vol. i. p. 253.), has left us an interesting description of these readings, which I extract:—

"Le Texier was at this time (1785) attended by a very fashionable circle at his house in Lisle Street, Leicester Square. My younger readers may thank me for some description of the place and the performance. The whole wore the appearance of an amusement in a private house. On ascending the great staircase, you were received in M. le Texier's library, and from that instant you seemed to be so incontestably in France (as Sterne has it) that the very fuel was wood, and burnt upon dogs instead of the English grate. You then passed into the reading room, and met a dressed and refined party, who treated him as their host invariably. His servants brought you tea and coffee, in the interval between the readings, silently and respectfully. Le Texier, too, himself came into the library at such pauses, and saluted his more immediate acquaintance. A small bell announced that the readings were about to commence. He was usually rather elegant in his dress; his countenance was handsome, and his features flexible to every shade of discrimination. Le Texier sat at a small desk with lights, and began the reading immediately upon his entrance. He read chiefly Molière, and the *petites pièces* of the French Theatre; but how he read them as he did, as it astonished Voltaire, La Harpe, and Marmontel, so it may reasonably excite my lasting wonder. He marked his various characters by his countenance, even before he spoke; and shifted from one to the other without the slightest difficulty, or possibility of mistake. In Paris he had at first even changed the dress of the characters rapidly, but still sufficiently: this, to our taste, was pantomimic and below him. 'He had that within which passeth show,'—a power of seizing all the fleeting indications of character, and 'with a learned spirit of human dealing,' placing them in an instant before you, as distinct as individual nature, as various as the great mass of society. He did all this, too, without seeming effort; it was, in somewhat of a different acceptation, a *play* both

to him and to his audience. There was no noise; little or no action; a wafture of the hands to one side indicated the exit of the person. I cannot assign a preference to the reading of any one character in the piece: they all equally partook of his feeling or his humour. To my judgment, he was as true in the delicacy of the timid virgin, as in the grossest features of the bourgeois gentil-homme. I will venture to say, that no intelligent visitor of Le Texier can think differently of his astonishing talents."

Comparing this account with the passage in Michael Lort's letter, as quoted by J. Y., your readers will agree with me in believing that M. *Tassies* and M. *le Texier* are one and the same individual. This fact established, it would be interesting to know something more about M. le Texier.

EDWARD F. RIMBAULT.

#### LORD TRACTON.

(2nd S. ix. 26.)

To open a way to the Querist's pedigree of Lord Tracton. By his mother, Anne Bullen, Lord Tracton was of the Bullen, or Boleyn blood,—a family, or rather branch of that family, eminent for numbering amongst its daughters the queen of the Reformation, Anna Bullen (anciently Boleyn), and (previously to her elevation) eminent for their high alliances with Lord Hoo, the Duke of Norfolk, and the Earl of Ormonde. The branch from which Lord Tracton sprung were settled, with diminished fortunes in comparison with their former high aspirations, and have remained, at Kinsale, a small town (yet famous in history), for some centuries, as gentlemen of certainly independent property; and the daughters of the Irish branch have intermarried with the Dennises (Lord Tracton's family); with the Chapples (connexions of Lord Grantley's family). Mrs. Edith Chapple, remarkable for personal beauty, was sister to my great grandfather, to whom Lord Tracton was cousin german. Mrs. Elizabeth Hayes was niece of Edith Chapple.

The three last daughters of this branch married, viz. Elizabeth, only surviving child of Joseph Bullen by his first marriage with Miss Heard, first cousin of the late M.P. for Kinsale, married to the late Lieut. John Crosbie Fuller Harnett, 27th Regiment, youngest son of Counsellor Fuller Harnett, a relative of John Crosbie, Earl of Glandore. This officer served through the Peninsular war.

Joseph Bullen's second marriage with the only sister of the late Lieut.-General Sir Thomas Raynall, Bart., K.C.B. (who was himself married to a daughter of the first Marquis of Waterford), was without issue.

Susan, Joseph Bullen's eldest daughter by his third marriage with Miss Wakeham, married to Noble Johnson, Esq., Rockenham, on the river Lee.



Christian, the youngest daughter, married to Joseph Martin, Esq., of Windsor Hill, County of Cork.

From the same branch, in a more distant line than that of Lord Tracton's mother, spring the Penroses, of Woodhill, county of Cork, and Sir Charles Wentworth Burdett, Bart., in the female line.

This gives the status and position of Lord Tracton's family by the mother's side. I have given her nieces and grand nieces *en suite* with her.

Lord Tracton's only sister's descendants, the Swift Dennis family, may give his male descent.

My grandfather, Joseph Bullen, was for some time heir in remainder, by Lord Tracton's will, to his estate until after the marriage of his nephew, Swift Dennis.

The late General Sir James Dennis, who was distantly related to me, must have been of his family.

It is curious the bull's head is still the crest of my uncle, Thomas Bullen (who, since the decease of his brother, Lieut. Joseph Bullen, H.M. 88th Regiment, represents the family), as it was that of the unfortunate Queen Anna: *vide* Miss Benger's *History* of that Queen. Her portraits at Warwick Castle and elsewhere bear a resemblance scarcely fanciful to present members of my family.

JOHN CROSBIE FULLER HARNETT,  
Late Captain, 2nd W. I. Reg.

37. Upper Gloucester Street, Dublin.

**THE MACAULAY FAMILY** (2<sup>nd</sup> S. ix. 44. 86.)—I suspect that all attempts to connect the late historian's family with persons of aristocratic eminence will prove failures. Without denying that there may have been a landed man of the name, I must recall all speculators on this subject to the well-known fact, that the Macaulays, as a whole, were one of a number of tribes dependent on the Mackenzies of Kintail, latterly Earls of Seaforth: "hewers of wood and drawers of water," I have heard a Mackenzie call them, but that were perhaps too strong a term. Although an admirer of the late baron, I am wicked enough to suspect that, if he had had anything illustrious to look back to in his Highland pedigree, he would not have given quite so unhandsome an account of the Scottish mountaineers as he has done—a picture which could easily be shown to be more unfavourable than truth will warrant. The real turning-point of the genealogical history of Lord Macaulay was the accident of his aunt falling in with and marrying a young English gentleman of good position, for thereby was the gate of distinction opened to his father, and consequently to himself. It is remarkable of his Lordship, that, although he represented a Scottish city for several years in parliament, his general deportment to-

wards Scotland was unsympathising. I question if he ever made the personal acquaintance of twelve gentlemen of his large constituency here. He *shy'd* his Scottish connexion.

PHILO-BALEDON.

Edinburgh.

**ELIZABETH BLACKWELL, M.D.** (2<sup>nd</sup> S. ix. 78.)—As another precedent for the laudable and spirited conduct of this lady, I would mention the instance of Agnodice, who is thus noticed by Hofman in a quotation from Hyginus:—

"*Agnodice virgo medicinam discere cupiens abscissâ comâ, habitu virili sumpto, se Hierophilo cuidam tradidit in disciplinam, à quo probè edocta parturientium mulierum morbis medebatur, quas sexus sui clam certas faciebat. Tandem à medicis dolentitris, se ad fœminas non amplius admissas, in judicium pertracta, quod dicerent hunc esse illarum corruptorem, coram Areopagitis tunicâ alleatâ, se fœminam esse ostendit. Tunc Athenienses legem emendantes, artem medicam discere mulieribus ingenuis permiserunt.*"

X.

West Derby.

**LONDON RIOTS IN 1780: LIGHT HORSE VOLUNTEERS** (2<sup>nd</sup> S. ix. 198.)—The services of this regiment were so highly appreciated by the King and the authorities of the City of London, that His Majesty presented the corps with a standard of Light Dragoons, and the Common Council resolved on the 19th of June, "That a handsome pair of standards, with the city arms, be presented to the Light Horse Volunteers, and that the Committee of the City lands be directed to provide the said standards."

These standards were lodged in the Tower in 1829, and there await the loyal gentlemen of the City to be unfurled a third time in defence of their country.

TRETANE.

**ROBERT SEAGRAVE** (2<sup>nd</sup> S. ix. 142.) was of Clare Hall, Cambridge, B.A. 1714, M.A. 1718, and took orders in the Church of England. Watt enumerates only two works by him. Mr. Wilson (*History of Dissenting Churches*, ii. 559.) mentions two others, but seems not to have heard of those mentioned by Watt. Of one of the works mentioned by Mr. Wilson he gave the date, but not the place of publication. Of the other he gives neither date nor place of publication. We regret that Mr. SEDGWICK is not more specific as to Mr. Seagrave's various tracts. We shall be glad of the title of the hymn-book mentioned by your correspondent, and the dates of the various editions.

C. H. & THOMPSON COOPER.

Cambridge.

**BURIAL IN A SITTING POSTURE** (2<sup>nd</sup> S. ix. 44.)—In Clavigero's *History of Mexico* is a romantic tale of the burial of a princess in this posture; and I think other examples will be found in Peru.

F. C. B.

GRUB STREET AND JOHN FOXE (2<sup>nd</sup> S. ix. 163.)—Among the notes upon the history of Grub Street here given is the following passage:—"It was in Grub Street that John Foxe the Martyrologist wrote his *Acts and Monuments*." Now, seeing that the *Book of Martyrs* (as it is more commonly called) was published in 1563, and the second edition in 1570, the statement thus made is directly in contradiction to the following passage of the *Life of John Foxe* (edit. 1841, p. 194.) by Mr. Canon Townsend:—

"Many letters in the Harleian collection illustrate the influence of Foxe at this time. They are addressed to him in Grub Street; and must therefore, though no date appears on them, have been written after 1572. A letter from Foxe to one of his neighbours, who had so built his house as to darken Foxe's windows, is curious as a specimen of religious expostulation, for an injury which possibly he could not afford to remedy by law."

In the next page Mr. Townsend inserts a letter addressed "To the worshipfull and his singular good frende Mr. Foxe, dwellinge in Grubb Street, this be given with speed, from Oxford." And this is dated, "From Oxford the xx. of November, 1571;" thus, on the other hand, disproving Mr. Townsend's assertion, to which it stands opposite. Indeed, that biographer does not inform us why the letters addressed to Foxe in Grub Street, "must have been written after 1572." As far as I can conjecture, that notion may have been suggested to him by his imagining that Foxe was lodged in the mansion of the Duke of Norfolk until that nobleman's disgrace and execution in 1572. But such was not the fact; for, though he was sheltered by the Duke for a time, he seems long before that date to have had a house of his own. Altogether, it appears very doubtful when Foxe went to Grub Street, and how long he resided there.\*

JOHN GOUGH NICHOLS.

B. H. C. will find, in the *Memoirs of the Society of Grub Street*, a good account of the origin and progress of the literary notoriety of that street. It is a singular work in two volumes, 12mo. 1737.

G. OFFOR.

THE MUSIC OF "THE TWA CORRIES" (2<sup>nd</sup> S. ix. 143.)—It is to be found in Alexander Campbell's musical work, *Albyn's Anthology*; also in a small privately-printed volume of R. Chambers's, *Twelve Romantic Scottish Ballads, with the Original Airs arranged for the Pianoforte*, 1844.

PHILO-BALEDON.

Edinburgh.

[\* In our note on Grub Street we stated, on the authority of Elmes's *London*, that "the name was changed into that of Milton Street from a respectable builder so called, who purchased the whole street on a repairing lease." We are assured, however, by a gentleman who was present at the meeting when its nomenclature was discussed, that it was so named after the great poet, from his having resided in the locality.—ED.]

BOLLED (2<sup>nd</sup> S. ix. 28.)—The word בָּבֶל, *gerôl*, in Exodus (ix. 31.) translated *bolled*, does not occur elsewhere in Hebrew, nor is it found in other Shemitic languages; but Andrew Muller contends that it is an Egyptian word meaning *exire* (Celsii, *Hierob.* ii. 283.). Although there is extant no authority for such various reading, I conceive that this word, *idem sonans*, may have been originally written בָּבִיל, *gerool*, meaning *end*,

*terminus*, from the same root as جَبَل, *jabil*, in

Arabic, meaning *thick, large*. The word *boll* or *bôle* in English appears, from Tyrwhitt's *Glossary to Chaucer*, to be from the Anglo-Saxon *bolleu* (passive participle of *bolge*), *swollen*. There is a general consent amongst the translators that it means in this passage *in seed*. "The small blue indented flowers [of flax] produce large globular seed-vessels divided within into ten cells, each containing a bright slippery elongated seed." (VEGETABLE SUBSTANCES, L. E. K. p. 8.)

T. J. BUCKTON.

Lichfield.

CHEVALIER GALLINI (2<sup>nd</sup> S. ix. 147.)—I was personally acquainted with three members of this family, persons of amiable and independent position: two of them built a chapel, and did other good works. The property also went through the ordeal of a Chancery suit. Before supplying farther details, I should like to see that the object is legitimate, and not to satisfy a prurient curiosity, which too often prompts the publicity of any remarkable details concerning a family to the annoyance of its existing members. What right has the public to personal matters as to a family, whether of Gallini, or Beau Nash, or any other private person?

NASH.

Adelphi.

OLIVER CROMWELL'S KNIGHTS, &c. (2<sup>nd</sup> S. viii. *passim*.)—By way of addition to your correspondents' communications on this subject, I have noted a list of knights made by the Protector upon a special occasion, which is to be found among the Harl. MSS., where the arms and crests are cricked:—

"Theis fifteen knights made by OMver as followeth when he dynd at Guildhall, which was 1653:—

"Sir Tho. Vyner, Kt.; Lord Mayor; Sir Chr. Pack, Kt.; Sir Rob. Tichborne, Kt.; Sir Rich. Combs (Hertf.); Sir Edw. Warde (Norff.); Sir Tho. Andrews; Sir Tho. Atkin; Sir Tho. Foote; Sir Hen. Ingoldsby, Baronet; Sir Rich. Cheverton, Lo. Mayor; Sir Hen. Pickering; Sir John Barksted (London); Sir John Dethick; Sir James Drax (of Woodhall in Yorksh.); Sir Hen. Wright, Baronet (Essex)."

The second part of the *Florus Anglicus*, by J. D. Gent, contains (pp. 256, 257.) a list of sixty-two persons who were by Cromwell created Peers of the land.

CL. HOFFER.

SIR BERNARD DE GOMME (2<sup>nd</sup> S. ix. 221.) — In a communication recently received from a gentleman at the Tower, whom I had asked for information about Sir Bernard, are given extracts from the Registry of Burials kept in the Tower chapel. Under the year 1685 occur these entries: —

"Lady Katherine de Gomme, Oct. 19th."

"Sir Bernard de Gomme, Surveyor of Ordnance, Nov. 30th."

The words "Surveyor of Ordnance" seem to have been written in different ink to the rest of the record, at a later date. I conclude Sir Bernard must have been buried *outside* the walls of the chapel, as his name does not appear among those buried *inside*. No tombstone, tablet, or monument can be traced to his memory.

D. W. S. and I have evidently the same object in view, and I hope he may pursue his inquiries to our mutual enlightenment. M. S. R.

Brompton Barracks.

CLERICAL INCUMBENTS (1<sup>st</sup> S. xi. 407; 2<sup>nd</sup> S. ix. 8. 73.) — Mention has been made in "N. & Q." of incumbents who have held their benefices for long periods, and I have directed my attention particularly to ascertain such cases: still I have not met with any well-authenticated instance equalling that of the Rev. Potter Cole, who died March 24, 1802, having been vicar of Hawkesbury seventy-three years, as stated by your correspondent LAMBDA, upon indubitable authority. Thinking it curious, and that it may interest your readers, I annex a list of such clergymen holding benefices prior to 1800, as are supposed to be now living; still it must be borne in mind that it may be only approximating rather than perfectly accurate, and that I may say in the words of Horace, Lib. i. Od. xi.,

dum loquimur, fugerit invida

Ætas."

Names of "the Rev.,"  
the Incumbents

Benefices.

Joliffe, P. W. - - -	791.	Poole.
Oakes, James R. - - -	792.	Tostock.
Lloyd, G. W. - - -	793.	Gresley.
Cory, Jas. - - -	796.	Shereford.
Eyre, C. Wolff - - -	796.	Hooton-Roberts.
Guerin, J. - - -	797.	Norton-Fitzwarren.
Bromby, J. H. - - -	798.	Hull.
Allen, W. - - -	799.	Narburgh.
Holden, Jas. R. - - -	1790.	Upminster.

Φ.

Richmond, Surrey.

The Rev. Robert Pointer, who died in 1838, and his father Rev. James Pointer, held the endowed vicarage of Southoe near St. Neots for ninety years.

At the restoration of Southoe church last year, a very fine stone to the memory of John de Clypeston, a former rector, was broken into fragments, which were inserted in the walls near the roof. The inscription, mentioned in the *Heralds' Visita-*

tion of 1613 as "cut in stone, very old," was as legible as if recently executed. See *Visitation of Huntingdonshire* published by the Camden Society, Lond. 1848, 4to. p. 42.

JOSEPH RIX.

St. Neots.

The late incumbent of Hedenham, Norfolk, was presented to that living in 1812, and died in December, 1858; his immediate predecessor was rector for nearly fifty years. To the rectory of Denton, Norfolk, George Sandby, D.D. was presented in 1750; he died in 1807, in which year William Chester, M.A. was presented; he died in 1838 (November), and the present rector, William Arundell Bouverie, B.D., was presented in 1839.

SELBACH.

SYMPATHETIC SNAILS (2<sup>nd</sup> S. viii. 503.; ix. 72.) — It was in the year 1850 that the question of sympathy between snails was discussed at Paris. Most people, of course, laughed at the whimsical theory. There were, however, real believers in the "telegraphic escargotique." I myself when at Paris heard a not undistinguished *savant* express his full assent to its possibility. The theory and *modus operandi* were, I believe, as follows. It was maintained as a positive fact that the result of juxtaposition in some of the lower class of animals, such as snails, and of these that species especially called by the French *escargot*, was a complete sympathy, and a *quasi* identity of function and movement. If one, *ex. g.*, protruded its feelers, the other would immediately do the same. This sympathy, moreover, after the two creatures had been kept together for a certain time, would not be affected by separation or removal to any distance, even to the other side of the Atlantic! It would, therefore, only be requisite to arrange a preconcerted set of signals, and the telegraph would be established. Touch, for instance, the creature's head, thereby causing a movement or some kind of commotion at that spot; that might stand for A. Touch the tail, and let that stand for B; and so on. This being arranged, let any gentleman take one of these *escargots* to New York, leaving the other with his correspondent at Paris: the result would be a communication with the Paris Bourse, without troubling two great nations to employ their Agamemnons and Niagaras, and expending enormous wealth and appliances in laying down Atlantic cables! *Risum teneatis?*

JOHN WILLIAMS.

Arno's Court.

Your correspondent will find some account of sympathetic snails in *Letters on Animal Magnetism*, by the late Dr. Gregory, professor of chemistry in the Edinburgh University.

W. D.

FALCONER'S "VOYAGES" (2<sup>nd</sup> S. ix. 66.) — I would endorse the editor's assignment of this to Chetwood by recording the authority: *The British Theatre, containing the Lives of the English Dra-*

*matic Poets*, &c., 8vo. 1752. The compiler of this acknowledges great obligations to Chetwood, and under his name, besides the usual works ascribed to him, says "he wrote several pieces of entertainment, particularly *Faulkner's*, *Boyle's* and *Vaughan's Voyages*." Lowndes only notices the *Falconer* of 1724, leading to the conclusion that it was then first published. This was, however, the *second edition*: the first, in my possession, is a goodly octavo, with a frontispiece by Cole, representing the Indian preparing to burn a prisoner tied to a tree, printed for W. Chetwood, 1720, marking it as the earliest imitation of Defoe's *Crusoe*. The *Voyages and Adventures of Capt. Robert Boyle* is usually described as an octavo of 1724. I have that impression of the book, with a frontispiece by Vandergucht, but it bears on the face of it *second edition*. When was it originally published? And, finally, while upon the subject of these fictitious voyages, who wrote *The Hermit; or, the Unparalleled Adventures of Philip Quarll*\*, octavo, with a fine frontispiece of the *Hermit and Beaufidell*, Westminster, 1727, also in my library? There is a great family resemblance in all the books I have named; but, as the latter has been the most popular, there seems no reason why Chetwood should ignore it as one of his progeny.

J. O.

\* **BOOK OF COMMON PRAYER**, 1679 (2nd S. ix. 197.)—The passage quoted by M. seems to be in part at least a misprint. As I have it in 1685, it reads:

"That it may please Thee to bless and preserve our gracious Queen MARY, CATHERINE the Queen Dowager, their Royal Highnesses Mary Princess of Orange, and the Princess Anne of Denmark, and all the Royal Family."

In the copy quoted by your correspondent, the printer appears to have transposed the words Mary and Katherine, and to have substituted *Mother for Dowager*. There is but one difficulty connected with this explanation, and it is the repetition of the blunder in the other prayers for the Royal Family.

With regard to the other point, the confusion of dates, I have a volume containing the Old and New Testaments and the Book of Common Prayer. The Old Testament is dated 1638, the New Testament 1664, and the Prayerbook and Psalms 1713. The latter date is no doubt correct; but the New Testament is printed on the same paper and with the same type as the Old. The volume is throughout uniformly ruled with red lines.

B. H. C.

**THE JUDGE'S BLACK CAP** (2nd S. viii. 130. 193. 238. 406.; ix. 132.)—That the question of the black cap worn by judges on special occasions is still undecided, appears by a recurrence to the same

[\* The authorship of this work was inquired after in our 1st S. v. 372.—Ed.]

subject in "N. & Q.," and it appears strange it should remain so, as you must have many lawyers among your numerous readers—some of whom as antiquaries ought to be capable of settling all doubt concerning it. I believe that no explanation hitherto advanced has any proper bearing on the matter; but many years since I received an explanation which appears satisfactory from a gentleman, the author of the *History of East and West Looe* in Cornwall, who had been bred to the law, and who also was one of the best antiquaries of his day. This gentleman chanced to be in a court of law, I think in Westminster Hall, when a nobleman made his appearance for the purpose of executing some legal process; and when the noble lord was announced to the judge, the latter proceeded to take his black cap from its case and place it on his head, wearing it so long as the nobleman remained in court. This remarkable action attracted my friend's notice and led to inquiry, from which he learnt that the cap was not a special emblem of death to a culprit; that it formed a portion of the full dress of legal functionaries: the particular reason for putting it on when the awful sentence is pronounced being, that in performing such a solemn duty, it would be considered unbecoming to show anything short of the highest respect, by failing to be clothed in the fulness of official dress. The fact of wearing the hat in Jersey by the jurats is consistent with this explanation, although it may also refer to the practice of covering the head as a sign of mourning, as practised in some countries.

VIDEO.

Among the various reasons which have been given for this practice, no allusion had been made to what appears not unlikely to be the true one; simply that the judge in assuming to himself the highest function of power, that of taking away life, covers his head in token of then putting on the full dignity of the crown, whose representative he is. There seems some analogy between this custom and that of the highest powers of the universities, the vice-chancellor and proctors, remaining covered when seated in Convocation; and perhaps one may add that of the members of the House of Commons remaining covered while seated. It is curious that the proctors, when they "walk" at the conferring of a degree, uncover their heads as soon as they rise, (at least such is my recollection) just as members of Parliament do on leaving their seats.

VEBNA.

**GROOM: HOLE OF SOUTH TAWTON** (1st S. v. 57.)—If your correspondent, Mr. E. DAVIS PROTHEROE, will kindly favour me with his address, I believe I shall be able to afford him some information respecting the Devonshire families in which he is interested.

C. J. ROBINSON, Clerk.

Sevenoaks.

**RADICALS IN EUROPEAN LANGUAGES** (2<sup>nd</sup> S. ix. 63. 113.)—Vans Kennedy (*Res. Orig. princ. Lang. Asia, etc.*, 4to., Lond. 1828.) states that there are 900 Sanskrit words in the Greek, Latin, and Teutonic languages, 265 in Persian, 83 in Zend, and 251 in English. Of these 900 roots he allots 339 to the Greek, 319 to the Latin, and 162 to the German (leaving 80 for the remaining Teutonic languages). He says there are 208 Sanskrit roots in Greek not found in Latin, and 188 in Latin not to be met with in Greek, and many roots in Latin not in the Teutonic languages, and that 43 are found in German and not in English, and 138 in English and not in German. Perhaps, however, the Sanskrit roots in the English language would amount to between 300 and 400, which moreover may be discovered in composition of several thousand words (4 Sanskrit root-verbs alone being found in composition of 500 or 600 English words). Indeed, to such an extent is this the case, that we can hardly utter a sentence which does not contain 2 or 3 Sanskrit roots; so that most of us might be likened to the Bourgeois gentilhomme who had been speaking prose all his life without knowing it. These Sanskrit roots have come into our language in various ways. We have some directly, some indirectly through both the Latin and Greek, some through only one of those languages; others again, through the Persian, the Teutonic languages, and the various Celtic dialects. The Slavonic languages contain a large number of Sanskrit roots; the Hebrew and Arabic very few. The Latin may be reduced to about 800 or 900 words, from which the whole body of the language has been built up. More than half of these words may be traced to the Greek, and the remainder (after deducting those formed by onomatopoeia, and a few from the Arabic, Persian, Coptic, and the Celtic and Teutonic languages,) chiefly to the Sanskrit, Phœnician, and Hebrew.

R. S. CHARNOCK.

Gray's Inn.

**EARL OF NORTHESK'S EPITAPH** (2<sup>nd</sup> S. viii. 495.)—The only memorial to the late Earl of Northesk, in St. Paul's crypt, is as follows:—

"Sacred to the Memory of William, 7th Earl of Northesk, G.C.B., Admiral of the Red, Rear-Admiral of Great Britain, and Third in Command in the glorious Victory of Trafalgar.

"Born April 10, 1758.  
Died May 28, 1831."

ANON.

**SIR PETER CAREW** (2<sup>nd</sup> S. ix. 143.)—There are in the Lambeth Library two MSS. relating to the life of Sir Peter Carew. The first is entitled, "The Life of Sir Peter Carew by John Vowell alias Hooker" (Lamb. MSS., 605. 1.), which was edited by me in 1857; and the second, "Part of Sir Peter Carew's Life, extracted out of a Dis-

course writ by John Hooker, 1575" (Lamb. MSS., 621. 35.) The latter is limited to that portion of Sir Peter's career during which he was connected with Ireland. In some few places there may be slight verbal differences from the first, as pointed out by ABRACADABRA; but, as well as I can recollect, they very nearly coincide. I imagine that your correspondent quotes from a transcript of the latter paper, which I think I have seen in the British Museum, although I cannot lay my hand on a reference to it. JOHN MACLEAN.

Hammersmith.

**FLETCHER FAMILY** (2<sup>nd</sup> S. ix. 162.)—A fletcher is an arrow-maker. Many such persons must have come over with the Conqueror; but as surnames were not then hereditary, the particular claim to be descended from any of those men depends on the amount of testimony the claimant can produce. As arrow-making was a trade from which many wholly unconnected families would derive their surname, one Fletcher being of Norman descent would not prove that another was. Herald's continually granted arms referring to the name of the grantee, as bows to Bowes; arrows to Fletcher; deer to Parker, &c.; so that the arms prove nothing. No mistake is more common than that of supposing that all families of the same name had a common ancestor. P. P.

**OLD LONDON BRIDGE** (2<sup>nd</sup> S. ix. 119.)—MR. WM. SYDNEY GIBSON has done well to point out Mr. Peter Cunningham's mistake about Isenbert, "Master of the Schools at Saintes," but his "curious facts" are well known, or at least ought to be, to most intelligent readers—and certainly to those of "N. & Q."

The Patent Roll of the third year of the reign of King John, was printed in the first volume of Hearne's *Liber Niger Scaccarii*, 8vo., 1771; and in the *Calendarium Rotulorum Patentium Turri Londinensi*, edited and published by the Rev. S. Ascough, and John Calcy, Esq., in 1802.

King John's "Letter Missive to the Mayor and Citizens of London" has also found its proper place in Mr. Richard Thomson's *Chronicles of London Bridge*, 8vo., 1827. It would be an act of injustice to the learned author of this charming volume to suppose, for one moment, that he had neglected any available information bearing upon the subject of his work. EDWARD F. RIMBAULT.

**HOTSPUR** (2<sup>nd</sup> S. ix. 65.)—I copy what follows from a learned paper upon the old heraldry of the Percies by Mr. Longstaffe, which is printed in the fifteenth Part of *Archæologia Æliana*, just issued:—

"Henry de Percy (Hotspur), his son and heir apparent, slain 1403: called Henry the Sixth (*Chron. Mon. de Alenwyke*), and more commonly Harry Hotspur." "Called by the French and Scots, Harre Hatespours; because, in the silence of unseasonable night, of quiet sleep to others